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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.

### MEDITATION ON THE LAW.\*

MARY EVELYN WHITE.  
(Birmingham, Ala.)

SEEK first Jehovah's will to do, the rest shall added  
be;  
But if earth's pleasures first are sought, they must  
suffice for thee.  
God's name is Jealous, and His laws unchanged and  
perfect now  
As when they first were thundered forth from  
Sinai's flaming brow.

The ten commands were written there, and then to  
mankind given,  
By Him who saith: "I'll alter not the words I spake  
from heaven;"  
The same to-day and yesterday, our God, the same  
for aye;  
With Him a day a thousand years — a thousand years  
a day.

Fear Him, and keep His perfect law,— add not, take  
not away,—  
Add not unto, lest unto thee He adds the plagues that  
day  
When Christ shall come to gather home all those His  
word who do;  
Take not away, lest from life's book thy name be  
taken too.

"Unto no idol bend thy knee." Obey no king nor  
priest  
Who teaches thee to break God's laws, e'en though  
one of the least.  
Our Saviour came not to destroy or change, but to  
fulfill;  
He said: "I've kept my Father's laws, and done my  
Father's will."

As Christ hath done, so must we do; and then we  
shall abide  
In Jesus' love. What care we then though sinners  
may deride?  
He that hath Christ the Father hath — Father and  
Son are one;  
They perfect are, and without change — the Father  
and the Son.

\* This was written at a time when the author's employer  
had turned her off, and all her friends seemed to forsake  
her.— Ed.

### THE VOICE OF FAITHFUL REBUKE.

MRS. E. G. WHITE.

"AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto 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."

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols.

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt.

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins.

God answered his prayer by sending him to Ahab with the message of Heaven's curse. The prophet passed the guards,—they seemed to see him not,—and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going.

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God.

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth."

Obeying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is to-day when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab.

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies.

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered; "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering.

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word.

Many of those who profess to believe the truth would say, if they expressed their real sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's

wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias?

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church?

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace.

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message from love for their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil.

Would that every minister of God realized the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have.

### THE DIVINE RIGHTS OF KINGS.

ELDER H. A. ST. JOHN.

HAVE kings any divine rights?—To be sure they have. Let us enumerate some of them:—

1. They have a divine right to the *divine nature*, the same as every other man, and no class of human beings have greater need to become partakers of the divine nature than kings.

2. If they have come to the throne legitimately and honorably, they have a divine right to rule after the divine plan and the divine order. For this purpose they are set up and ordained of God.

3. They have a divine right to command and to enforce obedience to their commands, provided always that their commands are within the bounds of their divine authority to rule.

4. They have a divine right to be *honored*. "Honor the king." It is not honoring a king to disobey God, or do a wrong thing, even though it be in obedience to the command of that king. God commands children to honor their parents, but it is a great dishonor to any parent for a child to sin, even though the parent commands it. Even so sin is a reproach and dishonor to any nation, and likewise to the king or ruler of that nation.

5. If a king will do the commandments of God, he may have the divine right to eat of the tree of life, which is in the midst of the paradise of God,

and hence the divine right to an abundant entrance through the gate into the immortal, undefiled, and unfading city of God.

Truly, kings have a respectable array of divine rights, which, if rightly respected by them, will entitle them at last to the divine respect of the King of kings.

### NEBUCHADNEZZAR'S CONVERSION.

ELDER S. N. HASKELL.

"NEBUCHADNEZZAR the king, unto all the people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4: 1-3.

In the fourth chapter of Daniel is found the experience of Nebuchadnezzar as first related by himself, and recorded by the Spirit of God for the benefit of all who might live in subsequent time. In some respects it is the experience of every truly converted soul. It was first written by himself, and sent to "all people, nations, and languages, that dwell in all the earth." It was the first impulse of a soul set free by the grace of Christ. He published this to show "the signs and wonders that the high God" had wrought in his own heart. He was free from the fear of man, from the restraint of pride or position, and with a spontaneous outgushing of soul, declared what God had done for him. This is the first impulse of the soul that has been truly illuminated by the Holy Spirit. He was not ashamed to tell to all the world that the ruling sin of his life had been the means that God had taken to humble his proud heart before Him. Pride had so blinded his heart that he could not discern spiritual things; it had so closed the avenues of his soul that the Spirit of God could not enter. This sin of pride is shown by his own words: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

About thirty years before this, God had sent to this proud monarch the following message: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all." It was God who had given him wisdom to perfect the city of Babylon; it was God who had given him power and strength and glory; it was God who had given him control of the nations, and made him ruler of the beasts of the field and the fowls of the air. In the eyes of man, and from a worldly standpoint, he occupied much the position in a fallen world as Adam did in an unfallen world.

The kingdom of Babylon was the mightiest and the most magnificent that ever existed in this world. The prophet Isaiah, a hundred years before the king was born, had called Babylon "the glory of kingdoms;" Jeremiah had said that it was God who gave all these lands into the hand of Nebuchadnezzar, and had declared that he was "my servant." He was simply the agent which God used to bring that nation to its height and glory in order to reveal to the universe certain principles that show the falsity of Satan's charges against Christ, and to show what man would become without Christ, when ruler of the world. Nebuchadnezzar did not recognize that God's hand was in the affairs of the nation; he did not recognize that God had given him success, but thought it was because he possessed superior qualifications.

Thirty years before this the wise men of Baby-

lon, in whom the king had trusted, were brought to confusion by Daniel's revealing the dream and giving the interpretation, a record of which is given in the second chapter of Daniel. At that early date the Spirit of God had begun to work upon the heart of the king, but he did not submit to its influences. Pride stood in the way. This had so closed the avenues of his soul that the Spirit of God could not enter; and, although his wise men were confounded, and He was obliged to acknowledge that God was a God of gods and a revealer of secrets, still, in the form of idolatry, he worshiped Daniel instead of worshipping the true God. It was pride which prevented the conversion necessary to bring him into close relation with God, and so he commanded that they should offer an oblation and sweet odors to Daniel.

Twenty years later the Lord called his attention in a public manner to His power again, by delivering the three worthies from the fiery furnace. On this occasion he acknowledged that he knew God and His Son Jesus Christ, for when he beheld the four men walking in the fiery furnace, he said, "The form of the fourth is like the Son of God." Daniel and his brethren must have taught that the Son of God had a form, and that the angels could and would protect His people. He acknowledged their deliverance to be by the ministration of an angel, for he said that God had sent His angel to deliver His servants who trusted in Him. He also acknowledged that there was no other god who could deliver after this sort.

Isaiah's prophecies had been recorded concerning King Sennacherib, and how God had said to him: "Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." Isa. 37: 26-29. The king must have been acquainted with all this, and with the proud Assyrian king's humiliation by angelic ministration. God does none of His work in a corner, but that all nations should fear before Him. This should have been a lesson to this proud monarch; and if he had regarded it, he would have been saved from the sad experience recorded in Daniel 4.

From the beginning there have been wrecks stranded on the shores of time, prominent among which are such characters as Korah, Dathan, and Abiram, who have sailed on the seas of life boasting that wisdom, power, and might were theirs, without acknowledging the God of Israel. Notwithstanding God had thus spoken to the king, he manifested his pride, as recorded in the third chapter of Daniel, when he made the image all of gold, not recognizing that the future kingdoms of this world would greatly deteriorate, as represented by the silver, brass, iron and clay, in the image of the second chapter. The decree issued by the king, as recorded in the third chapter, was far from the decree that would come from an enlightened conscience that could say, "Thy gentleness hath made me great." It was not religious liberty to force men not to speak against the God of Daniel. Pride in the soul prevented the working of the Spirit of God. It is the same with every other heart that is filled with pride; should God work with our efforts, the instrumentality would attribute the glory to his own smartness, his own wisdom, his own ability, and do as the Pharisee, boast of his own accomplish-

ments: "I fast twice in the week, I give tithes of all that I possess." Nebuchadnezzar still felt to boast of all that he had done. But when self is hidden in Christ, pride and boastfulness will not be manifested, but the practical side of Christianity will be revealed.

Eight years before Nebuchadnezzar wrote this letter to all the nations of the earth, he had received a warning of what would come upon him. God had given him a dream, and had sent the warning by the prophet Daniel: "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be an healing of thine error." One more year of mercy was granted to the proud monarch, but even then his proud heart was boasting of what it had done: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar." There is a limit to God's mercy; there is a last call before mercy takes its everlasting flight from any soul. Had not this sad experience humbled his proud heart, his destiny would have been forever sealed. He was driven from men, and he was compelled to eat grass as oxen.

During these years of insanity, he must have had some knowledge of God, and he must have known that he was wrestling against the Spirit of God; for when he lifted up his eyes to the God of heaven, his understanding returned to him, and he blessed the Most High, and praised and honored Him. Then he relates his own belief that "all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?"

Many walk over the same road that Nebuchadnezzar did. Self is exalted, and they feel that the success of the work of God depends wholly upon them; they have wrought wonders; they have built up Conferences; they are the ones who have done such wonders in such a wonderful manner. "Is not this great Babylon, that I have built?" Other means of building up the cause of God are not necessary in their estimation, for they can accomplish more by *their own* methods than others can accomplish by different methods; in short, no one is capable of doing what they can do. Such a spirit gives evidence of an unregenerate heart and an unsubdued soul; and unless their hearts are renewed, they will find that God has no use for them in His work. Had not God prospered this monarch, and does Babylon not stand forth to-day as a monument of a kingdom of glory as far as this world is concerned? In all the history of the past six thousand years, who gives wisdom and strength and power? Is it not God? God should be acknowledged as the author of every bright idea, as the source of every intelligent thought expressed. Our success must be in God. When self becomes so large, God cannot dwell in the soul. It is Christ's life that brought salvation to the world; in the cessation of His life, the surrendering of His own self, lay the secret of salvation. The great apostle to the Gentiles said, "I die daily." There is no room for selfishness or self-righteousness when Christ has possession of the heart. He will take no inferior place; for it is either He himself that fills the soul or self swells up to importance and fills the soul-temple.

It is because of this pride of heart that Nebuchadnezzar could not see the true spirit and be led by the Spirit of the Lord into true conversion when God first called him by a direct message from heaven. It is the same at the present time; man cannot see God. Pride shuts the avenue of the soul so that the Spirit of God cannot enter the heart. It was God who humbled the proud king. The language of the apostle Peter is: "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." When God humbles men, it is after they refuse to humble themselves. It is not always pleasant, but it is quite effectual. It was thus in Nebuchadnezzar's case. He who swayed the mightiest scepter ever swayed by mortal man, was brought to where he could acknowledge God, and God alone. "All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" A holy watcher had the guardianship of the king from the beginning. God had bestowed upon him wisdom, glory, and power. The king in his dream had seen this "holy one coming down from heaven, and saying, Hew the tree down, and destroy it." It was the last call that inspiration records that God ever gave this king; but it accomplished its object.

This is the last we hear of Nebuchadnezzar. We hope that his last days were as recorded in this chapter. If so, he will be saved as a monument of grace, having passed through an experience that brought him where his whole soul felt that he must acknowledge God before all people, nations, and tongues.

When he was restored to his former position, the promise that God will restore the years that the cankerworm hath eaten was fulfilled. He spoke of himself as an instrument in God's hands to accomplish what was done, and acknowledged God's works as truth and His ways judgment. The last words of this letter which the king sends forth are, "Those that walk in pride He is able to abase."

We learn two important principles from this record: First, the proud heart is ever seeking to divide the glory with itself until self becomes god, and is worshiped by himself and others. The evils which come from this state of mind and the different ways of manifesting itself are legion; second, a heart thoroughly humbled before God will so appreciate the saving grace of Christ that its first desire will be, not what I have done, but, "Hear what the Lord hath done for my soul." The work of changing the human heart is the greatest of all miracles.

#### HOW TO BEGIN TO BE A CHRISTIAN.

MAKE that one corner, room, house, office, as like heaven as you can.

Begin?—Begin with the paper on the walls; make that beautiful; with the air, keep it fresh; with the drains, make them sweet; with the furniture, see that it be honest.

Abolish whatsoever maketh abomination,—in food, in drink, in luxury, in books, in art,—whatsoever maketh a lie,—in conversation, in social intercourse, in correspondence, in domestic life.

This done, you have arranged for a heaven, but you have not got it. Heaven lies within,—in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ,—what He did and how He dwells in them, and how He makes all one.

Teach it not as a doctrine, but as a discovery,—as your own discovery. Live your own discovery.—*Henry Drummond.*

#### AN OPEN LETTER.

MY DEAR FRIEND: It is sad to contemplate how few seem at all desirous, much less anxious, to know the way of life and salvation. The multitudes are as careless and indifferent to the signs of the times as were those who lived in the days when God proclaimed a message of warning through faithful Noah. For one hundred and twenty years the message was sounding forth to the inhabitants of the Noachian world, A flood of water is coming. True to the warning message, the flood came and destroyed the people. But they need not have been thus overtaken and destroyed. Their attention was called to the fact that the earth was to be flooded with water. A means of escape was also provided, but they would not accept the plan.

Thus, says the Saviour, shall it be in the end of the world. The Lord will not leave the people of this generation to perish without first warning them of the danger, and pointing out a way of escape. I will quote the warning as I find it recorded in Rev. 14:9-12: "If *any* man worship the Beast and his Image, . . . the same [this same man] shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

There is not such a solemn message of warning and severe denunciation of wrath to be found elsewhere in the Bible. Notice, it is "the wine of the wrath of God" which is to be poured out upon those who "worship the Beast." Rev. 15:1, in speaking of the seven last plagues, says, "For in them is filled up the wrath of God"—full of wrath, that is, wrath "without mixture." Rev. 14:10. In the sixteenth chapter we have a description of the wrath. It is terrible to contemplate that the teeming millions of earth's inhabitants will "worship the Beast and his Image," and as a consequence drink the unmingled wrath of God. But it must be so. In the days before the flood they were eating and drinking to excess, going on in a wild and careless career of business and pleasure, and "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The trouble then was that the people would not believe the Lord. It is just the same to-day. But few believe the seventh day is the Sabbath, but God says that it is. The Bible says, "God is not a man, that He should lie." Num. 23:19. The people and their ministers say the first day is the Sabbath; in this they flatly contradict the great God. But in saying that Sunday is the Sabbath they do agree with the popes of Rome and the whole Catholic world, and thereby place themselves on the side of Rome. They not only say Sunday is the Sabbath, but they keep it; and Paul says, in Rom. 6:16, "that to whom ye yield yourselves servants to obey, his servants ye are." So, then, in keeping Sunday they are doing just what the warning message of God tells them not to do, under penalty of drinking the wine of His wrath.

It is a serious thing to charge God with being a liar. When He states a fact, and we do not believe Him, that is exactly what we do. Here is the proof: "He that believeth not God hath made Him a liar." 1 John 5:10.

Seventh-day Adventists are a peculiar people. Titus 2:14. They believe the Lord. When the Bible says the seventh day is the Sabbath, and the popes of Rome and the whole Protestant world say that the first day of the week is the Sabbath, Seventh-day Adventists have no hesitancy in deciding which is right. They have no reason to doubt the Lord's word; consequently they cannot believe those who contradict His word.

Why were the people in Noah's time destroyed?—Simply because they would not believe the

Lord. Had the people believed the Lord, they would have been saved. It is faith that saves to-day. Faith would have saved then. "For by grace are ye saved through faith." Eph. 2:18. But, says one, "I believe. Why am I not saved?" — Simply because you have no faith. Faith works. Read Gal. 5:6, and you will see that "faith works by love." The principle, then, upon which faith works is love, and love always renders cheerful, willing obedience. Where there is no obedience, there is no love; and where there is no love, there is no faith.

