

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

H.M. Aldrich 175
346 Champion St.

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

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General Articles.

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

GUIDE ME.

ALBERT CAREY.
(Honolulu, H. T.)

KIND Father, guide my steps to-day.
Dark sin-clouds hover o'er the way,
And I shall lose the narrow path,
And wander in the ways of death,
Unless thou guide. I cannot see;
But thine all-seeing eye for me
Discerns each step before I move,
And seeing, from thy heart of love,
Will guide me only in the right,
While walking here through sin's dark night.

Guide me to-day. The snare that's set
By Satan for my wayward feet,
Help me to shun. The privilege
That lies a pearl before my gaze,
Of doing some kind act for thee,
Help me to seize, and thus to be,
In thy kind hand, an instrument
For saving souls. The dart that's sent
By Satan to destroy my soul,
May faith repel it. The blest goal
Of life eternal, let it shine,
And if the fire that must refine
And fit me for that glorious place
Burns hot, keep sweetness in my face.

And may I glory but in thee;
More like thee every moment be.
Guide thou my weary feet to-day —
Yea, always — in the narrow way.

"NO OTHER GODS BEFORE ME."

MRS. E. G. WHITE.

DURING the night I was sorely distressed. A great burden rested upon me. I had been leading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I

was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!"

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged them-

selves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river.

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The

money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury.

CHRIST'S LIFE, OUR LIGHT.

CLARENCE SANTEE.
(Los Angeles, Cal.)

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

Some have imagined that the resurrection of Christ brought reconciliation and redemption, but the text just quoted states plainly that "we were reconciled to God by the death of His Son," and in Eph. 1:7 we read, "In whom we have redemption through His blood."

Then the vital question in the battle with sin was, Will Christ follow it to the bitter end, or will He save himself from death, and let guilty man perish? Will He at the last moment drink the cup, or, calling the "twelve legions of angels" to His assistance, wipe the bloody sweat from His face, and leave man to his fate?

Christ died, and we are redeemed. "With His stripes we are healed." Isa. 53:5.

How, then, if we are redeemed through His death, can it be said that "much more, being reconciled, we shall be saved by His life"? In answering this question, we should ascertain what life is referred to. Evidently it was the same life by which He was saved. It was "His life" that He lived in this world prior to His death, that brings salvation to us. This life does not refer to His resurrection. His life was lived for us. In brief, the penalty for sin must be paid. But when this is accomplished, and we have "the remission of sins that are past" (Rom. 3:25), what lasting benefit can we derive if we have only the same old life to return to? So, being reconciled by His death, we start out clear, and having "His life," which we now accept in place of the old life, we continue to walk before God without condemnation.

Paul declares, "I live; yet not I, but Christ liveth in me." Gal. 2:20. Christ says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. "In Him was life; and the life was the light of men." John 1:4. Upon His life depended the efficacy, to us, of His death. Separated from that sinless life, His death would avail for no one. Then, "much more, being reconciled, we shall be saved by His life." It is imputed to us.

Let us consider the make-up of His life, which avails for us. Of what was it composed? Some believe that God is a being of stern, inflexible justice, who feels no tender pity nor love for the helpless and the fallen, but will, with relentless hand, and in fury, beat down, without mercy, and with a sort of grim satisfaction, all who disobey Him; and that Christ comes in, takes away the Father's law, and brings in a new order of things. It is true that there was one who left the courts of heaven to overturn the government of God, but such was not the work of Christ, as we shall see.

If the life of Christ is the light of men, it is most important that we know of what that life consisted. In the consideration of it we must find our light. It is "the light of life."

The very keynote of the life of Christ refutes the idea that God hates men, and that God's law is a yoke of rigorous bondage. Christ says, "I have kept my Father's commandments, and abide in His love." John 15:10. His life fully represented God to men, for He says, "He that hath seen me hath seen the Father." "If ye had known

me, ye should have known my Father also." John 14:7-9. There is but one way in which we could get a perfect acquaintance with the characteristics of another through a third party's life, and that would be by that life being *exactly* like the other.

Christ did not come to do away His Father's law,—the Ten Commandments,—neither did He claim independent action. He says, "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. "I came down from heaven, not to do mine own will, but the will of Him that sent me." Chap. 6:38.

It was even prophesied of Christ that, when He came into the world, it would be to present a perfect life of obedience to the commandments of God. God says, speaking to Moses, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. Peter quotes this in Acts 3:20-22, and applies it to Christ.

In Ps. 40:7, 8, I read, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." This is also applied to Christ in Heb. 10:7. Christ's life was one of willing obedience to the commands of God. This life is the "light of men." The light, then, emanated from the law of God, and shone through His life. It made Him the light of the world. When the same life is seen in us, He can then truly say, "Ye are the light of the world." Matt. 5:14. This is in harmony with Prov. 6:23: "For the commandment is a lamp; and the law is light." Then let the law shine out, proving that we have "His life," and the earth will soon be lighted with the glory of God.

ARE WE LIVING UP TO OUR LIGHT AND PRIVILEGE?

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

"THAT was the true Light, which lighteth every man that cometh into the world." John 1:9.