If one thinks he has faith while living in known disobedience, he is deceived. Faith in Noah's time would have enabled the people to obey the voice of God, and thus have been saved from the destruction by which they were overtaken. Faith to-day in the message of warning which God is causing to be heralded to earth's remotest bounds, will so work in men that they will be found keeping the commandments of God rather than rendering obedience to earthly powers which are in opposition to God.

The message for to-day is, "If any man worship the Beast and his Image, and receive his mark, . . . the same [that same man, no matter who he is, or where he is] shall drink of the wine of the wrath of God." But who believes the message to be of God? — A few despised Seventh-day Adventists. The multitudes do not, and will not, believe the Lord. The Lord says they will not believe, and He has never told a lie. "Heaven and earth shall pass away, but my words shall not pass away." It is safe to believe the Lord, and there is no safety anywhere else. The sin of unbelief is the sin of the age. Faith is the connecting link between earth and heaven. Without faith it is impossible to please God. The converse must be true — with faith we can please Him. So then it is faith that brings us into harmony with God in the keeping of His commandments.

CHAS. P. WHITFORD.

#### BURNED DOWN AGAIN.

##### Saloon's Threat Again Fulfilled on Humbird's Church.

*The New Voice.*

HUMBIRD, WIS., SEPTEMBER 26 (STAFF CORRESPONDENCE).—The new Free Methodist church of this village, erected since the destruction of its predecessor by fire, presumably kindled by liquor anarchists, last April, was burned to the ground Sunday night, and the adjoining parsonage was totally destroyed with it.

The new church, which, though not wholly completed, had already been used for the regular Sunday services several times, was a concrete expression of self-sacrifice, undaunted Christian heroism, and patient industry.

Though positive evidence is not yet available, there are sufficient facts at hand to support the deliberate assertion that liquor anarchists, chagrined at the speedy restoration of the meeting-house, repeated the foul achievement of last spring, and fired the beautiful new house of worship. At least, animated by precisely the same damnable conception of life that nerved the saloon-reared Czolgosz to fire the assassin's bullet, the fiend of the torch destroyed in an hour what Christian industry and Prohibition heroism had built with painstaking skill.

The incendiary chose for his business the midnight hour, when a fresh autumn breeze had placed both church and parsonage in equal danger from his torch, and a time when the pastor was absent, attending the annual conference.

Humbird is a cozy little village nestling down at the foot of one of those picturesque Wisconsin cliffs; but despite its scarcely three hundred inhabitants, three saloons flaunt their indecency and defiance of law, not far apart on the main street of the place. They have licenses to sell liquid damnation to all comers, and debauch the

whole village at so much per measure, but despite their lawful privileges, they defy every law on the statute book that conflicts with their imperious ideas of personal liberty, and defile the youth of the community with equal impunity.

The story of their fear and hatred of the Rev. Mr. Ghormly and his loyal supporters was told in the *New Voice* last spring. Though the saloon was outlawed last year, the newly elected whisky board had given three rum holes licenses two months prior to the close of the no-license year, despite the protest of the better element. The rum shops began instantly to defy all restrictions, respecting no laws whatever, in their usual anarchistic fashion. The villainous seduction of the young men of the little village, contrary to law, and the violation of every other regulation imposed by the Wisconsin statutes, aroused the temperance people of the place to vigorous indignation. Mr. Ghormly is a young man in his early thirties, who has never shown the white feather in any battle with wickedness. The son of a fearless Abolitionist, who was proud to recall his intimate connection with the "underground railway," and who in later life had espoused the Prohibition cause with equal enthusiasm — bred from such stock, young Ghormly developed similar backbone; and in Iowa and South Dakota Prohibition campaigns he learned to love the great reform and hate the rum traffic. He has seen his father egged and mobbed in the Hawkeye State, and the characteristic argument of the liquor anarchist had no terrors for him. So it was natural that he was most prominent in this little crusade, although it was merely to require the rummies to respect the law.

One conviction was secured. This incensed the saloon men. This victory might encourage the temperance people to further agitation. The thirteen straight Prohibitionists of the community were among the leaders of the crusade. The members of the Free Methodist church, scarcely more than a score, were unanimously loyal to their pastor. His earnestness and Christian heroism, his preaching of God's truth with unvarnished plainness, won him the esteem and admiration of the community. In the midst of all this the little house of worship of the Free Methodist church was fired by miscreants on the night of April 10. It was burned to the ground. Nothing but charred timbers and formless debris were left the next morning. The scoundrels who had conceived and carried out this outrageous barbarism had fully covered their tracks. But the villainous threats of the whisky criminals were well known.

When the news had been told the whole country through the columns of the *New Voice*, an unlooked-for response immediately came. Prohibitionists from many parts of the United States contributed to the fund for the rebuilding of the church. Members of other denominations besides the Free Methodist sent in liberal checks to help. Even France was represented in the response. A Roman Catholic priest sent his warm sympathy, and accompanied his message with a five-dollar bill. And thus, with the hearty co-operation of his friends at home, the pastor set about to erect a new meeting-house. Himself a carpenter, after the fashion of his Master, he drafted his own plans for an attractive and inviting new church. Donning jumper and overalls, he not only superintended the work from the first, but himself wielded the hammer and the saw, and only needed occasional assistance as the structure grew steadily day after day. For weeks during the hot summer months Mr. Ghormly kept at it. His church people met in a near-by house of worship each Sunday. Everything was manifestly going happily. By the beginning of September the new building was so nearly completed as to be usable.

The week of September 16-22 was conference time. Mr. Ghormly temporarily suspended his labor on the new building, and went to the official

gathering of his church. He returned to find the meeting-house, almost the sole creation of his own brain and patient industry, a ghastly pile of ashes, exactly like its predecessor. His home, adjoining, was a rubbish heap of twisted iron and blackened timbers.

Insurance covered the most of the church's loss, but the young pastor lost several hundred dollars' worth of valuable books and other property.

For the time being the anarchists seem to have triumphed. The ginmills continue night and day to defy every restriction, as if law was an old woman's whim.

#### ITEMS OF INTEREST.

— Boston, Mass., is a Catholic city, Romanists predominating.

— According to Paris statistics 1,684 persons were bitten by mad dogs last year.

— Sir Joseph Dimsdale, M. P., is now Lord Mayor of London, succeeding Frank Green.

— The final census reports indicate that the males in this country outnumber the females.

— Insurance men complain that too many of the recent large fires have resulted in total loss.

— President Roosevelt is urged by Indianapolis financiers to reform the present banking system of the country.

— During the past year the United States received 487,918 immigrants — over 100,000 more than the preceding year.

— A petition has come to light, requesting the United States to stop sending supplies to the British in South Africa.

— Dean Lung, a Chinaman, gives \$12,000 to the Department of Chinese Literature, of Columbia University, New York City.

— The public debt of the United States is now \$1,031,524,365, having decreased \$4,825,401 during the month of September.

— Before long Leo XIII will begin the twenty-fifth year of his pontificate. A grand pilgrimage is planned for the celebration of the event.

— Senator Dietrich, recently returned from the Philippines, says that the Samar massacre was "a result of establishing civil government too soon."

— The residence of the President will not hereafter be called the Executive Mansion, but simply the White House — by orders of Theodore Roosevelt.

— The Russification of Finland still continues to progress rapidly. The *Aftonbladet*, a Stockholm paper, declares that after Finland Sweden's turn will come.

— There are nearly 1,000,000 names on the pension rolls of the United States. It is stated that one person out of every seventy-six in the United States is a pensioner.

— An English paper states that smoking, gambling, and drinking are common in the women's clubs of London. The same is true among the so-called upper classes of this country.

— Of the seventy-seven parishes in the island of Anglesey (off the west coast of Wales), thirty-eight, with a population of 9,414, do not contain a single saloon, or public house.

— Sir Thomas Lipton's yacht "Shamrock II" will be kept in American waters this winter, in order to enable it to race with the "Columbia" and "Constitution" next summer.

— An exchange says that "cocaine sniffing is on the increase in the South among the negroes. The drug is sniffed up the nose, and the results produced are somewhat the same as those obtained by smoking an opium pipe."

— The prisons of Italy are now "filled to overflowing with political suspects, big hauls having been made by way of precaution against accidents while the young King Victor Emmanuel III and the Queen are making a tour of the provinces."

— The native population of the Aleutian Islands of Alaska has greatly decreased. Assistant Surgeon Thornbury, of the Marine Hospital Service, states that "where formerly there were 120 villages on the islands, with a population of from 1,500 to 2,500, there are now only ten villages and 1,000 inhabitants."

— The names of those who did not pay their taxes last year, in Saxony, have been published in a list which is hung in prominent restaurants. It is said that "those on the list can get neither meat nor drink at these places, under penalty of loss of license" of said restaurants. This reminds one of the treatment which all will receive who refuse to worship the Beast and his Image.

— Owing to the scarcity of labor in Colorado, Wyoming, and New Mexico, "an immigration campaign is being inaugurated," and "twenty thousand dollars is to be spent in advertising the advantages and possibilities of these States." The agents of the Canadian government have, by this method of advertising, induced between 30,000 and 40,000 people to settle in the Northwest Territory.

— According to A. D. W. Wolmarans, one of the Boer envoys who has been visiting Mr. Kruger at Hilversum, Holland, the mental condition of the latter is "by no means satisfactory." He seems to be "slowly growing weaker, physically and mentally," and it is thought that "his slowness in reaching a decision on important questions is a serious hindrance to those working in Europe in behalf of the Boer cause."

— In the near future the railroads of Sweden will be operated by electricity. The power for making the current may be easily secured through the abundant water power in the falls and rapids of that country's rivers. It is estimated that 32,000-horsepower would be ample to operate the 7,500 miles of railroads in Sweden. The cost of erecting twelve central power stations, of 3,000-horsepower each, would be about \$10,000,000.

— It is stated upon reliable authority that "the combined cost of the United States army and navy maintenance and increase during the four years preceding the war with Spain was \$328,362,242, and the same establishments during the following four years down to July 1 last, cost the government \$842,193,149. This is a difference of nearly \$514,000,000, which fairly represents the cost of the Spanish and Philippine wars; and as the War and Navy department expense in the past two years has been some \$397,400,000, compared with \$444,600,000 for the previous two fiscal years covering all phases of the Spanish war, the Philippine conquest may be said to have already proved to be the more costly war of the two," and that war is not over yet. A. J. B.



## HOSPITALITY.

A. J. READ, M. D.

(October 27 to November 2.)

THE New Testament word "hospitality" means "love of strangers." The kind entertainment of strangers is contemplated in the second great law of the decalogue, which enjoins that "thou shalt love thy neighbor as thyself."

The custom of entertaining strangers is not as rare as one might think. It is common even among many half-civilized tribes to provide suitable accommodation for the comfort of strangers.

In the Pacific Islands it is customary to say to strangers, "The house is our mutual home." The Mexicans welcome the stranger by saying, "My house is at your disposal." In Hebrew times a guest was simply the "called one," the word suggesting the custom of calling to even passing strangers. Gen. 18:2-5. In Greek times the guest was the "loved stranger," and in Roman times to treat a stranger properly was to show hospitality or "stranger-ality."

Ledyard has said, "Hospitality I have found as universal as the face of man." It is principally where hospitality has been abused that cold inhospitality exists. The true nature of

hospitality is expressed in the term itself, "love of strangers." Various motives of hospitality are manifested by the hosts of to-day. Some entertain for the name of being hospitable, and bore their guests with long speeches, or worry them by the stir and extra work they make.

It was mentioned of Homer as a distinguishing virtue that he never detained his guests with long speeches, but first fed them from his simple fare and attended to their needs.

Some feel that they cannot entertain without making such radical changes in the home economy and in the diet that the whole family feel out of place, and reflect the same feeling of disquietude to the guest. To such there is instruction in Christ's words to Martha when she was "cumbered about much serving." "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Others are restrained from entertaining by their poverty, and a feeling that they must make great and unusual expense to entertain. They fear that necessary additional expense will compel them to deprivation. Even such may be made partakers of the blessings of hospitality, for if they have the "one thing needful,"—the humble Christian love and discipleship,—the less important accessories of food, fuel, and shelter will be provided for all alike as needed, for our Heavenly Father knoweth that we have need of these things, and "my God shall supply all your need."

"Christ keeps account of every expense incurred in entertaining for His sake." "He supplies all that is necessary for this work."

The principle was beautifully illustrated when Jesus and His disciples were in a desert place, with no shelter, no place to lay their heads, and no provision for food, surrounded by the hungry multitude who, in their hunger and thirst for the words of eternal life, had forgotten their physical food. Jesus, in response to the anxious question of His destitute disciples, said, "They need not depart; give ye them to eat."

No costly provision was made. The Creator of all foods, fruits, and delicious flavors simply spread before the people their accustomed food, manifesting His gracious power in such a way by miraculously multiplying the food, that the minds of His disciples and their guests were attracted not by the luxurious spread, but by the benevolent spirit which presided at that simple repast, and the power of God in His Son to provide for all our needs.

The spiritual and intellectual refreshment is always to be considered of first importance, and the physical provision is to be only sufficient for the occasion, and not the chief center of attraction. The essentials of practical hospitality are really only the needs of our every-day lives.

First, the one thing needful—a humble Christian heart and discipleship.

Second, cleanliness—a common but essential virtue.

Third, a hospitable spirit that will impart to the guest a feeling that he is received as a member of the family, to share with them its freedom and the joys and comforts which the home affords, not depriving the others, but contributing at least a share of the intellectual and spiritual blessings for all.

Guests treated as God directs in Lev. 19:34, will certainly be made to feel at home: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." "God . . . loveth the stranger, in giving him food and raiment." Therefore He commands, "Love ye . . . the stranger." Deut. 10:19. "Use hospitality one to another without grudging." 1 Peter 4:9. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers" (3 John 5); and, "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me

nothing." 1 Cor. 13:3. The same spirit of charity makes the home at all times a place where God's honor dwells, and therefore a hospitable place to entertain strangers.

Fourth, due care for the health of the household by providing healthful foods. A well-aired and dry bed, with extra blanket at hand; water, soap, towels, and toilet articles to refresh the travel-fatigued body; a little plain writing material at a convenient place for ready use; a Bible always at hand; the accessories so distributed as to be at the disposal of the guest when needed, and not forced upon him by collecting after his arrival,—these make a homely but practical category.

Whom shall we entertain?—Strangers. Certainly strangers are to receive our hospitality. The Word tells us, in commemoration of Abraham's experience with the two strangers of Mamre, to be not forgetful to entertain strangers, and adds that thereby we may entertain angels unawares.

THE TRAVELER.—A guest coming from a distance can often be greatly aided and cheered by a welcome, friendly face to meet him at the railroad station, and guide him to the home. Of course, as is often done, the stranger may go to some hotel and lodge till he can find his friends, but it is not the spirit of true hospitality which allows our friend to do so. Job says, "The stranger did not lodge in the street: but I opened my doors to the traveler." Job 31:32.

THE NEEDY.—In time of calamity or bereavement, whether friend or enemy, the distressed one will be blessed and helped by kind hospitality. "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. "If ye have respect to persons, ye commit sin." James 2:9.

OUR OWN BRETHREN.—Whether ministers or laymen, canvassers or Bible workers,—if they are earnestly serving God in any capacity,—they should receive especial consideration, and whatever help is possible we should cheerfully give to aid them in their work. We should "use hospitality one to another without grudging." 1 Peter 4:9. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "I beseech you therefore, brethren, . . . be kindly affectioned one to another with brotherly love; in honor preferring one another; . . . distributing to the necessity of saints; given to hospitality." Rom. 12:1, 10, 13.

### QUESTIONS.

1. What does "hospitality" mean as used in the New Testament? Where has the Lord himself directed concerning the entertainment of strangers?

2. Tell something of the custom of entertaining strangers among half-civilized tribes. What was the guest called by the Hebrews? the Greeks? the Romans?

3. What instruction of Christ shows that guests should be entertained simply? By whom are all actual needs supplied? Who keeps account of every expense incurred in entertaining for the Master's sake?

4. How did Jesus illustrate true hospitality? Mention some of the things that go to make up this grace.

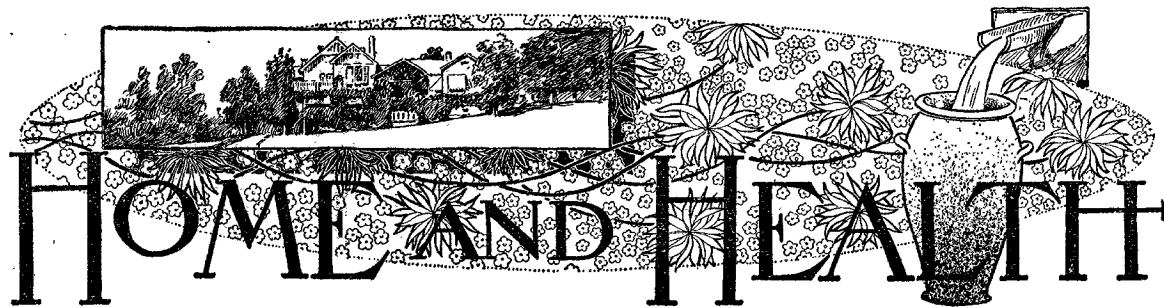
5. Give some texts of Scripture showing how the Lord regards it.

6. Mention some of the simple things that should receive attention.

7. Tell how one Bible character set a commendable example in entertaining strangers. What promise is given concerning this feature of hospitality?

8. To what other classes should we extend privileges of our homes? How has the Lord directed that this should be done?

"THE chief end of a Christian's life is to glorify God."



### THE DIVINE LULLABY.

I hear thy voice, dear Lord;  
I hear it by the stormy sea,  
When winter nights are black and wild,  
And when, affright, I call to thee;  
It calms my fears and whispers me,  
"Sleep well, my child."

I hear thy voice, dear Lord;  
In singing winds, in falling snow,  
The curfew chimes the midnight bell.  
"Sleep well, my child," it murmurs low;  
"The guardian angels come and go;  
O child, sleep well!"

I hear thy voice, dear Lord;  
Aye, though the sighing winds be stilled,  
Though hushed the tumult of the deep,  
My fainting heart, with anguish chilled,  
By thy assuring tone is thrilled,  
"Fear not, and sleep."

Speak on, speak on, dear Lord;  
And when the last dread night is near,  
With doubts and fears and terrors wild,  
O let my soul, expiring, hear,  
Only these words of heavenly cheer,  
"Sleep well, my child!"

—Eugene Field.

### NEED OF WORK FOR THE CHILDREN.

ONE important part of the work to be done by "Elijah the prophet," just before the coming of the day of the Lord, as set forth in the concluding portion of the prophecy of Malachi, is the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers. Mal. 4:6. This points to a work to be done for the children in the closing days of time; and we can readily understand that if a special work needs to be done at this time for adult people,—if a special message from God must be sent to parents to save them from the destruction that is coming through the follies and iniquities of the age,—certainly a special work must be done for those whom parents have in their charge. And truly the characteristics of the age are seen in the children to-day, and to show this we have only to quote from the observations of others who, though they are not standing in the light of the knowledge that the end is at hand, nevertheless are moved to comment upon the unusual degree to which youthful folly and depravity are asserting their evil power at this time. As an illustration we quote some observations made by the editor of *Saturday Night*, published in Toronto, Ontario:—

"A fifteen-year-old girl poisoned herself in this city the other day because she was lovesick. She had had a quarrel with her lover, who was evidently older than she, as he is spoken of as having a position as a bookkeeper in a downtown business house. A young fellow about twenty shot himself and fell into the water because a girl failed to meet him at a time and place where no girl should meet a young man. It is said that he had begged her to elope with him, and that he had seventeen dollars with which to do the eloping and begin married life. These are recent and local instances, but the newspapers are daily recording similar performances in all parts of the United States and Canada. Probably, like other crimes, self-destruction is suggested by the chronicles continually furnished by the daily newspapers, but no one with a good training or a reasonably well-bal-

anced mind should be influenced by such examples. There must be something radically wrong with the bringing up of children who commit suicide before they have properly arrived at manhood or womanhood. While governments are seeking to suppress anarchy, and philosophers are endeavoring to discover the cause of it, it might be well for the modern parent to devote a little more attention to the impulses which drive apparently sane but really unbalanced youngsters to self-destruction.

"In the two instances quoted, home life seems to have been lacking; and loneliness, a desire for sympathy, and the craving for love, which is stronger in youth than in age, made these despondent ones victims of the thought that all could be ended by poison or a pistol. A girl of fifteen should never think of having a lover; indeed, she should be so carefully guarded that such an amour as this poor young thing drifted into should be impossible. She thought she had a broken heart, as she said in her farewell note, but at fifteen a girl should not know that she has such a thing as a capacity for falling in love with a man. The boy who shot himself was simply suffering from "calf" love, from which he would have recovered as easily as a child gets over the measles. Yet how did either of them get an idea that their whole future was to be dull and gray because some one had been 'faltz'? . . . Is there no one in church or school, or in the families into which strangers go as servants or boarders, who has a word to say to these unformed and foolish youths who are at the impressionable age when they have neither wings nor pin-feathers? . . .

"It is almost a hopeless task attempting to guide those young people who have had no foundation of common sense laid in their earlier up-bringing. Many children are let run wild in the evenings; and when they are approaching manhood or womanhood, they insist still, though the dangers to be encountered are increased a hundredfold, that they be unhindered in their evening rambles and the picking up of strange companions.

"Unfortunately it is true that in nearly every family either the father or the mother is inclined to let the children do as they please. If it be the mother who is thus easily wheedled, the youngsters find many opportunities during the daytime, and often in the evening, of gadding about in a way which can do them no good, and is liable to end in harm. If it is the father who is easy, he feels well rewarded by the unusual but temporary affection of his children if he conspires to let them have a fling whenever the mother's back is turned. In marriage the two extremes generally meet, but frequently in the government of children they are not harmonious, and there is not a settled rule of conduct upon which both parents insist. The irregularities which follow permit of a bad class of reading being brought into the house, a poor selection of companions being made, late hours being kept, going out without permission, and returning without being rebuked.

"The modern idea seems to be to let children bring up themselves, and frequently attempt to bring up the parents. A boy once confided to me on board ship that during a tour in Europe he had had a great deal of difficulty training his mother to let him do as he liked; but at the

gait at which he was going, I think he had had more than usual success. In olden times perhaps children were too strictly handled, and were taught to believe that they should accept in marriage those their parents selected. Nowadays we seem to have gone to the other limit, and 'love' of a very mushy and unstable sort, and as applying not to parents, but to some youthful person of the opposite sex, is supposed to outweigh every sense of duty, filial obedience, and even rudimentary reason. If this goes on much further, children will hardly be out of the cradle before they will form some unfortunate and fatal attachment, and will prefer carbolic acid to milk."

### SOME DISEASE STATISTICS.

FROM the figures obtained by the census of last year, it appears that the death rate from certain diseases is on the increase, while that from other diseases is on the decrease. On the whole, the decrease is greater than the increase, the difference amounting to ten per cent since the previous census taken in 1890. In other words, the death rate has decreased ten per cent in the last decade. These figures do not apply to the whole country, but to a large territory having a population of about 29,000,000. This decrease in the death rate, it should be further mentioned, is confined wholly to the cities.

Of those diseases which show an increase in the death rate, influenza leads. In 1890, 6.2 persons out of each one hundred thousand in this area died from influenza during the year. In 1900, 23.9 persons per hundred thousand died from this cause. Next to influenza come diseases of the kidney. Twenty-four more people in each hundred thousand now die from disease of the kidney than died in 1890. Next comes apoplexy. Whereas in 1890 49 persons in each hundred thousand died of this disease, the number in 1900 was 66.6. Heart disease is also largely on the increase, the figures for this malady being 121.8 per hundred thousand in 1890, and 134 in 1900. The figures for cancer are, in 1890, 47.9; in 1900, 60. A little over 9 more persons per hundred thousand now die annually from old age than died from the same cause ten years ago. This, of course, does not prove that old age is a more fatal ailment now than it was then.

Of those diseases which show a decrease in the death rate, consumption leads, with a decrease of 54.9 per each hundred thousand over 1890, the figures for the two years being, in 1890, 245.4 per hundred thousand of the population, and in 1900, 190.5. This disease is now headed, in the territory in question, by pneumonia, from which 191.9 people per hundred thousand now die in a year, an increase of five over the number in 1890. Other diseases which are on the decrease are diphtheria, the mortality from which is only about half what it was ten years ago; cholera infantum, which likewise is only about half as fatal as in 1890; croup, which is but little over a third as fatal now as then; typhoid fever, from which 33.8 persons per hundred thousand now die annually, as compared with 46.3 in 1890; bronchitis, for which the figures are (1890) 74.4 and (1900) 48.3; diarrheal diseases (1890) 104.1 and (1900) 85.1; diseases of the brain (1890) 30.9 and (1900) 18.6; malarial fever (1890) 19.2 and (1900) 8.8. Whooping cough, paralysis, and scarlet fever show a slight decrease. These figures do not always show a decrease in fatality of a given disease, since they are due to increased prevention as well as increased cure. L. A. S.

"God is passing by our homes to-day, and He looks upon the unsanitary condition of families, the lax habits. Had we not better reform, and that without delay?"

## HOME AND HEALTH NOTES.

STRETCHING is a very good means of exercise.

THE perfect human form is the best fashion-plate to follow in the making of clothing.

WHAT an improvement would be effected in the schoolrooms of the land were every teacher to become an earnest and determined physical culturist! How many acts prompted by nervousness, impatience, dyspepsia, and other physical ills, would thus be eliminated from the day's work!

A PHYSICAL-CULTURE teacher prescribes the following remedy for weak ankles: "Adopt common-sense style of footwear, and take the following exercises twice a day barefooted: Stand erect; rise on your toes until tired, then let weight fall on heels, and lift toes from floor till tired." Walking and hill climbing are also good remedies for ankle weakness.

It has been truthfully stated that the best mineral water is that which contains no minerals at all. If one cannot obtain pure water from nature, it is possible to turn the foulest water into the purest drink by means of a still. This useful invention may easily be procured in any part of the country, at a moderate price. Prices range, according to different makes, from \$4 to \$15 or \$20.

IN discussing "the causes of invalidism in girls," Flora Brewster, M. D., states that "it is a sad comment upon our twentieth century civilization that there are so many girls and young women among the clientele of the gynecologists and nerve specialists. I find a very general impression that 'the higher education of women' is responsible for this physical degeneration." The dread of hard physical work lies at the root of much of this evil.

It is said that the Hindus uniformly have excellent teeth. The reason given is that they are very careful and regular in the cleaning of their teeth, such cleansing being a part of their religious ritual. The process is very simple. The Hindu uses "a small twig, one end of which he softens out into the form of a painter's brush. Squatting on his heels, and always facing either east or north, he scrubs all his teeth well with this brush, after which he rinses his mouth out with fresh water." If all Americans did as well, Yankee dentists would have less work to do.

It is possible to cool water without ice. The process consists in "wrapping the pitcher containing it in a towel of loose texture, which has been previously impregnated with ammonium nitrate (and dried), and moistening this with water. The same towel may be used repeatedly, after being dried each time." People in Mexico are said to keep water deliciously cool by placing it in earthen jars of porous material. Those living in India attain the same object by wrapping moist cloths about the water jars, and swinging the latter back and forth, suspended by cords.

THOSE who live where "chiggers" or "jiggers" abound will do well to rid themselves of those pests by carrying out the following instructions furnished by an exchange: "Take a homeopathic vial, and stuff it with absorbent cotton; then saturate the cotton with chloroform; cork it tightly until needed. Then apply the mouth of the bottle tightly over the point of irritation (chigger) for one or two minutes, then proceed to the next. The relief is immediate, and the chigger dies a painless death." Those who have had experience state that the chigger runs away.

ONE of our exchanges informs us that "the Turkish authorities have, within the past year, arranged for the sinking of a large number of wells along the historic pilgrimage route to Mecca, and are providing them with windmills. In this way it is believed that the hardships of the annual pilgrimage can be lessened, and the pilgrims kept in reasonably good health. The sickness of former years has been almost entirely due to the impure water along the route." With these improvements a journey to Mecca may do one fully as much good as one to Saratoga Springs, N. Y., or any other popular watering place.

FIELD sports and athletic games have been made an important factor in the treatment of patients at the Manhattan Hospital for the insane, Ward's Island, New York. The inmates enter into these sports and contests with great zest. They have their daily plunge in the swimming-pool, baseball games, swimming races, tugs-of-war, high and broad jumping contests, etc., and do "all kinds of light garden work, pulling up weeds, tending the flowers, running the lawnmowers," etc. The managers of the institution consider outdoor exercises and pleasures to be far more beneficial to the patients than the "padded cell" or the "straight jacket."

WHAT REALLY KILLED THE PRESIDENT.—Says Elmer Lee, M. D.: "A long experience in active practice has taught me that at the beginning of all acute cases, medical or surgical, accompanied with shock or injury to vital organs, as in the case of the President, the safe method is to withhold every form of food so long as there is fever or other complications. Water, and water alone, is food and drink at such times, and is the only safe thing that may be taken by the patient. Food in any form or of any material may not be digested. Undigested food is the principal factor in producing septicæmia. The President was surely in a septic state from the second day, as shown by the low fever and high pulse rate. At such moments of danger even a little food, and especially if it is not digested in the mouth, may lead to fatality. Such is, unfortunately, the termination of the President's case."

Says Julian P. Thomas, M. D.: "If our President had been at —, he would have learned that he could get along nicely for weeks without food. In this great strain upon his vitality he would have refused food, no matter by whom ordered, and would have dismissed any one who knew no better than to order whisky for an inflamed stomach, and the chances are he would have made a speedy recovery."

Says Dr. Aug. F. Reinhold: "The wisdom of the unsuccessful operation on the late President might be questioned, as it increased the wound inflicted, and, causing a further loss of blood, decreased his vital energy and chance of recovery. Notwithstanding his age, the deceased would probably have overcome this second onslaught had he been left entirely without food and drugs till the wound healed. In typhoid fever, patients can live without food for weeks and months; and Dr. Tanner and others have demonstrated that we can exist without nourishment for a considerable time. This shows that the President, being rather corpulent, would have subsisted on his own adipose tissue for several weeks."

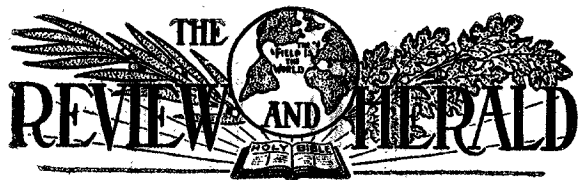
"But how was he fed?—On beef juice and whisky, strychnine and other drugs. From every text-book on physiology it can be learned that beef juice contains but one per cent of nourishing life-sustaining albumen and ninety-nine per cent of excrementitious matter. As a noted physician puts it: 'If he could think of anything very nearly approximating beef juice, it would be concentrated urine.' The beef juice alone was sufficient to cause and explain the rapid decline. If you dip a piece of red flesh into alcohol, it

turns gray and hard, the same as if it had been cooked; this is because both the alcohol and the cooking process coagulate the transparent albumen of the flesh. But the same as boiling kills the life of an egg, so coagulation of flesh by alcohol deprives it of its life. Hence, feeding the President with whisky further accounts for his sudden demise.