Christ is represented here as the true light, as the light of life. He is the word of life. Only the true light has life in it. The other has deception and death in it. So it is very important that we should know how to obtain the true light. To make sure that there could be no possible deception to the honest soul, God has arranged that every being who comes into the world shall have in him a sample of "the true light," so that if he is willing to be led by it, and be lightened and illumined by it, he can come into a more perfect knowledge of the true light. So then, as far as obtaining the ability to discern the true light is concerned, we find something within us which, speaking to us, says, "This is the way, walk ye in it." I do not need to study about a thousand counterfeit silver dollars if I wish to escape being deceived; the thing for me to do is to study the *true* dollars. So we have no need to study this movement, that new thing, or this new doctrine, that is springing up here and there.

Starch is a food that we chiefly live upon. Two thirds or three fourths of our average daily food is starch. The great dietetic problem is how to cook starch. Most of the other food elements digest about as well without cooking as with.

The question may arise, "Did Adam and Eve have a cook-stove?"—No; they did not. When Christ went through the field and ate the corn,

He ate it in its *milky stage*. In this stage there is no starch present, but only sugar; but as the grain ripens, the sugar is changed into starch; hence the grain must be cooked before it is suitable for food.

God changes the sugar of green grain into starch, for a purpose. In the case of fruit, the seed can propagate its species, but in the grain, we eat all that can produce another generation of the grain. So God has arranged that this sugar in the unripe grain, which is soluble, shall be turned into starch, because starch can be preserved. I have heard it reported that grain has been found with Egyptian mummies, which grew when planted.

Nature must convert the starch in the ripe grain back into sugar before the young plant can make use of it. God places in every grain, or kernel, of wheat just enough starch to nourish the little germ of life that He has put there. No scientist can explain it. But when you bury the kernel of wheat, put it beneath the ground, then the little germ of life begins to grow,—begins to eat the starch. Day by day it feeds upon the starch until it can get its head above the ground, and then, when the sunlight strikes it, it can make starch of its own. So God has put into every kernel of grain enough life to enable that grain, when planted, to get up into the sunlight; and then it can turn its face toward the sun, and make starch on its own account.

So God has put into every man enough of the true light to enable him to turn his face toward the Sun of Righteousness. Christ is the "true light which lighteth every man," every soul, "that cometh into the world." But if you bury your grain of wheat too deep, the little germ uses up all the starch it has, and so it never gets above the surface. Did you ever hear of people getting buried in their business, or of churches being buried in church trials and other difficulties? If you bury yourselves too deep beneath these things, you will not be able to get out into the sunlight, and, like the grain of wheat which was planted too deep, you will die. If we are in the sunlight, we can go, if duty calls, into the very miasmas of sin and iniquity, and right there be able to build character for God.

The moment the sun goes down, the plant ceases to make starch, and in the night it actually begins to eat up the starch it has made during the day. So we may have had a great and a grand experience, one that has led our soul out into the sunlight of His love and mercy; and then, by drifting into darkness and inactivity, we may consume all the good we were able to build from our past experience. Every one of us had an experience when the light first came to us that we never have again; and we should not be disappointed because it never comes again. Let us go right on, maintaining our Christian experience day by day.

The little plant that is raising a clod of earth a thousand times its own weight, could not stand a great wind-storm; but by and by, when the cornstalk places its roots firmly on every side, the tempest may blow on it, and still it will stand. After the first miracle of our conversion, which may be fittingly compared to the raising of the clod by the young plant, we need to be anchored to truth, so that the winds that blow hither and thither, in this direction and in that direction, will not blow us over. God has made provision for every man to receive light, and has put in him a taste of the true light, so that he can tell whether the light that comes to him is true or not. Let us not be wondering and worrying about every wind of doctrine that blows, but let us sink our shaft down deep into the mine of truth; for we are told that we shall know the truth, and the truth shall make us free.

It is a great blessing to have this little germ of life—a little part of God, as it were—placed in every human being to help him and lead him

into the right way. Every one who follows that light, will be safe. But if you persist in smothering that light; if you persist in burying yourself beneath worldly pleasures, so that the divine life that is in you cannot manifest itself, what is going to save you? Turn to 1 Thess. 5:4, 5: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Every soul has a sample of the true light; thank the Lord, that is true. The promise is sure. He has made provision that we should live in the day. We are born of the light—children of the light. Everything that we are depends upon the light we have received. All our growth, all that we are to-day, is due to the fact that we are children of the day, living in the light, not in the darkness.

In the night the plant does not make starch; and when you get into moral darkness and begin to backslide, you cease to develop, to make character; you consume what you already had. While the plant makes starch in the daytime, it consumes it in the night; so character develops more and more in the Christian who walks in the light. He cannot stand still. He must "walk in the light, as He is in the light."