"And now, as to the saline injections, strychnine, and digitalis. Do they nourish? Are they capable of forming normal tissue?—By no means. Suppose you have an old horse that is pulling a load uphill. Would it be wiser, when the horse shows symptoms of exhaustion, to drive him on until he breaks down, or to allow him to rest, and thus gain the summit by easy stages? The administration of those poisons corresponds to the whipping up of the horse; it stimulated the heart till it could go no further. In my opinion, Mr. McKinley died a victim of the routine physicians' delusion as to the excellent qualities of the poisons mentioned. If they had understood their business, the President would be alive to-day and Czolgosz would not be a murderer."

Says the editor of *Physical Culture*: "My opinion may not be worth much, but I believe firmly that had President McKinley been compelled to fast, as nature clearly indicates in the healing of all acute inflammatory conditions, whether produced by a wound or an acute disease, he would to-day still be the living, acting Chief Executive of the United States." No one questions the fact that the late President steadily improved until solid food was administered.

A CURE EASILY APPLIED.—The following simple method of treating infants or adults troubled with diarrhea, is described by W. D. Wattles, in the October number of *Woman's Physical Development*: "A movement which, if properly executed, will cure any case of dysentery, diarrhea, or cholera infantum, that is not beyond the reach of anything but a resurrection. There is absolutely no need of allowing children to die of 'summer complaint,' and the thousands of little graves in our cemeteries are monuments to the ignorance and prejudice of drug doctors and parents. Place the patient on the back; put your hands under him a trifle above the waist line, with the fingers pressing against the sides of the spine. Now lift him until only the back of the head and heels touch the floor, and hold him for a moment in that position; then let him gently down. Repeat the movement twice, at intervals of five minutes; then allow a half-hour's rest, and if necessary, repeat the treatment. Only a very stubborn case will require more than three treatments. Absolutely no food should be given until the cure is complete. In the case of cholera infantum, hold the child by the nape of the neck and the heels; lay it, back down, across your knee, letting the head and heels hang down, so as to stretch the abdomen strongly. If the person be too heavy to lift, seat him on a low stool, and yourself on a higher one behind him; put your knees against the small of his back, grasp him by the shoulders and bend him backward strongly, over your knees. For self-treatment, balance yourself, on your back, over a bar or the footboard of your bed, letting your head and heels hang down. Repeat, in all cases, as often as necessary. I have used this movement many times, and have recommended it to numbers of people; and I have yet to learn of a case where it has failed. I believe it to be infallible, when properly done. The pressure upon the abdominal plexuses of the sympathetic nerve appears to check the excessive peristalsis of the bowels, and to reverse their action. This knowledge, if it were in the possession of parents and physicians, would save thousands of lives every year." One runs no chances in trying this remedy. It is simple, can be followed by all, and can result in no harm to the patient. A. J. B.



BATTLE CREEK, MICH., OCTOBER 22, 1901.

URIAH SMITH - - - - - EDITOR.  
L. A. SMITH }  
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## ANARCHY STRIKES ITS FIRST BLOW.

Just as we were closing up the matter for the new edition of "Marvel of Nations," President McKinley was assassinated at Buffalo, N. Y., Friday, Sept. 6, 1901. It being not too late, then, to notice that memorable event, the following was inserted as an "Appendix" to the work. It is significant as a symptom of the evil times that are now upon us, and it was thought best to embody it, in this manner, in a permanent record:—

"The most serious blow against the existence of this government, perpetrated by violence, occurred at Buffalo, N. Y., at the great Pan-American Exposition, at four o'clock in the afternoon, Friday, Sept. 6, 1901. At that hour, Wm. McKinley, President of the United States, was standing in the Temple of Music, in the presence of three thousand persons, while ten thousand others stood without, waiting their chance to enter and shake hands with the President. In this line of friends stood a fiend named Leon Czolgosz (pronounced Sholgotz). In his left hand, wrapped about with a handkerchief, as if laboring under some injury, he concealed a pistol, the weapon of murder; and as he approached Mr. McKinley, and was apparently about to shake the hand proffered in kindness and good will, he discharged two shots point-blank at the President's person. The first bullet struck the breastbone, and glanced off, with no apparent harm; but the second went through both walls of the stomach, and lodged in the fleshy tissues of the back. The best medical and surgical skill was immediately summoned, and the physicians labored earnestly to beat back the power of the destroyer.

"When the news of what was done spread through the crowd, their rage was such that repeated attempts were made to lynch the assassin on the spot; and only by the most strategical movements of the police was he spirited away to escape their power. The whole country was shocked and stunned into a condition of paralysis by this revolting crime. Encouragement was at first held out that the wound would not prove fatal, and the President would survive; and thus the feelings of the nation vibrated between hope and fear, as they watched with breathless anxiety the hourly reports of the President's condition. But at length nature gave up the struggle, and a few hours over a week from the dastardly attack, at half-past two on the morning of September 14, Wm. McKinley, the twenty-fifth President of the United States, breathed his last, struck down by the hand of an anarchist, who gloried in the deed and the principles which led to it. An autopsy was held, from which physicians concluded that no human power could have averted the fatal result. Probably no President, not even Washington or Lincoln, ever enjoyed so wide-extended and continuous a degree of popularity among the people as did President McKinley. Not only this country, but the whole civilized world, bowed in horror and shame before this diabolical deed. Expressions of public sentiment everywhere, and from all classes, joined in unanimous execration of the foul frenzy. President Roosevelt proclaimed Thursday, September 19, as a day of mourning for this country; and Edward VII of England ordered thirty days' mourning of his court in token of sympathy with this stricken nation.

"Theodore Roosevelt, the Vice-President, immediately assumed his place at the head of the govern-

ment, in accordance with the suffrages of the people who had elected him to that place should occasion demand his services. Mr. McKinley had not completed the first year of his second term of the presidency, and the duties of that office for the three and a half years that remain will devolve upon Mr. Roosevelt, he being the youngest man (aged forty-three) called to that position in the history of the government. He took the oath of office as President of the United States in the afternoon of September 14. He enters upon his duties with the cordial support and good will of a vast majority of the American people. But he will need to surround himself with every safeguard for his protection, for, as a new feature of these later times, anarchy is in the land. Judge John R. Hazel, of the United States Circuit Court, administered the oath, and immediately after the ceremony, President Roosevelt, addressing the members of the dead President's cabinet, most of whom were present, outlined his policy in a few brief words, as follows:—

"In this hour of deep and terrible national bereavement, I wish to state that it shall be my intention and endeavor to continue, absolutely unbroken, the policy of President McKinley for the peace, prosperity, and honor of our beloved country."

"We have called this the first blow of anarchy, and the most serious blow that violence has dealt against the existence of the government. In this we do not overlook the assassination of two noble presidents in the past—the lamented Lincoln in April, 1865, and Garfield, July 2, 1881. But the assassination of these men was owing to the acrimony of political partisanship. But this case is entirely different, and furnishes a new symptom of the terrible disease that has seized upon society. In a time of profound peace, a time of unprecedented prosperity, when no one, not even the assassin himself, had any personal grievance against the President, nor any fear of injustice or oppression from his policy, an anarchist, with a foreign name which no English tongue can readily pronounce, and feelings against liberty, against society, and against humanity which no English heart could entertain, lifts his hand in public and deliberate murder in the name and in behalf of anarchy, and for the sake of anarchy and its hellish purposes. Nowhere can society be safe while such a spirit rules. It is a crime against humanity, fostered by a spirit breaking out just now in new virulence from the bottomless pit. It is a sign of the evil times that are upon us.

"This is the first time that anarchy, as such, has raised its hand against this nation; and it must continue to grow worse, unless that spirit can be eradicated from society. This is the disease. How can it be remedied?—By keeping as far as possible from the political and social conditions of the Old World. These conditions suggest and foster anarchy. Our history has shown that this country is not a favorite home for anarchy. Anarchy has, to be sure, flourished theoretically here for many years, but not overtly against the life of this nation. But anarchists have found this a free country, and so a convenient place for them to plot and conspire against their rulers in the Old World. Now there is a great outcry for the suppression of anarchy here. But how shall it be done? Shall it be by making this country less free than it is? That would be simply to make our society more like that in the Old World, which is the home of anarchy. It would be to deal only with the symptoms, and in so doing, to aggravate the disease."—Pages 309-312.

INQUIRY into the loss of the steamship "Islander," recently wrecked in the North Pacific, proves that both the captain and the pilot were intoxicated. This calls to our mind a statement made by Sister White at the last General Conference, that by reason of the increasing prevalence of the use of strong drink, the time would soon come when traveling would be a hazardous undertaking.

## ARE YOU GIVING THE THIRD ANGEL'S MESSAGE?

THE Third Angel's Message of Rev. 14:9-12 is a warning to mankind against the worship of the "Beast" and his "Image," and the reception of the "mark" of the "Beast." It is impossible to give this message without telling what the "Beast" is, and what is the "Image" of the "Beast."

The "Beast" is the papacy. But what is the papacy? The Roman Catholic Church?—Certainly it is not the Roman Catholic Church alone, for that Church alone did not make the history of the papacy during the 1260 years of its domination in Europe. Nor could there be anywhere an image of a mere church. The Catholic Church itself is in this country, where the "Image" of the "Beast" is to be formed. But that Church is not a part of the Image. The essential feature of the papacy is in the Image; it must be there; yet the Catholic Church itself is not in the Image.

The papacy—the "Beast" of the prophecy in question—is the union of the Roman Catholic Church with the State. How different the history of Europe would have been if that Church had never been united with the State!

The "Image of the Beast" in this country must likewise be a union of Church and State, the Church in this case being not the Church of Rome, but the Protestant bodies which are dominant here.

You cannot, therefore, tell people about the Beast and his Image without telling people about the union of Church and State, explaining its evils, and pointing to a present movement toward such a union in this country. You cannot give the Third Angel's Message without telling people about the Beast and his Image; and therefore, you cannot give the Third Angel's Message without telling the people about the union of Church and State.

Are you doing this? Are you setting before the people the truth about the union of Church and State—explaining its subtle nature and antagonism to the gospel, and pointing to the fact that a movement to consummate such a union in this country has long been in progress, and is showing itself in every part of the land to-day? Do you know enough about this movement to be able to do this properly?

Are you giving the Third Angel's Message?

Note these words: "The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy to-day. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time.

"Not all our ministers who are giving the Third Angel's Message really understand what constitutes that message. [Italics ours.] The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the Third Angel's Message. May the Lord forgive our brethren for thus interpreting the very message for this time."—"Testimony for the Church," No. 33, pages 242, 243.

Does this mean you? Have you been thinking you were giving the Third Angel's Message when in reality you do not "really understand what constitutes that message"? If you do not understand this, is it not high time you were finding out what this message really is?

You are talking about advance moves in the work. But listen: "God meant that His people should be far in advance of the position which they occupy to-day." "We are years behind." And why are

we now so far behind?—Because “not all our ministers [and others] who are giving the Third Angel’s Message really understand what constitutes that message.” You are looking for the outpouring of the latter rain. But “if our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit.”—*Id.*, page 242. Certainly God will not pour out His Spirit under the work of the Third Angel’s Message while a great number of those who profess to be giving it have not really found out what the message is.

Shall we not all arouse and find out what constitutes the Third Angel’s Message, and then bestir ourselves to catch up with the work God would have us do, in the way that He would have us do it?

L. A. S.

### THE STRENUOUS LIFE.

It is generally admitted that the life of a successful business man must be a strenuous one. The person who would win success in this world must be earnest, energetic, courageous, and persevering. He must meet and conquer difficulties. There must be no settling down in ease and drifting with the tide. He must not depend upon some good fortune that he hopes may come to-morrow or next year, or expect some power to bear him on toward prosperity independently of his own endeavors. He must expect to pass through critical periods, and at such times he must persevere and not lose hope when everything looks dark. He must be willing to fight battles and endure disappointment, with a firm confidence that success will be the ultimate reward of his faithfulness.

It is ordained, and properly so, that success in life must be attained in this way; and there is something in the healthy, unperverted nature that responds to this fact. It is the way in which the man of energy and courage prefers to win success. Ask President Roosevelt, who has had much to say about the strenuous life, if he would prefer that the successful life should needs be less strenuous than is now the case, and he would promptly answer in the negative. The strenuous life is the best life, and the only life that could be rewarded with full success without perverting the foundation principles of right, and hopelessly demoralizing human character. The strenuous life is the life that is chosen and glorified in by all right-thinking and right-seeing men.

But how about the Christian life? Must this also be strenuous? Is success in this conditioned upon the same exercise of energy, courage, and perseverance? Ah, here men have assumed to find an exception to the general rule. One need not make the Christian life so strenuous as the earthly, business life, we are told. The new theology assures us that religious affairs are governed by the law of evolution, which is slowly but surely lifting the world up to a higher level of existence. Man is being carried on to his ultimate destiny by this slow but resistless current,—so slow that the lapse of ages may be required for the accomplishment of any radical change in the process of development toward a higher life. He has eons of time before him in which to change his evil character into a good one; hence he has no occasion for haste or to feel at any time that he has reached a crisis when much depends upon the outcome of a week, or a day, or of a single hour. Thus, according to the current theology of the day, success in the Christian life is not at all dependent on the conditions and circumstances which make life a success or a failure in the secular world.

But what saith the Scripture on this subject? and what is said by the experience of those who have been eminent in the service of God? These assure us that the Christian life is pre-eminently the strenuous life; that it is a life of conflicts, calling for the constant exercise of energy, courage, and perseverance; a life in which the way is at times dark and perilous, requiring on the part of the traveler

the exercise of implicit faith in God; and in which must come some critical occasions when destiny hangs upon the decisions of an hour. In the Christian life we must “strive to enter in at the strait gate,” where, we are told, many “will seek to enter in, and shall not be able.” Luke 13:24. We must seek the Lord “while He may be found,” and call upon Him “while He is near.” Isa. 55:6. We must not delay; but, “To-day if ye will hear His voice, harden not your heart.” Ps. 95:7. We must “exhort one another daily, while it is called To-day.” Heb. 3:13. We must take heed to ourselves and “watch and pray” (Mark 13:33) lest we be surprised by the coming of the day of the Lord, which is to come upon the world “like a thief in the night.” 1 Thess. 5:2; 2 Peter 3:10; Rev. 16:15. There is a “time of Jacob’s trouble” to be experienced (Jer. 30:7), when, like Jacob, the Christian must wrestle alone with God, and perseveringly cling to Him in faith, or be overwhelmed with despair. There are sharp conflicts to be fought, where the Christian must lay hold upon the Omnipotent by faith and prayer, and be able to say at the conclusion of the battle, “I have seen God face to face, and my life is preserved.” Gen. 32:30. The Christian must continually “fight the good fight of faith” (1 Tim. 6:12), and “endure hardness, as a good soldier of Jesus Christ.” 2 Tim. 2:3. And these scriptures are fulfilled in the experience of all who are “crucified with Christ” (Gal. 2:20), and who exemplify His life on the earth.

The teaching of the new theology, with its doctrine of salvation by evolution, is a lie. Almost the whole world are accepting it as truth, but it is a lie nevertheless. In Christianity, as in secular affairs, it is the strenuous life alone that brings success. Anything less than this will result in failure, and failure in the Christian life means a failure that is eternal. Why will not men be willing to struggle for success in that which determines their destiny, as they struggle for success in merely temporal affairs? Why will they depend upon the miserable doctrine of evolution, which they would not for a moment allow to shape their business affairs, to solve the awful question of their eternal happiness or their perdition? Professing themselves to be wise, men have become fools, and by their folly will stand convicted and without excuse in the day of God.

L. A. S.

### In the Question Chair.

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

#### 834.—ADDING TO THE TITHE.

Is it a part of the tithing system to-day, in paying borrowed tithe, to add twenty per cent, or one fifth? Please give references for the ancient custom.

C. H., Battle Creek, Mich.

ANSWER.—We know of no such requirement connected with the tithe as a part of the system. We read of a fifth part, or twenty per cent, being added to the obligations of certain ones on certain conditions. Lev. 5:16; 6:5. But the first was when a soul had committed a trespass in the holy things, through ignorance, or unwittingly, and wished to make amends. He “shall add the fifth part thereto, and give it unto the priest.” The second is when one had wronged another in a trust or things taken by violence, and had deceived him by swearing falsely: he was to restore the principal of that about which he had sworn falsely, and add a fifth part thereto, and give it unto the one to whom it appertained. By borrowing from the tithe, we suppose to be meant making use of a portion of that which belongs to the tithe fund before it is paid over into the hands of the Church. Such should naturally have a desire to make it up, or pay it back, at the earliest opportunity: and they should do so. But we do not know of any custom or obligation in this case to add twenty per cent thereto.

#### 835.—THE LAW OF CHRIST.

In Gal. 6:2 Paul speaks of “the law of Christ.” Will you please inform us, through the REVIEW, (1) what constitutes the law of Christ; (2) when it was given, and where it can be found? A. J. F.

ANS.—We are told what will fulfill it. “Bear ye one another’s burdens, and so fulfill the law of Christ.” That law enjoins upon us to bear one another’s burdens. If we look for a formal promulgation of that law, it will probably be found in the “new commandment” which Christ gave His disciples, as expressed by the apostle John: “Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.” 1 John 2:7, 8. Connect this with verse 11 of chapter 3: “For this is the message that ye heard from the beginning, that we should love one another.” Love, Paul says, in a broader sense, is the fulfilling of the law. Rom. 13:10. It may be expressed again in the language of the golden rule: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Matt. 7:12. This is the law of Christ, which we are to fulfill, or carry out, in our lives.

### Editorial Notes.

THE sunset of time will be a glorious sight viewed from the mount of Christian consecration.

IF you are a Christian, there is something in your countenance which indicates the fact to those you meet.

THE disposition on the part of some to say, “My Lord delayeth His coming,” is one of the very last signs of Christ’s appearing.

WHAT about that talent God has intrusted you with, that you have buried away in a napkin? When are you going to bring it to the light, and make use of it in the Master’s service?

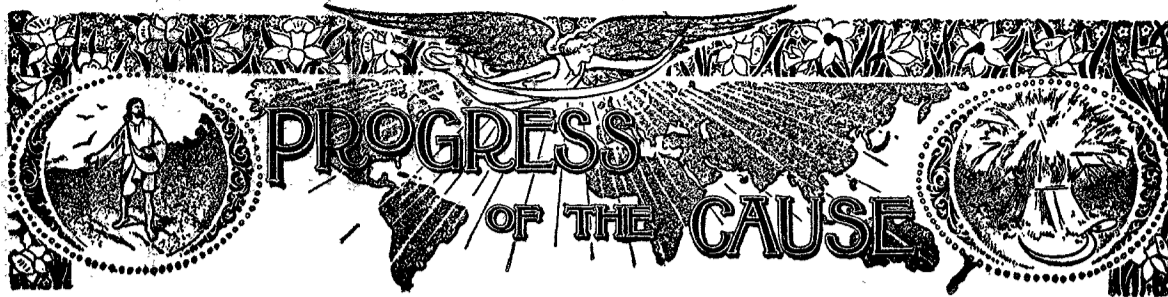
IT is in heaven that the one hundred and forty-four thousand will sing the “song of Moses and the Lamb,” but they will have learned the song before they leave the scene of their earthly conflicts.

THE most valuable education is that which, though it confers no diploma, bestows upon the student the far more valuable gift of eternal life; which education is to know God, as revealed in the gospel of His Son.

THE agencies of the earth’s destruction are already prepared, and the only reason why the earth continues on as before is that the “four winds” are being held back by four mighty angels. All that is necessary to bring the final storm is that the four angels simply let loose—cease to hold back—the four winds. They are holding on to the winds in order that we may have time to let loose from the world.

WHEN submarine boats first made a bid for recognition as of value in naval conflicts, they were scoffed at and “turned down” by government officials here and in Europe. Now, however, after one of these vessels has succeeded in entering a military harbor in France, affixing a torpedo to a battle-ship, and departing again entirely unobserved, a change has come over the sentiments of the Powers, and we find England giving an order for five, while France already has a considerable number completed. But if vessels of this class are good for anything, they are good to sink battle-ships; hence when the great naval Powers decide to invest in them, it means that these Powers are losing confidence in the great ironclads of their seemingly formidable navies, upon the building of which they have squandered such fabulous sums.

L. A. S.



### "TILL HE COME."

BRETHREN, wake! the Morning Star,  
Bright herald of the dawn,  
Reminds us, from those realms afar,  
Of Jesus — "till He come."

Brethren, rise! yon golden cloud  
Spread forth to meet the sun,  
Join in an anthem, long and loud,  
Praise Jesus — "till He come."

Brethren, work! the field is large;  
Gather the harvest home;  
Go, sow and reap: that is the charge  
Of Jesus — "till He come."

Brethren, haste! the time is short,  
The work not nearly done;  
The heathen dark must still be taught  
Of Jesus — "till He come."

Brethren, pray! for only so  
Can precious souls be won;  
To Jesus every moment go,  
To Jesus — "till He come."

Brethren, come! the table's spread,  
Jesus would have us one;  
Drink of the wine, and break the bread,  
In memory — "till He come."

Brethren, wait! not long will He  
Be absent from His own;  
His waiting bride may weary be,  
Yet, patience! — "till He come."

Brethren, hark! Catch ye the sound  
Of trumpets' distant tones?  
Brethren, watch! that ye be found  
Ready, when Jesus comes.

— Selected.

### THE SKODSBORG SANATORIUM.

It was my privilege, in company with Dr. A. B. Olsen, to spend the last week in July at the Skodsborg Sanatorium. Nature has most wonderfully endowed this place with all the necessities for an ideal location of a sanatorium. The sanatorium is situated on the main coast road leading north from Copenhagen, which is much traveled by the wealthiest and most influential people, not only of Denmark, but of many of the European royal families as they visit the king. This drive has the reputation of being one of the most beautiful seashore drives in the world. The government forest situated along the coast is one of the finest beach forests to be seen, containing twenty or twenty-five square miles, mostly of beach, but is also interspersed with different kinds of evergreens, etc. It has beautiful drives and walks, and affords a most delightful place for the patients to spend part of their time.

The first remark we heard as we entered the sanatorium was, "We have no room for you." This very emphatically impressed us with the prosperity of the Skodsborg Sanatorium. We were informed that since the middle of last January practically every room has been occupied or engaged. At present there are about eighty patients at the institution, and about twenty others are coming for treatment daily. Drs. Ottosen and Mortensen, with a force of willing, able workers, are exceedingly busy with their patients. The facilities in the sanatorium for treatment of disease are complete in every respect. Besides the usual appliances, they have a fine opportunity for sea baths, the beach being situated only a few yards from the buildings, and also arrangements for taking sun baths, which are very popular in Europe.

The patients at the sanatorium are among the most influential of the Scandinavian countries, including senators, noblemen, wealthy business men, etc., and the institution is well supported by the medical profession of Copenhagen. Dr. Larsen, a physician employed by the government, is taking a special interest. Vegetarianism and the principles of the institution and not looked upon as fads, but as practical and sensible. The patronage of the institution

during the past year has been steadily increasing. At present patients are obliged to wait until rooms are vacated before they can be accommodated. It is a question of only a short time when larger facilities must be provided to meet the demand. Dr. Ottosen and his associates already feel the necessity of immediate plans for larger buildings. At present there are three brick buildings, one large portable summer house of ten rooms, two temporary buildings used for dining rooms and gymnasium, and three tents, and they are proving inadequate. I shall long remember the stay at the Skodsborg Sanatorium as among the most pleasant and profitable of my life.

W. B. HOLDEN, M. D.

### SOUTH LANCASTER ACADEMY.

SOUTH LANCASTER ACADEMY began its twentieth year's work, September 18, under encouraging circumstances. The attendance was larger than it was last year; indeed, two weeks after the school opened, it was larger than in midwinter last year. Not only is the attendance good, but the class of students is an excellent one. They are more advanced in years than those of last year and the year before, and the great majority are here for the purpose of preparing for the work of the Lord. Several are of advanced years, and their experience in the truth and work is such as to make a short course of training in the school of great benefit to them. The fact that we have this older and earnest class of students who are preparing for the work is a matter of great encouragement to the managers of the school, and to all our people in the Eastern Union Conference. This school is not established to give simply an ordinary education, but rather for the direct preparation of workers to carry the Third Angel's Message to the world.

Our industrial work is progressing. We have put in a little canning plant at small expense, and are expecting to be able another year to do some canning. We have received about four hundred dollars on the industrial fund in response to our call. This is not nearly enough to pay for the purchase of the stock of broom corn, which amounts to about a thousand dollars, but through the kindness of some of our brethren and sisters who have assisted us to do so, we are enabled to make this purchase. There is, as can be seen, six or seven hundred dollars yet to be raised fully to meet the expense in purchasing the stock of corn. Accordingly donations for this work will be just as thankfully received as they have been in the past. We wish to thank our brethren and sisters for the hearty response to our call. The amounts received on the industrial fund have not been large, but they have been quite numerous. One sister sent us a sewing machine to assist in opening up the industrial work for the young ladies. In one way or another a goodly proportion of our students are now working their way to quite an extent. We are glad that this is so; for we believe manual labor to be an exceedingly important part of a student's education.

We trust that our brethren and sisters in the Eastern Union Conference will ever bear the school in mind in their prayers, and will also endeavor to send to the school such as ought to attend. Our churches should never overlook this important work. A little help given at the right time by a church to some worthy young person might be the means of eventually putting a worker into the field who might lead many souls to Christ.

FREDERICK GRIGGS.

### ALABAMA CAMP-MEETING.

THIS meeting was held at Anniston, September 20-30. There were but few of our people present. The attendance from without was good, and the interest was such that after-meetings were planned, and the tent still stands, and the work continues with a good corps of laborers.

The laborers during the camp-meeting were Profs. J. E. Tenney and B. E. Nicola, Brother A. F. Harrison, the local workers, and the writer. Sister Nellie Patchen, assisted by C. J. Dart, conducted the children's meetings.

The Conference was organized with two hundred members. The departments were placed in charge of those who were already in the employ of the Southern Union Conference, so no additional helpers were engaged for the present. In all the departments it was decided to adhere strictly to the cash system. The plan of asking the members to deposit with their church treasurer in advance of their orders for periodicals and other supplies, and the churches to deposit with the State Treasurer, who can then keep a deposit with the publishing houses, was adopted, and met with general favor. If this is carried out, the members, the churches, the States, and publishing houses will "owe no man anything."

This young Conference, as well as the others that were recently organized, entered upon its work with full purpose to make the most of the facilities at hand, and push the battle to the gate. Elder W. L. McNeely was elected President of the Conference, with his office at Birmingham. He has the full confidence and support of all the workers and members in the State.

This completes the organization of the Southern States into Conferences, making eight in all. The distribution of the responsibilities attending the work in these States among so many, is as it should be. It was according to the plain instruction given by the Lord. There was wisdom in doing this, and good results are already seen. God is blessing those who are taking up the burdens in these fields. The members and churches are rallying around these men, and will sustain them. All, with willing hearts and minds, enter upon the work in their respective fields, making an aggressive movement against our common enemy.

We are happy to be again associated with the workers and people of the Southern field. We rejoice in the great change in the condition of things since our first entrance upon the work in the South, twenty-four years ago. The Lord has wrought, and His name is to be praised.

R. M. KILGORE.

### COLORADO CAMP-MEETING.

THIS meeting convened at the appointed time, August 28. The camp was well located in a good part of the city of Denver, where we could have easy access to the people, and as a result large crowds came. This was especially so at night. The attendance of our own people was not as large as was expected, although five hundred or more camped on the ground, while many living in the city attended from home. The Conference Committee had made special effort to arrange things in a commendable manner. The large pavilion was seated with chairs, which was much appreciated and commended by the people. The message was given for the most part with much power. This was especially true of the lessons given by Professor Prescott, who was with us nearly a week. The labors of Elder W. A. Spicer were also much appreciated and very effective, especially with the young people. Many young men and women will date their first start for the kingdom and their deliverance from the bondage of sin into light and liberty, from the Denver camp-meeting and the personal labor of Brother Spicer. Besides those named, other laborers present who participated in the preaching and instruction were Elder H. Shultz, Dr. Paulson, Dr. Kellogg one hour only, and the ministry of the Conference.

The Conference business was conducted during the camp-meeting, and resulted in the re-election of Elder G. F. Watson as President of the Conference, and but few changes were made on the committee. Steps were taken in this, as well as all other Conferences of the Southwestern Union Conference, to reorganize and unify all lines of the work. One of the officials of the Boulder Sanitarium, Elder F. M. Wilcox, was placed on the Conference Committee. The tract society was made a department of the Conference, and one of the best of their ordained ministers made State Agent, and placed on the Conference Committee. The Sabbath-school work was also made a department of the Conference, and represented on the committee. These changes were made with much unanimity, and will prove a blessing to the work in the State. The finances of the Conference were in good shape. A strong effort had been made the past year to pay up old debts, and excellent progress was seen as a result. If all are faithful, it will be but a short time till those old debts will be wiped out. Reports showed increase of tithes and offerings in almost all lines. Special effort was made to revive the old-time missionary spirit and work, and a good number seemed much stirred, and prepared to go to work at once.

The meetings were continued after the camp-meeting closed, and a week later much interest was manifested, and good results are expected.

C. McREYNOLDS.

## EMMANUEL MISSIONARY COLLEGE.

"God leads in a mysterious way His wonders to perform." These words are forced from the lips of those who have watched the progress of events since the first steps were taken toward moving Battle Creek College. Where to locate was the great question. God had promised to lead. He has led in a miraculous way.

school will have the assistance of Elders W. W. Prescott, A. G. Daniells, and W. A. Spicer, and we hope Elder and Mrs. Haskell. These individuals will spend some time in the school, giving regular instruction to ministers and other evangelical workers.

The Lord has done abundantly above what we could ask. The Conference has followed divine instruction in furnishing teachers. What remains

ters, canvassers, and teachers not only receive a training, but, when qualified, will be put to work.

It is time for individuals and for the churches to step out. The Third Angel's Message called us out of the world to keep the Sabbath. To-day it calls us to take another step,—to grasp the principles of Christian education and become active missionaries. Let us cut loose from those things which bind us, and come at once. Let the faith which was required to move the institution out of Battle Creek now lead churches and individuals to follow the further direction of the Lord in the education of an army of workers.

As God directed in the selection of the new site; as He has provided commodious winter quarters for the school; and as a strong corps of teachers has been provided by the General Conference, the questions still to be answered are these: First, will those who should take a preparation now respond to the call? Secondly, will men of means who hear the pleadings of needy fields assist worthy persons who lack means, to prepare for this work?