We must keep in the light, for He is always in the light. We must keep our faces turned heavenward continuously, so that we shall always be in the light, always developing character instead of consuming it. Thus we understand that the man who has a talent, if he does not use it, loses what he already has. There is no place where we may with safety stand still and fold our hands, and say, "Now we have the truth." If we do not get more truth day by day, we shall surely lose the truth we have. Turn to Heb. 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We ought to give the more earnest heed, day by day, lest the things of which we have come into possession, lest the truth we have known, shall run out, as from a leaking vessel. See marginal reading of Heb. 2:1. A leaking vessel is a deceptive thing. If you put water into a bucket having a hole in it, by and by, when you wish to take a drink from the bucket, you will find that the water has leaked out, drop by drop.

Everything depends upon the trial trip we are making now. Then let us keep pace with the daylight of heaven, and keep our branches spread out wide in the light, that we may make character instead of consuming it; that we may be growing in grace instead of wasting the little supply of grace we have.

(Concluded next week.)

"POWER FROM ON HIGH."

A. SMITH.

(Grandville, Mich.)

I WAS riding in an interurban trolley car when suddenly it stopped. After waiting a few minutes I inquired the cause of delay. The answer was, "Waiting for power." Yes, the power must come from far away in the city, or that handsome, well-equipped car could not move. True, the passengers might get off and push it, or they might hitch a team of horses to it and draw it; but the result would be unsatisfactory.

So a church may be large, well organized; have a beautiful building, good singing, and eloquent preaching; but it can never move forward successfully on the track God has laid for it until it is "endued with power from on high," from the city of the living God, the New Jerusalem.

In the case of the trolley car, the first indication that the power had come was light. Still the car did not move until the power was applied. When God sends power from above upon a church

or an individual, light comes with it. But the light is to give discretion in the use of the power. When the power is applied, the work of the gospel will move forward in God's appointed lines. It is in vain to force an issue without it.

HE WAKENETH ME.

MRS. L. D. AVERY-STUTTLE.

NIGHT's sable curtain wrapped the earth in gloom;
The stars came out like twinkling gems of light,
The whirling planets followed in their path
The silvery chariot of the queen of night.
My weary spirit with earth's cares oppressed,
I laid me down upon my couch to rest.

Then Sleep came down, and with her finger touched
My heavy lids;—like magic, one by one,
The cares of earth like frightened vampires fled,
Sweet rest was mine until the night was done.
And then the Father whispered in my ear:
"Awake, my child, awake! the morn is here."

E'en so, when life's eventful day is past,
Weary and worn, I lay me down to rest;
When Death shall place her hand upon my brow
And still the tumult in my throbbing breast,
I'll lay me down in peace, and quiet sleep,
Nor fear the darkness nor the chilling gloom;
For well I know He marks my place of rest,
And He will wake me from the dusty tomb,
And at His voice the heavens shall thrill and quake:
"Awake, my child! the morn has come—Awake!"

PROPHECY FULFILLING.

JOHN F. JONES.

WE are living in an age of the world when there is a great lack of real devotion to God and His truth. The Spirit of God is being withdrawn from the earth, and another spirit is fast gaining control of the hearts and minds of men. Yet there is no lack of form in religious work. Large and costly churches are still being erected; bells are pealing morning, noon, and evening, summoning the worshipers to the temple of prayer. Neither are large congregations infrequent. But to the observant, there is a decided lack of the fruits of the Spirit of God, which gives little encouragement to those who expect to see their premillennium hopes realized in the near future.

With this condition of things confronting the religious world, and the fact that prophecy applies where the conditions prevail, would it not encourage the hearts of the faithful to examine anew the prophetic utterances of the past?

To the writer, a prophecy in the book of Ezekiel seems to find a fitting application to the present conditions: "And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not: for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (behold it cometh), then shall they know that a prophet hath been among them." Eze. 33:30-33, R. V.

Perhaps many of our workers could at this time, like our Saviour in His days while in the flesh, say to the people: "This day is this scripture fulfilled in your ears." Luke 4:21.

While this may be true, it should be most encouraging to every worker; for it is but the logical outcome of another prophecy found in Paul's exhortation to Timothy: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money,

boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5, R. V.

Where and when this condition prevails, Eze. 30:31-33 will surely find a fulfillment.

But he whose heart is filled with longing desire to meet his Lord in peace, will find in this condition of things encouragement to labor for souls; for amid all this Babylon, there are precious souls who sigh and cry for the abominations of Israel. "O thou that tellest good tidings to Zion, get thee up into the high mountain, O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord God will come as a mighty one, and His arm shall rule for Him: behold, His reward is with Him, and His recompense before Him. He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that give suck." Isa. 40:9-12, R. V.

Without doubt the prophet Isaiah is here looking down through the ages, to the coming of the Lord to reward His faithful flock. But the feeding of that flock is intrusted to His under-shepherds. The apostle Paul in his instruction to the elders of the church at Ephesus realized this important trust, which he sets forth in the following words: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the Church of God, which He purchased with His own blood." Acts 20:28, R. V.

The apostle Peter also sensed the solemn work to which God called him. The elders of the Church in general, he exhorts to "tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." 1 Peter 5:2, 3, R. V.

In that noted prophecy of Jeremiah concerning the restoration of the scattered remnant, it is recorded: "And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the Lord." Jer. 23:3, 4, R. V.