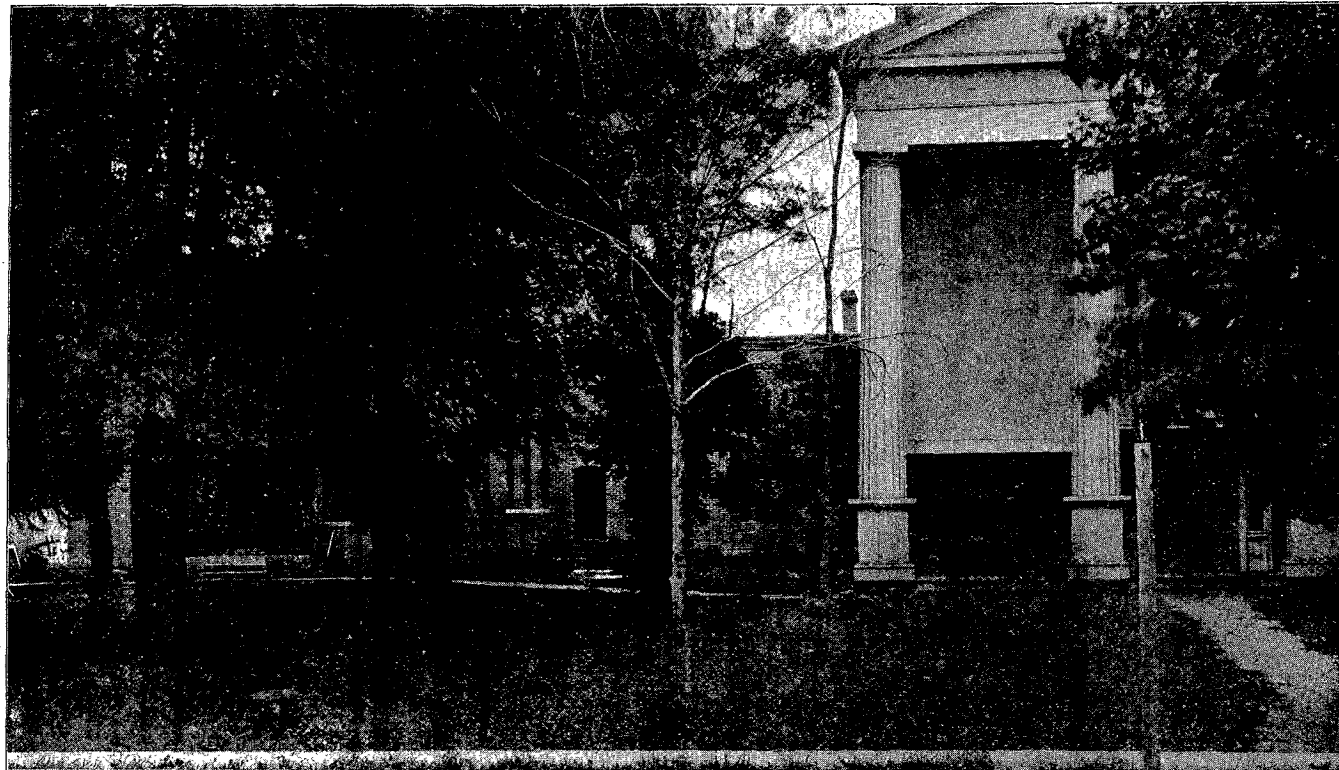
The fall term opens October 30. Every student should endeavor to be present at the opening session. Write for calendar. All who are interested in the school or who desire to help in any way should correspond with

E. A. SUTHERLAND.

## PROGRESS IN THE SOUTH.

SINCE our last report, the work here has been steadily advancing. A general spirit of consecration, hope, and courage has been coming in, which always results in progress.

We have now secured the lease of a brick church-building with stone foundation, thirty by sixty-five feet, having two Sabbath-school rooms, besides an entry and a good-sized chapel. The house, being substantially built and centrally located near the principal car lines of the city, is a very desirable property. We are rapidly making the necessary repairs, and hope soon to have it in readiness for a regular course of meetings. Our people are gladly sacrificing to the fullest extent to make it a suitable place in which to present the precious truths for these times.



1.—FRONT VIEW OF THE COURTHOUSE BUILDING.

When the disposal of the Battle Creek plant was the all-important question, Dr. Kellogg arranged for the purchase of the buildings. He has promised the educational society its equity after the mortgage sale, the first of November. This equity will be applied on the new buildings at Berrien Springs. To escape an \$80,000 debt and have about \$25,000 to put into the new plant was recognized as providential leading. At first it was as if we were compelled to move forward by some unseen force, but to-day we look upon the temporary quarters, and thank God for having directed us to Berrien Springs. As work on the farm progresses, and the site for the buildings is cleared, it becomes evident to all that the choice was a wise one.

Among all the locations which were considered, in no other place could the school have rented buildings to accommodate its students until the institution could erect permanent buildings. Cut 1 gives a view of the courthouse buildings, in which the school work will be carried on. There is a chapel with a seating capacity for three hundred, and ample room for offices and class work. When the first service was held in the chapel, some one expressed the thought that these buildings must have been held in trust for just such a time as this. There was another cause for rejoicing that same evening. For weeks it has been a question what to do for a dormitory and dining-room. The village is small, and it seemed impossible to find room enough for the prospective students. It was a test of faith. Cuts 2 and 3 show the north and east sides of the hotel which has been procured for a students' home. This building has over fifty sleeping-rooms, a large dining-hall, plenty of kitchen room, besides several public rooms. Mrs. H. P. Holser, a woman of wide experience, will act as matron and preceptress. Without doubt God has directed in this movement.

The time has fully come for a training school which will be such in the truest sense of the term. There are men and women of ability scattered all through our churches who should become missionaries. They are waiting for the opportunity to take a brief training. They can now get this training. Emmanuel Missionary College offers it.

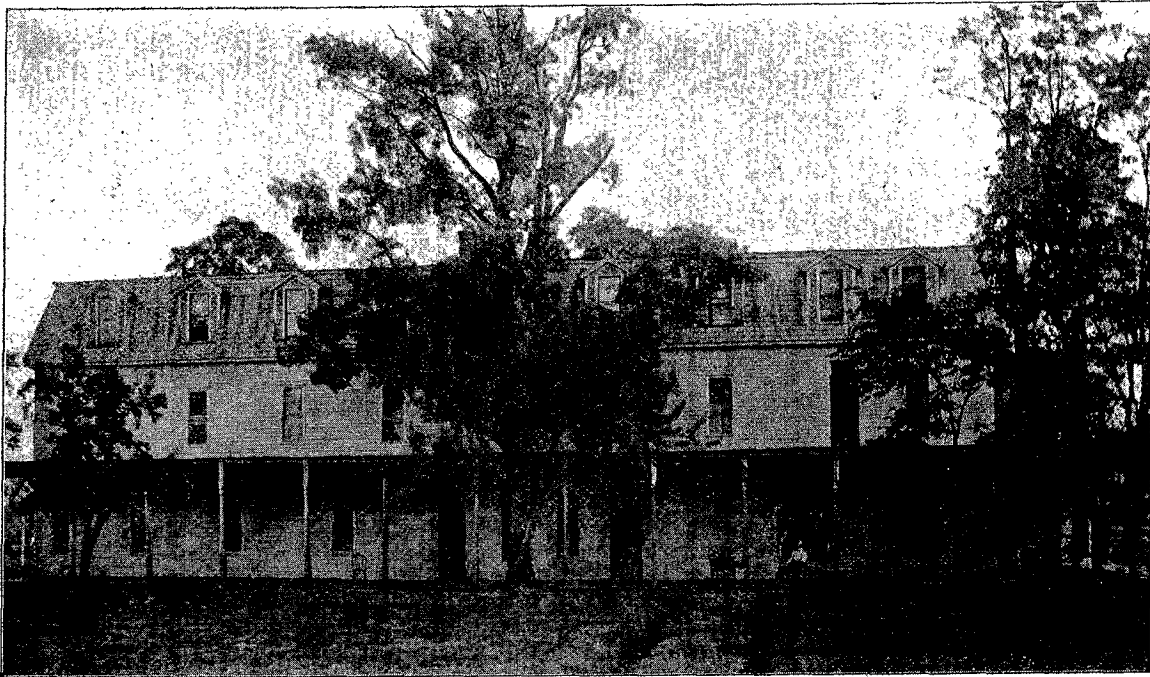
"It should be the aim of our schools," says the Spirit of Prophecy, "to provide the best instruction and training for Bible workers. Our Conferences should see that the schools are provided with teachers who are thorough Bible teachers, and who have a deep Christian experience. The best ministerial talent should be brought into our schools."

This instruction has been followed. The General Conference recognized the importance of the time and the demand for laborers. As a result the

to insure success? The answer is given in "An Appeal for Missions" addressed to and published by the Foreign Mission Board in 1898. Here is the instruction:—

"The churches have a part to act. They should see that those who ought to receive its benefits attend the school. They should assist worthy persons, who have not the means, to obtain an education."

"If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long



2.—NORTH FRONT OF HOTEL.

course of study, but to learn quickly, and to go out into the field. . . . Let workers enter the field without going through many preliminaries."

Aside from the attention given to the ministerial department, the entire force of the faculty will be devoted to the training of workers to enter our various institutions and to work everywhere in the cause. Students are prepared by this institution to enter the medical school or the nurses' class. Christian business men, office help, bookkeepers, and stenographers can receive a training here. Minis-

We believe the Lord would be pleased to have us own this property, and so establish the message in this part of the needy South upon a substantial basis. While we have done all that we can to secure this place, yet we lack six hundred dollars of placing the business in such a shape as to make it possible for us to go on and pay for it as best we can. This amount would place it beyond danger of loss, and secure to the Lord's cause a suitable place in which to present this message of warning to the city of Louisville.

Offers of help have already come in from some of the friends of the Southern work living in the North, and we believe there are many whose hearts the Lord has stirred with the appeals from His servant for this long-neglected field, who will send us of their means, be the amount ever so small, to assist in the work here. Any amount for this purpose, sent to the writer, will be applied as requested.

Mrs. Godsmark is meeting with most encouraging success in her Bible work. The people are anxious to hear the truth, and we can use almost any amount of our publications, either English or German. Don't let the REVIEW, Signs, Instructor, Good Health, or any of our periodicals lie around and go to waste. No matter how old, they contain the very truths for which the people all around us are starving. Let a company collect all their papers and barrel or box them up together and send them along, being sure to prepay the freight or express, and we will see that they reach the people.

Elder and Sister Barry, from Nashville, are here in the city looking after the interests of the cause among the colored members, and are doing a most excellent work. We are thankful for their services, and know the Lord is blessing their efforts.

The work is onward, and we are of good courage. Come and assist us with your means and publications to establish a strong church here that shall be a light to this portion of our Master's vineyard. As

It was voted that we approve the steps taken in the organization of the Northwestern Union Conference, and that we pay said Conference a tithe, and also pay a second tithe to the General Conference for the support of the general work.

A large degree of enthusiasm was manifested in the recommendation to continue the ten-cent-a-week plan of offerings, nearly the whole assembly voting to carry it out the ensuing year.

Another important resolution was that relating to the canvassing work, and the distribution of our tracts and papers. The Conference voted to continue their liberal treatment toward our canvassers, and recommended that each church encourage, in every way possible, one or more of its members to engage in this work. Also that the churches continue the sale of "Christ's Object Lessons," and that the State Agent, assisted by the district superintendents, spend as much time as possible giving instruction in their sale and in the use of our tracts and periodicals.

The following are the officers elected for the coming year:—

President, N. P. Nelson; Secretary and Treasurer, J. F. Beatty; Secretary and Treasurer of the Missionary Department, Mary F. Beatty; State Canvassing Agent, F. Jencks; Secretary and Treasurer of the Sabbath-school Department, Ida Nelson; Field Secretary of the Young People's Work, Luther

and a lively interest taken in the discussion of plans of work, etc. We trust the same interest and earnestness may be manifest in carrying them out, that the message may be greatly hastened.

J. F. BEATTY, Sec.

#### ARKANSAS.

**CATCHER.**—After having spent a very short time at Rogers camp-meeting, Brother Ryles and myself came to Catcher, Ark., where we began Bible work. The Lord has given us success thus far. After two months' Bible work, eight have accepted the truth. Last Sabbath witnessed their first Sabbath-keeping.

This coming Sabbath will witness the keeping of the Sabbath by the whole "Monarch" church (colored). This church's history would interest all, but space will not permit us to give it. Twenty have acknowledged the Sabbath. So this coming Sabbath their church will be turned into a church of Sabbath-keepers. Much of this success can be attributed to the influence of our books that were sold here some time ago. We desire the prayers of God's people that power be given us that we may push the work among the colored people to the front in this Conference.

SIDNEY SCOTT.

**ROBINSON.**—I do not think the truth has ever been presented here. This is a small place with one church, a Methodist. These people have just closed a revival effort, which was declared to be a failure. The people do not seem to be satisfied, but are hungering for something better, they know not what; but I think it is the Third Angel's Message. The ministers are disgusted and pronounce it a hard place; but a nicer class of people I never saw. They are orderly and honest. They have a good school-house and school. I would like to see an effort made here, and will gladly furnish any particulars.

CHAS. N. EASTMAN.

#### COLORED CAMP-MEETING.

The following is a reduced facsimile of a poster for a colored camp-meeting (size 22 x 14½ inches), just received from Nashville, Tenn. Of this poster, Elder J. E. White writes as follows:—

"As a matter of curiosity I send you a copy of the first poster that was ever issued by Seventh-day Adventists for a colored camp-meeting in the South. I have desired to see something of this kind for a number of years, but until this season it has been impossible. We shall not be able to have a large camp-meeting at this time, but we thought it was best to make a start. It will be held at Edgefield Junction, where we have a little church, and in the yard of the church there is a nice grove, and also at Brother Lowe's place. So between the two we shall have room to pitch our tent. It is a little late in the season, but we shall have stoves in our tents, so I think it will be quite comfortable. We are praying that this may be a success."

"J. E. WHITE."

## A COLORED CAMP-MEETING

WILL BE HELD AT

EDGEFIELD JUNCTION, Tenn.

October 15-21

Able Speakers - - - Good Music

Commodious Tents

Preaching every day at 10:45 A. M. 3 P. M.  
and 7:30 at night

# ALL ARE WELCOME



3.—EAST FRONT OF HOTEL.

soon as we can get things in a more settled condition, we expect to get out and try to build up the few scattering companies in this part of the State, and so bring the work up generally in this long-neglected field. DR. AND MRS. O. C. GODSMARK.  
2005 Magazine St., Louisville, Ky.

#### NEBRASKA CONFERENCE PROCEEDINGS.

Including Wyoming and the Black Hills  
of South Dakota.

The twenty-fourth annual session of the Nebraska Conference was held in connection with the camp-meeting at Lincoln, Neb., Sept. 3-16, 1901. Seven meetings were held, and about eighty delegates were present from the various churches.

Two new churches were admitted to the Conference,—one, a Danish church of eighteen members, at Meadow Grove, Neb., and the other, an English church of eight members, at Columbus Creek, Wyo. This increases the list of churches to seventy-two, and the membership to about twenty-six hundred.

A committee of fifteen was chosen to appoint the usual smaller committees, whose duty it should be to prepare and bring matters of business before the Conference, first presenting them before said large committee.

The following are, in brief, some of the recommendations and plans presented before the Conference, and approved:—

That the constitution be so changed as to admit the Sabbath-school Association as a department of the Conference, also that the church-school and young people's work be under the direction of the Conference, and that field secretaries be elected for each of these. The Sabbath-school Association in session voted to become a department of the Conference, and as the tract society was already such, all the work is now under one organization.

Warren; Educational Secretary, G. M. Brown; Transportation Agent, J. Sutherland. Executive Committee: N. P. Nelson, O. S. Ferren, G. M. Brown, G. A. Kirkle, J. Sutherland. Nebraska Conference Association: N. P. Nelson, T. McAlpine, J. Sutherland, D. W. Lapham, John Christensen.

Delegates to the Northwestern Union Conference: N. P. Nelson, G. M. Brown, O. S. Ferren, G. A. Kirkle, F. Jencks, J. F. Beatty, G. Mathiesen, M. W. Blue, Paul Nelson.