Brethren and sisters, the remnant work is intrusted to our hands. Are we feeding the flock? Are we bringing them to the fold? Are we fruitful? Do we fear? The love of God casteth out all fear. Are we dismayed? "Fear thou not; . . . for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. Are we lacking? "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

While true devotion to God and the principles of righteousness are fast departing, the gathering call is being sounded through the earth: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. A little longer, and the message will have done its sealing work, and the faithful will have been gathered into the fold.

Let us praise God for a place and part among His workers.

THE TEST OF OUR DISCIPLESHIP.

ELDER G. B. THOMPSON.

(Rome, N. Y.)

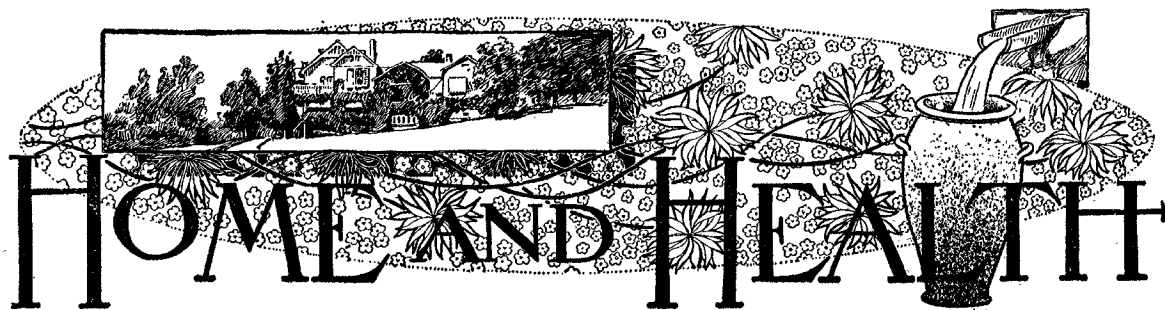
MANY professed Christians are unsettled in their minds whether or not they are in a saved condition. A sister recently told me that for years she has been a member of the church, has realized that at any moment her life might be cut off and her probation ended, and yet she has never been really sure that she was a saved child of the Lord. Possibly there are others in the same wretched condition.

Surely there is something in religion more satisfactory than an experience of uncertainty. It is possible to know day by day that we are accepted in Christ, children of the Lord, saved by His grace. There is one text in the Bible by which each of us may settle for himself this important matter. With this one text before us, we can decide, can determine beyond a peradventure, whether or not we are living in a saved condition. The text is 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Notice, it says that we "know." Know what?—That we have "passed from death [the unsaved state] unto life [the saved state]." But how do we know it?—Why, "because we love the brethren." That is plain. Do you love the brethren? "Yes, I love most of them." But that is not what the Lord says. Do you love *all* the brethren? "Well," you say, "I love all of them but one or two, and they have not treated me as they should, and there is a little hardness in my heart toward them." But are they not your brethren?—"Yes; we are members of the same church." Then the test of your religion is that you love them also. "But they have talked about me." Possibly; but it is altogether likely that they have never said half as many bad things about you as the Lord knows about you. "But they have lied about me," you say. This may be; but you should rejoice and be exceedingly glad that all the truth about you has not been spread abroad. Which, think you, would be the worse—to have the whole truth of your life blazed abroad, or a few false statements circulated? Which would suit you the better?

Suppose some brother or sister, through the weakness of the flesh, has done wrong and talked about you, and you turn a cold shoulder toward them, remain away from meeting on Sabbath, and refuse, perhaps, to take part in the ordinances at quarterly meeting. This is wrong; Jesus did not do so when He was here; for when in the garden, He called Judas His friend after Judas had sold Him for thirty pieces of silver, and at the ordinance of humility Jesus washed Judas's feet. Jesus loved all, even the ungodly and those who evil entreated Him and spit upon Him. And if we are Christlike, we shall do the same. So if we know that we love *all*, and that no root of bitterness is in our hearts, we may know that we are saved children of the Lord.

But if there is somebody against whom we have a sort of grudge, and take pleasure in pointing out his weaknesses when opportunity offers, we may be sure that we have something in our heart that can never enter heaven. We have the same thing in our heart that Satan allowed to enter into his when he was the covering cherub, and which resulted in his expulsion from heaven. It will do the same for us, unless we gain the victory over it. The wicked thing is there just the same, whether it leads us to hate one or a score. "Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. My brother, my sister, do you love *all* the brethren? If so, you are a child of the King.



I HAVE SEEN HIM.

Llewellyn A. Morrison.

"THINE eyes shall see the King in His beauty; they shall behold the land of far distance." "Mine eyes have seen the King."

I have seen Him at the midnight
Moving over stellar spaces,
And the white stars glowed to greet Him,—
Their Beloved,—passing by;
All His myriad, matchless beauties
Mirrored in their shining faces,
While pavilioned in His pureness
By the splendor of the sky.

I have seen Him in the dawning,
When the day was at its fairest,
In the dew-pearls on the lilies,
In the flowers that crowned the sod:
On the crimson-banded cloud-way,
Toned with loveliness the rarest,—
In the landscape, on the rivers,
I have caught a glimpse of God.

I have seen Him, by His sunbeams,
On the mountains and the meadows,
And His presence made the perfectness
And brilliance of the scene;
In the moonlight I have seen Him,
Down amid the vales and shadows,
And His harmony and sweetness
Stored the silences, between.

I have seen Him by the wayside,
Where the children laughed and gamboled,—
Painting dimples, smiles, and roses
On the face, and in the heart;
I have walked the way beside Him
Where the old man tottering, trembled;
And His wings were nestling over
When He called him to depart.

I have seen Him in His fullness
And divineness at the even,
Watching, wooing, winning mortals
From the under-moil and strife,
Outward, onward, upward, homeward,
Into light, love, peace, and heaven,
And the glory, rest, and blessing
Of the everlasting life.

"THE CURSE, CAUSELESS, SHALL NOT COME."

DAVID PAULSON, M. D.

(Concluded.)

INSTEAD of considering in detail the various errors of popular cookery, it will suffice for the purpose of this article to study briefly the principle that underlies the proper preparation of the starches, which constitute nearly four fifths of the ordinary dietary. To assist in grasping the subject, let us imagine an ordinary stepladder with five steps. Put on the first step a glass of common flour. This represents ordinary raw starch, which is entirely unsuitable for digestion, and needs, as all readily recognize, some further preparation. Place on the next step a dish containing kettle-cooked starch, such as the well-known oatmeal mush. If you rub some of it between your hands, they will stick together like two sheets of fly paper; and when you pull them apart, the noise that is produced may be heard a hundred feet. Such substance is good material for the paper hanger, but has no business to be placed inside the human stomach. Job raised the question, "Who can bring a clean thing out of an unclean?" And the inspired answer is, "Not one." It certainly requires a great stretch of the imagination to suppose the digestive process can in some way transform this paste into healthy blood. Why

should we eat it in this form when a proper preparation, which will be described later, can change it into something that is wholesome and good?

Take down a half loaf of bread from the pantry shelf. It appears attractive on the outside, but its interior is virtually a "whited sepulcher." Pick out a bit of that middle portion and roll it between your fingers for a moment, and you have a dough ball, which, when tossed against the floor, will surprise you by bounding back half a dozen feet.

No human record can ever satisfactorily compute the number of boys that have been driven to the saloon because of such improperly prepared food materials souring in their stomachs, producing an irritated and stuffy feeling in the head, which they imagine nothing but liquor can effectually clear up. Who can estimate how many are to-day in the graveyards because of a persistent attempt to subsist largely on paste and dough; which, because of their indigestibility, really pave the way for many serious and obstinate diseases. The piece of doughy bread should be placed on the same step of the ladder as mush, for it belongs there, being chemically the same form of starch.

On the next step of the ladder, place a piece of bread that has been so thoroughly baked that when an attempt is made to roll it up and make dough balls of it, it simply produces crumbs. This form of starch is known as erythrodextrine, while paste and dough are known as amyloextrin. But there is something that is far superior even to this bread that will crumb, and that is a slice of bread which has been placed in the oven at a slow heat until it is *thoroughly* re-baked. This does not mean to burn it on the outside, and then allow it to remain wet and doughy in the middle, but it should be nicely browned all the way through. What is more tasty and palatable than such a piece of nice, crisp toast? Even if it has to be soaked in cream, fruit juice, or soup for the benefit of those whose teeth are defective, it does not return to dough. It has passed beyond that stage, and is now chemically known as achroödextrine. Wafers, crackers, etc., should all be subjected to the same process. Ordinary rice may be put in the oven until it is slightly brown; if it is then soaked overnight in water, it can be as readily cooked as before, but it is now food that can be readily digested, even in an invalid's stomach.

Potatoes, instead of being placed on the table kettle-cooked, soggy, and unpalatable, as they ordinarily are, should be thoroughly baked, or if this is not desirable, after being cooked, they may be mashed and spread out on a bread tin, or made into balls, and baked until a nice brown crust forms; and thus, instead of souring and fermenting in the stomach, as is often the case, almost setting up a distillery within, they are converted into an ideal food. Those who wish to eat mush made from oatmeal or any other grain, should make the same quite thick, cook it a short time, and then sprinkle bread crumbs over the bottom of a bread tin, spread the mush out in a layer about an inch thick, and put it into the oven and let it bake until a brown crust forms on the top and on the bottom. In this way the objectionable mush is transformed into an acceptable article of diet.

There are prepared grains and cereals upon the market, such as granose and granola, which embody this same idea almost to perfection. This browning of the starches changes them into what is known as "dextrinized foods." They all belong on the third step of the ladder.

On the next step of the ladder may be placed a dish of luscious fruit, which represents a line of food in which nature has, independently of artificial heat, transformed for us the starch even beyond the stage of dextrine. A green apple contains a large amount of raw starch of much the same nature as that found in a potato, but under the beneficent influence of the sun it is so thoroughly "cooked," as the Mexicans term it, that the starch is changed not only into dextrine, as in the case of the toasted foods, but into sugar, thus making fruit a diet, *par excellence*, for fever patients and others who do not have power to digest even dextrinized starch. The delicious fruit, which comes to us almost perfect from the hand of nature, should not be spoiled by pouring over it a combination of cream and sugar. If either is to be used, let it be used separately, as milk and sugar is an ideal combination for the encouragement of fermentation in the stomach.