Credentials and licenses were granted as follows:—

Credentials: N. P. Nelson, W. B. Hill, G. H. Smith, G. M. Brown, Luther Warren, O. S. Ferren, J. H. Wheeler, Fred Anderson, R. F. Andrews, P. P. Gaede, V. Leer. Ordination and Credentials: L. E. Johnson, A. C. Anderson. Ministerial Licenses: C. R. Kite, O. A. Hall, W. H. Campbell, John Miller. Missionary Licenses: O. E. Jones, A. S. Baird, J. F. Beatty, W. J. Wilson, C. S. Anderson, C. H. Miller, Mary F. Beatty, Mrs. E. M. Peebles, Esther Smith, Pearl West, F. Jencks, Myrtie Ferren, G. A. Kirkle, J. Nethery, J. B. Mourer, Clara Beatty, George Runck, Robert Ryan, Stella B. Lowry, Ida Nelson, Ella Hedgecock, G. P. Loy, Lilla Warren. Colporteur Licenses: E. L. Cook, J. W. Beams, Franklin Hess, J. H. Johnson, W. H. White, B. M. Garton, John F. Anderson, C. S. Wilbur.

Reports from the Conference Treasurer and the Missionary Department were rendered, and were encouraging in many respects, showing a prosperous condition of affairs. Over sixteen thousand dollars' worth of books was sold the past year, and five thousand dollars has been turned over to Union College on the sale of "Christ's Object Lessons." Our donations to foreign missions were more than double those of the preceding year, besides the special offerings, which were liberal. It was also a matter of much rejoicing that our Conference is now entirely free from debt.

Most of the business meetings were well attended,

## NORTHERN RUSSIA.

AFTER good meetings held en route, at Magdeburg, Danzig, Königsberg, etc., the writer, in company with Elder J. T. Boettcher, crossed the Russian border, September 24. A general meeting for northern Russia had been appointed at Riga, September 25-29, and we were glad to find the seven churches of Petersburg, Riga, Reval, Libau, Lodz, Pullin, and Rowno, well represented.

Our work in this part of Russia is now six years old, and, although we have but few workers, there is a membership of more than two hundred, and a small beginning has been made in the larger cities. Last quarter about twenty-five were added to our membership, and the growth this quarter will probably be as large. The tithe and offerings amount to about one thousand dollars, and as six workers received permission to labor, one can readily see that as much more is needed to keep them in the field.

The Lord blessed the word spoken and the instruction given. Our brethren were encouraged, and four others united with us. Elder D. Gäde was welcomed as director of the North-Russian Mission field, and three others were associated with him on the mission board. During the meeting, twenty dollars was given toward "Christ's Object Lessons," and all promised to help sell the book. Several young people wish to attend our school at Friedensau.

This newly organized field has a population of over thirty-five millions, who speak half a dozen different tongues. We feel indeed grateful for the Lord's blessings upon His waiting people, and for His protecting care over us. We hope the work here may quickly develop, but in order that it may, the brethren must have financial help, especially now. Not less than sixteen Russian provinces again suffer from poor crops, and in these very provinces the most of our people live. The government must aid, and is providing public work, and yet some are already suffering from famine. Shall the Lord's work be hindered on account of this, or will our brethren elsewhere rally to its support? Who will respond?

While Elder Boettcher has gone south to visit some of the churches on the way to the place of the other general meeting, I am visiting Petersburg and Finland. Pray for us. L. R. CONRADI.

## ONTARIO.

PETROLIA.—Since our last report the interest has continued good, so that, at this writing, October 13, it is as great as at any time since we pitched our tent here, if not greater. Twenty-three adults are keeping the Sabbath as the result of our labors, and we are confident that several others will obey. We have tried to comply with all the conditions given by the Spirit of the Lord, and we are more than ever convinced that when these conditions are met, there will rarely be a failure. Not a word of censure, faultfinding, or complaint has been uttered by any one of our tent company during the season. Love, union, and harmony have prevailed, and never before have we realized such marked answers to prayer as during this series of meetings.

The following instance, among others, will show how the Spirit of the Lord is working on hearts: Sister Hattie Allems, our Bible worker, was giving a reading to a lady when another lady came in and railed out in the bitterest terms against Sister Allems and the people she represented. But in less than one hour's conversation she acknowledged that the Spirit of God was present, and actually made arrangements to have the readings at her house.

The prospect is good that, with the three that were keeping the Sabbath when we came, we shall be able to bind off the work here with a strong church. A gentleman who has lived here for a number of years said to us, "You have captured some of the best people in Petrolia." We are still holding our meetings in the tent, and with the use of a large stove we keep quite comfortable. We have secured a hall on the main street of the city, have seated it with chairs, and shall soon move into it. Let all our brethren remember the work in Ontario.

P. M. HOWE,  
J. F. BALLENGER.

## OHIO.

SINCE camp-meeting, Brethren C. C. Webster and B. L. House have conducted a series of meetings in a tent at Middlefield, Ohio. I spent Sabbath and Sunday, October 12 and 13, with them. On Sabbath I had the privilege of organizing a company of fourteen into a church. On Sunday another sister

requested membership, and went forward in baptism. Four others are keeping the Sabbath, and still others are interested.

Already a good beginning has been made toward securing funds for a house of worship.

A. G. HAUGHEY.



## Leading Events of Week Oct. 13-19.

—The usual number of murders, suicides, and robberies this week.

—A San Jose, Cal., fire burned over four acres of the town the 14th inst.

—The thirty days of official mourning for President McKinley ended Friday night, October 18.

—Ten sailors deserted from the United States training-ship "Buffalo," at Kiel, Germany, the 15th.

—A new 10,000,000-gallon reservoir at East Liverpool, Ohio, burst the 13th inst. Loss, \$150,000. No lives lost.

—The ninth national convention of the Spiritualists of America is now in session in Washington, D. C.

—An appointment has been made for "an interview between Cardinal Gibbons and the President," on the 27th of this month.

—It is reported that "Boer invaders, 500 strong, have reached Saldanha Bay, near Hopefield, after a march through Cape Colony."

—The Philippines were swept by a typhoon the 16th inst., twenty persons perishing in Manila Bay, and many vessels being damaged.

—Great Britain and Russia have come to a complete agreement regarding the Afghan situation. So says a St. Petersburg dispatch of the 18th.

—On the 13th inst., Count de la Vaulx, with three companions, left Les Sablettes, near Toulon, France, "on a balloon voyage across the Mediterranean to Algeria."

—The 16th inst. 120 Scots Guards accompanying a steam convoy were attacked by 200 Boers near Lefuw Kop, South Africa, the fight lasting all day Sunday. Boers were defeated, and left twenty dead on the field. Eleven British wounded.

—A Paris dispatch of the 18th inst. states that "reports have been received of a French reverse in West Africa. The natives of the ivory coast colony have revolted. The French commander, General Combes, with 1,100 men, has had several fights with the rebels. He lost 70 killed and 200 wounded."

—A Vienna dispatch of the 16th states that in Kishinef, Bessarabia, Russia, 1,000 students "attacked and wrecked the house of the governor, the headquarters of the police, and the office of the *Official Gazette*." A fight took place with the police, eleven persons being killed and thirty-six wounded.

—Wednesday, the 16th, the steamship "Nederland" arrived at Antwerp; the "Rhyndland," at Browhead; the "K. P. Wilhelm," at Cherbourg; the "Ethiopia" and "Livornian," at Glasgow; the "Montividean," at London; the "Trave," at Naples; the "Teutonic," at New York; the "New England" and "Majestic," at Queenstown; the "St. Paul," at Southampton. On the same day the "Oceanic," "St. Louis," "Vaderland," and "S. of Nebraska" sailed from New York, and the "Saxonia" from Queens-town.

—On the 15th inst. the physicians and surgeons who attended President McKinley (seven in number) presented to the State Medical Society, gathered in New York in semiannual session, "a lengthy report covering the medical and surgical history of the case," signed by them all. The chief physician, Dr. Mann, stated that "there was absolutely no bacteriological infection," and also said: "If you ask me what caused the President's death, I could not tell you. I doubt if that will ever be discovered. Among contributory causes, however, were the President's age, his lack of exercise, and his naturally weak heart, which made his pulse high." According to the Buffalo court and jury, Czolgosz was the cause of his death.

—Wall Street financiers are after the Texas oil shares.

—Miss Stone is still in the hands of the Bulgarian bandits.

—President McKinley's doctor bills amount to \$50,000. Congress will probably settle the same.

—A sixteen-year-old girl of London, England, testifies that a hypnotist and her husband have had her under their control for some time.

—According to latest news, "a reign of terror exists in Nome, on account of the number of robberies."

—The Illinois Central Railway decides to increase the wages of all its employees, from yardman to conductor.

—Two armed Italians, anarchist suspects, were arrested in the presidential palace, in Rio Janeiro, the 13th inst.

—Technology students of Boston, 600 in number, voted the 14th inst. to abolish "cane rushes." A most sensible idea!

—General Chaffee cabled President Roosevelt the 16th inst., "advising against a reduction of the force now in the Philippines, as proposed by General Corbin."

—Under date of the 18th, a dispatch from Rome contradicts all recent reports stating the Pope has ill health, and affirms that Leo is "in perfect health, and holds audiences regularly."

—New Zealand declines to join the Australian commonwealth, believing that in federation she would have "little or nothing to gain, and almost everything to lose," so long as England holds command of the sea. The countries are too far remote to be of service to each other in case of need.

—At the annual convention of the Christian Foreign Missionary societies, in session in Minneapolis, it is stated that "the diminution of contributions to the treasury is due to the influence of Mark Twain." But suppose Mr. Clemens's statements are true. Then what?

—On the 16th inst. the starving peasants of Samara, Russia, "stormed the municipal buildings and the residences of wealthy persons, setting some on fire. Troops were summoned, and fourteen peasants were killed." Similar riots are also reported from Apterweska, where two landowners were murdered, and also from Pestrawka.

—A Manila dispatch dated the 18th says: "Five hundred insurgent bolomen rushed forty-six men of Company E, Ninth Infantry, at Bangajon, on the Gandara River, Island of Samar, and killed ten and wounded six. Re-enforcements arrived for the Americans, and the other men of the Ninth were rescued. Nearly 100 bolomen were killed." Forty-five men of Company C, Ninth Infantry, were massacred on this same island the 28th ult., while eating breakfast.

—According to a dispatch from Rome, Italy, dated the 16th, Mussolino, the famous Italian bandit, has been captured. He was unjustly imprisoned two years ago, and upon escaping vowed to kill the fifteen witnesses responsible for his conviction. He succeeded in dispatching twelve of them. He was a friend of the poor, and it was owing to the sympathy of the peasantry that he always escaped capture, despite the immense reward the government offered for his capture.

—Southern newspapers denounce President Roosevelt for entertaining Booker T. Washington, the colored leader, at the White House on Wednesday, the 16th. Mr. Washington is a personal friend of the President; but no hotel in Washington would give him, or any colored man, accommodations. It will be remembered that Mr. Roosevelt, when vice-president, took Mr. Washington to his home in New York City, the hotels of that city having refused him accommodations. Speaking of the incident, the Memphis (Tenn.) *Scimitar* says: "The most damnable outrage which has ever been perpetrated by any citizen of the United States was committed by the President when he invited a nigger to dine with him at the White House." The *Commercial Appeal*, of the same place, says: "It is now incumbent on those white Democrats of the South who had received appointments at the hands of President Roosevelt to resign their offices. They cannot afford to remain the recipients of any favor at his hands. Certainly there is no honor attached to his benevolences or bestowals." So far as is known, Mr. Washington is "the first colored man to be honored with the privilege of dining in the White House with the President of the United States." But Washington is dominated by Southern etiquette, and always draws the color line.

A. J. B.



### Southern Illinois, Attention!

PLEASE take notice that there will be a general meeting held at Mount Erie, Wayne Co., Ill., Oct. 23-27, 1901. Elders Allen Moon, W. D. Curtis, Chas. Thompson, and E. S. Butz, and the writer will be present during the entire meeting. There will be many important matters to consider pertaining to the interest and work in the southern part of the great State of Illinois. Hence all who possibly can come should be here at the very first meeting, especially the brethren and sisters of Noble, West Salem, Willow Hill, Keenville, Golden Gate, Albion, and Salem. We have rented houses and rooms to accommodate all who may come; but it will be expected that all will come prepared to board themselves, and will bring bedding and bedticks. Straw can be had here. These accommodations will be practically free of charge, hence no one can render an excuse for not coming because of the expense. Come praying that the Lord may so bless this meeting that it can be truly said that it was the best ever held in the State, or anywhere else. All who can should come as soon as Tuesday, October 22, in order to get settled before the first meeting, Wednesday. If any should desire anything special, they should notify me at once at Mt. Erie, and if possible I will get it for them. I would like to know how many contemplate coming, and how many horses will be brought, that I may arrange accordingly.

M. G. HUFFMAN.

### Virginia Conference.

THE eighteenth annual session of the Virginia Conference of Seventh-day Adventists will be held at Richmond, at the regular place of meeting, corner 25th and Clay Streets, Nov. 8-17, 1901. The first meeting will be held Friday, November 8, at 10 A. M.

R. D. HOTTEL, Pres.

### The University of Chicago Hygienic Dining-Rooms.

WE have felt for some time that we ought to open up dining rooms near the University of Chicago, where there are nearly three thousand students in attendance. This would be the means of not only furnishing these people of the school with food which would make them healthier and happier, but it would give our workers an opportunity to reach some of the best students and members of the faculty with other reformatory truths. Although the enterprise has not yet been in operation two weeks, we have already succeeded beyond our fondest expectations.

These educational people are perfectly delighted with our hygienic meals, and not a day passes but something takes place that is a source of special encouragement to those of our workers who are leading out in this movement. Our dining room is already beginning to be patronized by members of the faculty, and the number of students in attendance is increasing as rapidly as our workers are developing experience to care for them.

We trust that our brethren will remember this undertaking in their prayers, that it may be the means, in the hands of God, not only of creating favorable impressions of our work, but that it may be a place where divine truth shall fall into good and honest hearts, and bear fruit that we shall rejoice to see in the kingdom.

DAVID PAULSON.

### A Matter Which Should Have Immediate Attention.

EVERY person who recognizes and believes the truths which are held by Seventh-day Adventists, for the promotion and propagation of which all our organizations and institutions have been created, owes himself and the cause a duty, the performance of which should receive immediate attention. This duty is nothing more nor less than the consecration of himself, soul and body, to the carrying forward of this great work in the world. This work and the principles which it represents are either a tremendous delusion, or else the most solemn, the most wonderful, and most important matter the human mind is capable of comprehending, a truth and a work the value of which the world has never before known.

The light which Providence has permitted this people to receive is incomparably greater and clearer than that which stirred the hearts of the noble army of martyrs who, during the ages, have yielded up all their worldly possessions, and even laid down their lives, for the truth. How many of the thousands who have received and profess to believe what we call present truth are really prepared to make any genuine sacrifice in its behalf? There certainly are some, many without doubt, as is evidenced by the generous support which has been accorded various institutions and denominational enterprises, and the half-million dollars which is annually raised in carrying forward the various lines of our missionary work.

But has not the time come when the first thought and the first business of every man and woman who believes this truth should be the promotion of the cause of truth

in the earth? The ordinary affairs of life, common commercial business, buying and selling for gain, sowing and reaping, various vocations of life,—do not these things keep the larger share of the attention of the great majority of those who call themselves Seventh-day Adventists? Why should the work of promulgating the truth be left to the ministers and Bible workers? Why should not every man and woman who believes the truth recognize what we call the cause as his cause, and regard the work of presenting this truth to the world as his work? Why should farmers plow, sow, and reap simply to make money to buy more land to plow and sow and reap to buy more land to plow and sow and reap, and so continue to add to their earthly possessions from year to year, while multitudes about them and millions in every land are dying in ignorance and darkness?

It is right to plow and sow and reap, but the profits of the harvest which are not needed beyond one's necessities belong to God. To invest the fruit of one's labors in land or business simply for the sake of building up a business is to bury one's talents in the earth in the most literal sense.