Upon the top round of the ladder may be placed a dish of honey, as it represents the last stage in the digestive process of starch. Just as the sugar passes through the intestinal walls into the blood, it is transformed into that form of sugar known as levulose, or, practically speaking, honey. Honey is a valuable food, although while the bees are gathering the same, it is likely to be more or less contaminated with dust, germs, etc.

It is amazing that in this age of progress so little attention is given to the study of practical dietetics. Thousands of girls are graduated from our higher institutions of learning perfectly conversant with a number of more or less useless ancient and modern arts, but unable to prepare a wholesome meal. With such a situation, it is not surprising that fresh recruits are daily being added to that already vast number of dyspeptics, and that thousands of our boys are tempted to resort to the saloons to drive away, even temporarily, the dreadful "all gone" feeling which invariably results from trying to subsist upon an improperly prepared dietary.

The third fundamental cause of Sodom's destruction was "abundance of idleness." When Adam fell, the Lord arranged it so that he would have to work hard enough to sweat. This was not a curse, but a blessing, and was essential to his happiness while in this wicked world; but there never was a time when honest labor was so much despised as at present, and when there was such a desperate attempt to get through the world without working. The country boy reads about his city cousin becoming rich in a night, and abandons the farm in the vain attempt to secure a livelihood without earning it by the sweat of his brow.

Every rescue worker of any considerable experience will substantiate the fact that a large proportion of the ever-increasing army of fallen girls comes from homes that had in them pianos and the various comforts which modern life produces; where the mother frequently said: "Mary, you will never have such a time as I have had. I am going to see that you have a chance in the world;" and so the gray-haired mother drudges from morning till night in the kitchen and over the washtub, while Mary enjoys the curse of "abundance of idleness." Contempt for honest labor increases until she would rather barter her womanhood for bread than earn it legitimately.

The aged father says to his boy: "Johnnie, I don't want you to have to do as I did early in my life; I want you to have a chance." And so Johnnie uses up his surplus energy while in college by playing pranks upon his fellow students, and squanders some of his useful activity, which should have been expended in wholesome work, in the wine rooms in the evenings; and the poor father, with commendable pride, thinks he is giving his boy a "chance." By and by Johnnie discovers that the shortest way of getting through the world without working is by gambling or forgery.

Some one has said that "an idle brain is the devil's workshop." It may be as truly said that it is his camping ground, and the best foundation for just such a life as Sodom represented. The remedy consists in inculcating from earliest childhood the true dignity of labor, in giving industrial training equal prominence in the school curriculum with higher mathematics and the fine arts, in recognizing that the girl who faithfully performs the kitchen work belongs on the same social plane as her wealthy sister who never toiled, provided she otherwise possesses the necessary character and qualifications; she should be afforded the same standing as the young woman who fritters away her time in idleness, and perhaps possesses no special qualification except the fact that she "never had to work." This may, in some instances, necessitate some re-casting of fossilized ideas, but the sooner the erroneous notion that work is degrading is broken up, the better. Just so long as society closes its social doors to boys and girls on the ground that they are toilers, while at the same time the dens of iniquity are extending their arms to them, society need shed no tears over the prosperity that these institutions are enjoying while sapping the life-blood of the nation. The "ax" must be laid at the "root of the tree," instead of being used in hewing off small twigs.

"Neither did she strengthen the hand of the poor and needy." The last source of Sodom's difficulty was utter neglect of the poor and unfortunate. But some will say that this certainly does not apply at the present time, for there never was a period in the world's history when so much money was expended for charity. However, it is well to bear in mind that much of this money is disbursed through boards and bureaus and institutions, often in a cold-hearted, professional way, thus lacking the inspiration that comes from the benefactor and the benefited grasping each other's hands, each feeling the pulse-beat of the other. In one of the large Eastern States, for every five dollars that is given for charity, four dollars is actually expended for the salaries of the secretaries and boards and committees who devote their time to the disbursement of the other one dollar. In fact, personal, individual charity, where heart is brought in contact with heart, and face looks into face, is being discountenanced and frowned upon by many charity bureaus, and regarded as "misapplied charity."

The Master did not operate through bureaus, boards, and committees. He "went about doing good," and the great masses, individually, were inspired by His *personal* presence. The ever-increasing tendency of modern charity to transfer efforts from the individual to the community is robbing it of the blessing that accompanies personal and individual effort in assisting the poor and suffering. The saloon keeper, the cheap politician, the managers of gambling hells, all recognize the value of personal efforts, and the Christian worker must not overlook the fact that it is just as true of human souls as it is of fruit, that the *hand-picked* varieties are always the best.

True reformatory efforts will be successful just to the extent that they are directed to the removal of causes rather than to the cure of effects; and just to the extent that the correcting power of the gospel is applied to the taproots of the fundamental defects of society,—namely, pride, fullness of bread, abundance of idleness, and failure to help the poor and needy,—just to that extent, we shall see that it has in it the same power to inspire and uplift humanity that it possessed when it was enunciated by the lowly Nazarene on the hills of Galilee.

"NOTHING will give sinew and bone to your piety like the thorough reading and thorough digestion of the Bible. All the giants in the history of the Church have been large and hungry feeders on the Bible."

OUR DOOR.

M. EDITH SAPP SPEEDIE.

"No one raps at my door except the Father sends him," was a motto I found pinned on the wall of a patient's room when I was at the sanitarium. It has helped me much in my own home.

To our dear sisters who are blessed with homes in the country the knock at the door may not come so often, but in the city it is different. "Father, whom hast thou sent now?" I ask many times a day as I respond to the door bell. Sometimes it is a friend or a sister, and such calls always help me. Sometimes it is a poor cripple or a penniless woman. I know how to help those; but more often it is an agent or peddler. "Father, what wouldst thou have me give them?" If they have nothing I care to buy, or if it is on the Sabbath, still I can drop some seeds of truth. I think it an excellent plan to give them a tract or a periodical. The Lord will direct and bless the effort, for He sent them, if not to benefit you, to be benefited by you if you are truly His.

VITALITY OF DEADLY GERMS.

DISEASE germs are often very tenacious of life. It is known that many of them will survive freezing, and even immersion in liquid air, and it appears also that some varieties will survive almost indefinitely in places that seem in no way adapted to their propagation; as, for example, upon the surface of children's toys. Toys that have come in contact with a child sick with a contagious disease would better be destroyed if they will not survive thorough sterilization. The New York *Sun* calls attention to a case in which diphtheria germs proved to be alive and of deadly virility, fifteen years after the occurrence of the sickness from which they took their origin. We quote:—

"INDIANAPOLIS, IND., Aug. 26.—Irene Keck, daughter of Bert Keck, of Marion, is ill of diphtheria, and a playmate of the same age was taken with the disease at the same time, and neither is expected to live. In the investigation which was made to discover in what manner the disease was contracted, it developed that the two children had made their way to an attic, and had there opened an old trunk and played with toys that belonged to a child who had died of diphtheria fifteen years ago.

"There was no other way in which the disease could have been contracted, and the local health authorities are convinced that the diphtheria germs have existed in the toys for fifteen years, and that the two children contracted the disease by playing with them."

L. A. S.

A TOAD STORY.

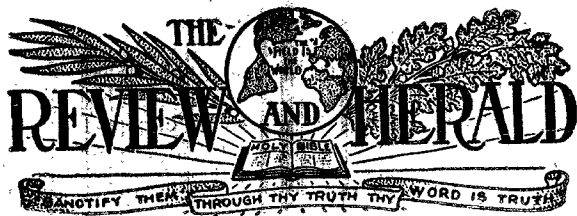
ONE day my father, sister, and I were out in the garden, watching a little toad.

My father took a little stick, and very, very gently scratched one side of the toad and then the other.

The toad seemed to like it, for he would roll from side to side and wink. I was so interested that when they went in, I took the stick, and did as my father had done. I thought, if he rolls from side to side as I touch him, what would he do if I ran the stick down his back?

I did so; and what do you think happened? His skin, which was thin and dirty, parted in a neat little seam. There was a bright, new coat below.

Then my quiet little toad showed how wise he was. He gently and carefully pulled off his outer skin. He took it off his body and legs first, and then, blinking it over his eyes, till—where had it gone?—He had rolled it into a ball and swallowed it.—*Adapted from Our Dumb Animals.*



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"THEREFORE."

"THEREFORE the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. These are among the words spoken by Moses to the children of Israel at the end of their forty years' wandering in the wilderness; and the opponents of the seventh-day Sabbath fly to this text as proof that the Sabbath was given to the Jews alone, and is not binding, in any other country, or in any other age, upon any other class of people. Hence they say it is not binding upon so-called Christians, and not binding upon us, which is the point they wish to prove.

But this text does not prove it.

Does not the word "therefore" denote that that which is said gives the reason for what is stated?—Very true; and what is stated?—"The Lord thy God commanded thee to keep the Sabbath day." But this is not giving the reason for the Sabbath; that is, it is not the reason for the law of the Sabbath itself. Here is a distinction that men generally lose sight of: the text does not tell why men should keep the Sabbath, but only why God gave to Israel a reason why they should keep the Sabbath. Read the whole passage: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore [for this reason, on account of this interposition in thy behalf, which ought to arouse thy highest gratitude] the Lord thy God commanded thee to keep the Sabbath day."

The Sabbath commandment existed apart from, and independent of, this. But this is why God gave them the commandment to keep the Sabbath; He appealed to the gratitude they should cherish toward God, in view of what He had done for them, as a motive which should lead them to keep His commandments.

But if we give this as a reason for the commandment itself, we must consider what conclusions must follow. It would make the Sabbath verily a most limited and short-lived institution. It would be confined not to the Jews, or to the Jewish nation only, but to that particular and specific generation of that people which had just come out of Egypt; for the Jews who were born and raised in Canaan could not be included in the specifications, any more than those who were born in America in the nineteenth century. Mark the language: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Applying this, as our friends do, we say it must be confined to those who were actually delivered from Egypt. But nearly fifteen hundred years of Sabbath-keeping by the Jews in the land of Palestine, and over nineteen hundred years more of the same practice by the same people in all the world, give the lie to such a groundless conception. Therefore that application is not correct.