There is great need for preachers to proclaim truth, for more Bible workers to unfold the Scriptures from house to house, for more canvassers to circulate the printed page, for more doctors and nurses to administer to the needs of sin-sick souls and bodies. There is just as great need for missionary farmers and business men who will conduct their business not for worldly gain, but to earn means with which to replenish the Lord's treasury and carry forward the noble enterprises which have been established in the interests of truth.

Many thousands of dollars are lost to the cause every year by bad investments, by failure of banks, by the neglect of those whose hearts are really in the work to make a will or otherwise to provide for the proper use of their competence after death. There is no bank in which money can be deposited so safely as in the cause of truth. There is no way in which a person can invest means on which the returns will be so great as to contribute to the advancement of the cause of truth in the world.

A wealthy capitalist of Chicago said to the writer a few days ago, "I am not going to leave any money for the heirs to squabble over, or for the State to collect an inheritance tax upon. I am going to see that all my property is distributed before I am dead." And this gentleman is carrying out his project. He has given careful study to the subject, and has seen great results from his contributions, which have amounted to more than half a million dollars, and he has millions more to give away. He has adopted a most unique method of giving. He gives fifty thousand or one hundred thousand dollars to some worthy enterprise, with the understanding that he shall receive an annuity amounting to two per cent. He stated that he has given away nearly a million dollars in this way. This allows him an income which he can use in giving to help in various other enterprises as he may see fit.

This plan is an ideal one. There are many readers of this paper who might profit by this suggestion. Instead of waiting until you are dead to have your property invested in the cause of truth, make an investment while you are alive, reserving a stated income. This may perhaps be arranged anywhere from three to five per cent. Arrangements of this kind can safely be made with any of our institutions.

There are farmers whose property does not yield them a profit of more than three or four per cent annual interest on the money invested. In such a case, the property might be sold, and the money invested in some worthy institution yielding an annual cash income, while the farmer and his family would be entirely relieved of the burden of care and anxiety respecting probable losses, and could devote their time to missionary work. Quite a number have already adopted this plan, and there are doubtless many more who might wisely consider it; not, however, that all should sell their farms. This plan is especially adapted to those advanced in years, and who are wholly or in part incapacitated for active muscular effort.

The thought that ought to be uppermost in the mind of every person who knows the truth that this people profess is, "What can I do which will to the highest degree promote its advancement, and in what way can I so arrange my financial or other affairs as to help and encourage this noble cause to the greatest degree?"

J. H. KELLOGG.

### Camp-Meetings for 1901.

#### SOUTHERN UNION CONFERENCE.

Florida, Ft. Ogden (State), Nov. 22 to Dec. 1  
Florida, Orlando (local), Nov. 8-17

#### SOUTHWESTERN UNION CONFERENCE.

Missouri, Poplar Bluff (local), Oct. 29 to Nov. 4

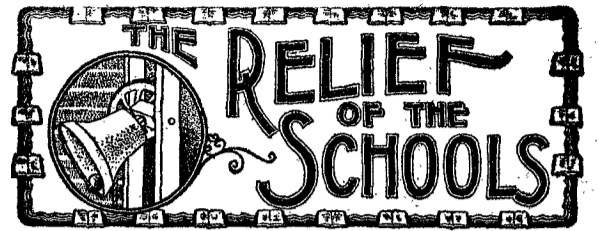
### Business Notices.

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

WANTED.—A place to work with a Seventh-day Adventist. Kansas or Oklahoma preferred. Address James Soules, Portis, Osborne Co., Kan.

FOR SALE.—Good house with ten rooms, closets, fine

bath room, cellar; city water, gas, large brick-filtered cistern. Walks are of sawed stone. Lot is well fruited. There is a good shop, coal house, and chicken park. Only four squares from church and church school. Situated in the fruit belt of Ohio. House is nicely arranged for two families if desired. Owner desires to move to Toledo to engage in labor. Price, \$1,800; \$1,200 payable down, and balance on long-time. Address D. E. Lindsey, Clyde, Ohio.



The Total Cash received on the Relief of the Schools Fund up to date is \$34,520.90.

### ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.	J. C. Thompson.....	3 00
C. D. Cook.....	5 00	L. L. McCamlay.....	25 00
Mrs. Lesta Long.....	1 00	Mrs. A. Miller.....	2 00
W. C. Wales.....	25 00	Mrs. Mary Prindle...	1 00
Chas. Briggs.....	12 00	Mrs. L. W. Rinker...	1 00
Mrs. A. J. Wilson.....	1 00	Mrs. F. H. Howes...	1 00
Mr. & Mrs. M. L. Leach.....	4 00	W. H. Bloom.....	2 00
Mrs. John Mallett...	25	Elizabeth R. Norton.	2 00
Mrs. Charles Blacker.	1 25	Mr. & Mrs. Ernest Wright.....	25 00
Mary Kendall.....	12 15	One who loves the Lord and His word	5 00
Mr. & Mrs. Wm. Holaday, Scandinavian fund.....	5 00	E. M. Wheeler & Clara M. Jefferson.	2 00
Mrs. W. H. Loomis..	5 00	Mrs. Mae Drown....	75
Cora B. Cornell....	1 00	Mrs. Orpha Fetter..	1 00
Mrs. C. E. Hahn....	1 00	A friend.....	10 00
William Hurlock....	300 00	J. A. McWilliam....	5 00
Mr. & Mrs. C. B. Loughhead.....	1 00	George Weller.....	1 00
Esther Hoodenpyl (one half, Scandinavian fund.....)	2 00	Mrs. Hannah Hendrix	2 25
Stephen Haylock....	2 00	Robert Torrance....	2 00
Esther B. Smith....	2 00	Julia F. Hall.....	1 50
Henry Gibbons, \$3 for Scandinavian fund.....	8 00	Mrs. Mary Laydon..	1 00
Palatka (Fla.) Sabbath-school.....	2 00	Mrs. M. E. Silcox...	1 00
P. M. Buchanan & wife.....	10 00	C. B. Stephenson....	1 00
Mrs. Mary Galer....	2 00	S. S. Merrill.....	1 25
A. Dingwall.....	1 00	J. L. Johnson & wife.	5 00
Guy M. Green.....	3 00	J. F. Fenner.....	1 00
S. D. Smith.....	5 00	A friend.....	75
Peter Wells.....	20 00	C. A. Jones.....	5 00
J. H. Dick.....	9 00	Mrs. Emma Hoffer..	1 00
J. H. Dick, Scandinavian fund.....	2 00	A. E. Baker, Scandinavian fund.....	5 00
		B. B. Peterson.....	5 00
		S. I. Tagert & D. Albin.....	10 00
		Mrs. J. B. Tabor....	1 00
		Mrs. H. M. Barrows.	1 00
		S. I. Tegart.....	1 00
		A friend, Mrs. F. H.	1 00

### Obituaries

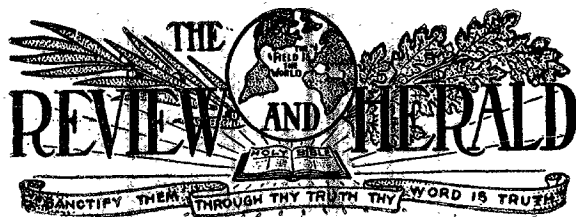
"I am the resurrection and the life."—Jesus.

PRATT.—Died Sept. 27, 1901, at the home of her niece, Mrs. N. S. George, in Cumro, Neb., of stomach trouble, Sister Calista Pratt, aged 70 years. Sister Pratt was a faithful member of the Shelton (Neb.) church, where funeral services were conducted by the writer, September 29, a large circle of friends and acquaintances being present. GEO. M. BROWN.

MERRELL.—Died at Boulder, Colo., Aug. 29, 1901, of consumption, after a long and painful illness, Sister Edna Alice Merrell, in her thirty-eighth year. She died as she had lived—a devout Christian. Her works do follow her. Sister Merrell was an honored and faithful member of the Amboy (Minnesota) Seventh-day Adventist church. She leaves her companion, Brother N. A. Merrell, two brothers, and one sister to mourn their loss. We laid her to rest September 1, in the Pleasant View Cemetery, three miles west of Amboy. Funeral service was held in the Christian church. Words of comfort were given by the writer, from those scriptures which hopefully point us forward to the glad reunion in the first resurrection. O. O. BERNSTEIN.

HOLSER.—Elder H. P. Holser was born in New York City, Oct. 5, 1856, and fell asleep Sept. 11, 1901, in Cañon City, Colo. Our dear brother was a great sufferer during his long illness, but not a word of complaint was ever heard to pass his lips; and when he found that he must lay down the armor and rest awhile, he longed for the time to come. The last day of his life was spent in talking with his neighbors, who came to bid him good-by, about the future life and never a greater benediction of blessing passed the lips of any man since the death of our Lord. His last act was to lay his hands on the heads of his two darling girls and bless them. Then taking his wife by the hand, he held her fast until the very last. We laid him to rest Sabbath, September 14, where the great Rockies "their vigil will keep" until the Life-giver comes. Words of comfort were spoken by the writer. G. F. WATSON.

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



BATTLE CREEK, MICH., OCTOBER 22, 1901.

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MISS THEKLA BLACK, of the Battle Creek Sanatorium, starts for Denmark the 23d. She will proceed, later on, to India.

BROTHER L. O. CORWIN and wife leave New Orleans, La., this week, for Utilla, Bay Islands, to take charge of the school work heretofore conducted by Miss Winnifred Holmden. Their work will be self-supporting.

A SABBATH-SCHOOL convention was held under the auspices of the Battle Creek Sabbath-school, in the Tabernacle, Friday and Sabbath, the 18th and 19th inst. The program began Friday evening, and was continued all day Sabbath. The sermon was delivered by W. W. Prescott, his subject being the "Possibility of Sabbath-school Work." The Convention was full of interest from beginning to end, and the readers of the REVIEW may look for a full report of the same, in the near future, in these columns.

A READER of the REVIEW writes us from Iuka, Miss., inquiring as to the veracity of a report published in a Memphis (Tenn.) paper (and which presumably has been scattered broadcast) that in Carbondale, Ill., October 5, a man named Brown was shot and killed by a Seventh-day Adventist minister who is a resident of that place. The name of the alleged Adventist is McGammish. On the face of it such a story is preposterous; but we can assure any who might think otherwise, on the authority of the president of the Illinois Conference of Seventh-day Ad-

ventists, that there is no Seventh-day Adventist minister by that name in Illinois; nor is there any Adventist by that name in Carbondale, so far as we can learn. The story is what is called a *canard*.

## A Call for Workers.

I BELIEVE that it can be truthfully stated that never in the history of Seventh-day Adventists has there been such a call for earnest, consecrated workers as there is to-day. I do not refer to any formal or definite call emanating from some committee or board. The call of which I speak is from the people. It is from the masses needing and desiring help. This call comes from all parts of the world, and from all classes of humanity. Help is wanted in every department of gospel work.

Earnest, whole-souled preachers are in great demand to go to many parts of the earth and preach this gospel of the kingdom with the Holy Ghost sent down from heaven. Intelligent, zealous, Spirit-filled Bible workers are called for in many cities of many nations.

Christian physicians and nurses are wanted everywhere to treat the sick and suffering, and point them to right ways of living.

God-fearing, wise-hearted teachers are sorely needed in our church schools, and in many of our large schools as well.

The situation this very week calls for the greatest army of Christian canvassers this or any other denomination has ever had under marching orders.

A very pressing call of wide range is sounding for Christian business men and women to aid in carrying on the various lines of work necessary to give this gospel of the kingdom to the whole world in this generation.

As already stated, this call is not from an organized board. It comes from people in need of help. God has surely gone before us, preparing the way, and leading people in need of help to look to His people for help. Hence, this world-wide call for every kind of gospel workers.

At present this denomination can by no means supply the consecrated, disciplined workers for whom most earnest requests are repeatedly made. Not less than a thousand workers, composed of preachers, Bible workers, physicians, nurses, teachers, canvassers, and business men are wanted *now*, and could readily find their places were they fully prepared for them.

Now what is to be done? The way is plain. We must quit ourselves like men. We must fall into line at once, and co-operate with God as never before in the training and developing of workers.

There are many who would like to take up some line of work, and so help to answer this pressing call, but they are not prepared for it. Beyond all question, our schools and other institutions that might have done much to develop the right kind of workers, have sadly missed the mark. Otherwise there would not be the present terrible dearth. Brethren, we must get our bearings. The managers of our schools and other important institutions should take hold of this work in the fear of God, and earnestly press forward until complete victory crowns their efforts.

This earnest call for gospel workers to carry forward all the details of this work shows how much we need a missionary training-school. We must have a school specially set apart for this work. It must be provided with just the help needed for that work. It must be so conducted that those who attend will be able to make the most rapid, thorough preparation possible for their work.

We rejoice that Emmanuel Missionary College is being established for this great work, and that the school can open this fall, and so lose no time. We are glad so many are planning to attend the school this year. In view of the demands for laborers, and the desires of so many to respond, scores of others should enter the Emmanuel Missionary College this winter. This school must be made a training-school for missionaries. All that can be done with our present resources will be done to make it such. May the Lord teach us how to respond to His call to service in behalf of a perishing world.

A. G. DANIELLS.

DR. A. L. GREGORY and wife (née Lulu Corliss) leave New York the 23d, en route to Rio Janeiro, Brazil, where they will engage in self-supporting missionary work.

A LETTER just received at the Mission Board Office from the late Brother F. L. Mead, reports encouraging progress in Matabeleland, South Africa, and calls for more workers.

## City Mission Evangelist.

THE coming winter will furnish an excellent opportunity for several men to connect with our city mission work in Chicago, to assist in evangelistic work. For those who expect to devote their lives largely to mission work in our large cities such experience would be invaluable. Those engaging in this work should possess a genuine desire to bring souls to Christ, and should already have had some definite evidence that they are accepted by God for this work. No one should come without making previous arrangements by correspondence. Address David Paulson, 28 Thirty-third Place, Chicago, Ill.

## Financial.

WE are glad to state to our friends throughout the great harvest field that the financial aspect of the denomination is not discouraging. Our institutions as a rule are gradually working out of debt; especially is this true with our publishing associations, schools, and our leading sanitariums. The sale of "Christ's Object Lessons" is helping the schools, and nearly all of them are on a self-supporting basis; so our debts are not increasing.

The General Conference Association, which carries the debt of the denomination, outside of our incorporate institutions, such as the publishing houses and sanitariums, and which is really the legal arm of the General Conference, is involved in debt; but its debt is not increasing, and it is not borrowing money to run into debt, but is standing in need of money at the present time to pay off some obligations which have been of long standing. Some of our brethren in the past have loaned money, some without interest, and others at a very low rate of interest, while those who have loaned and taken interest have as a rule accepted four per cent. Indeed, the association at the present time does not care to pay more than four per cent. It is now needing a few thousand dollars, and is willing to pay four per cent if our friends are not so circumstanced as to let the money at a less rate.

If any of our friends throughout the country have means that they can let us have without interest, or at a low rate of interest,—from two per cent to four per cent,—the association will be glad to receive it, and give its note for one, two, or three years. No one has ever lost by or through the association, and we feel assured that none ever will, for it is backed up not only by its own properties, but by the entire denomination. If any reader of these lines can loan the association some money without interest, or at a low rate of interest, we shall be glad to hear from him. Address the writer, Battle Creek, Mich. We trust that the Lord may put it into the hearts of those who have money to loan to let the association have it, for it will be a great help at the present time. S. H. LANE.

## There Are Four Tuesdays

in November, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 5th, 12th, 19th, and 26th of November, respectively:—

MECrawford	5th Nov
RFHanna	12th Nov
RDBenham	19th Nov
ThosChristian	26th Nov

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