But even if correct, it proves too much. This is seen by such texts as Deut. 24:17, 18, which forbids perversion of judgment, and oppression of the widow. "But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing."

Again: Deut. 10:19; 11:7, 8: "But your eyes have seen all the great acts of the Lord which He did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." This language could apply only to that generation to which Moses spoke; for it was not true of those who were afterward born in the land of Canaan that *their eyes* had seen the great works of the Lord, as had those of the people in the days of Moses. But shall we, therefore, conclude that they only were under obligation to obey the duties referred to, as our friends reason?—Not by any means.

This argument proves too much. The obligation does not rest upon the facts referred to. They only state the reason why the duties were enjoined upon them. And the emotion of gratitude which was aroused in their breasts should also be aroused in the hearts of their posterity as well, just as every one to-day should be prompted to love and obey God because He has shown such love to us as to provide a way of salvation, as He did in the days of Adam, of Noah, of Abraham, of Lot, and of Israel in Egypt, in the case referred to, and as He has provided, in a larger sense, salvation for all men by the gift of His dear Son. He might say to us, "Therefore I command thee to love and serve me," and the gratitude of our hearts in view of His goodness should prompt us to do it.

But now to take God's dealings with Israel and urge them as an excuse for turning away from God and breaking His commandments, borders hard upon the domain of crime.

U. S.

HELP FOR THE HELPLESS.

THAT "man's necessity is God's opportunity," is a saying that is as true as it is trite. In Isa. 59:16 we read: "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him."

Thus the Scriptures represent that the very reason why the Son of God gave himself to humility and sacrifice, for man's salvation, was the fact that man had reduced himself by sin to a state of utter helplessness. There was no man who could save, and therefore Christ appeared for our redemption.

The Laodiceans (Rev. 3:15-17) are represented as being in a state of wretchedness and helplessness, which, it seems, would appeal in the same way to the compassion and help of the Lord. So it has, and Christ for the same reason has offered us the assistance we need. But Christ undertook man's redemption before man had felt his need or sought His help. Will He not therefore send help when we do feel the need of it, and seek Him for it? And if His love and compassion were so great, may not every one who seeks divine aid be sure it will be granted? The True Witness, therefore, comes forth and offers us all that we need—gold, white raiment, cysalve—if we will accept it, without money and without price, at His hands. U. S.

GOD'S WAYS NOT OUR WAYS.

AMONG the inspired petitions left on record for our instruction and hope, we find these words of the psalmist: "For thy name's sake, O Lord, pardon mine iniquity; for it is great." Ps. 25:11.

Who ever heard of man asking pardon of his earthly superior for his transgression because it was great? If his offense is but slight, the transgressor dares to hope for pardon, and in his petition aims to make transgression appear as light as possible. The hope of pardon is lessened in proportion to the gravity of his crime.

But God's ways are not our ways; and well is it for us that they are not. God delights to pardon transgression, and the fact that our sins are as scarlet, does not one whit lessen His desire to make them white as snow. The greater our sinfulness,

the greater our need of divine pity and help from the throne of all power; and it is our misfortune and our need that appeal to the heart of our Creator. And therefore He has placed in our mouths the wonderful petition, "For thy name's sake, O Lord pardon mine iniquity; for it is great." L. A. S.

CHANGED INTO ANOTHER MAN.

"AND the Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

We are saved from sin by a new creation. A new man is created, which is perfect and righteous, as was the first man when God made him. By a new creation we escape the sword of divine justice; for the new man is not held accountable for the sins of the old carnal man who has passed away. It will be worth everything to us in the day of Judgment if we can say to Justice, "I am not the man whom you seek; those sins recorded in the books, for which you have drawn your sword, were committed by that other man, who was carnal, and not by me. I am not the guilty party." Thus has God, though just, provided for us a way of escape.

But there is no escape for the old carnal man; that man must die. Hence it is written: "I am crucified with Christ." Gal. 2:20. Also: "Nevertheless I live; yet not I, but Christ liveth in me." The crucifixion of Christ was not to let the "old man," the sinner, escape, but to provide for a new creation, in Him who rose from the dead. "If we be dead with Him, we shall also live with Him." Christ, who rose from the dead, liveth in us. It was to provide for a death that would not be eternal, but would be followed by a resurrection. It was necessary that Christ should die, in order that man might die unto sin without remaining forever dead. Those who die unto sin without Christ will die eternally.

L. A. S.

"COME OUT!"

THE call of God to His chosen people has ever been, "Come out." If it were good for them to remain in "Babylon the great," He would never have called them out. These are days when it is popular to be a nominal Christian. The names of many of the worst criminals and greatest sinners—those who dress well and sin legally—are on the church rolls.

The popular church of to-day, be it Catholic or Protestant so-called, is a faithless church. The majority of its members have no faith in God, nor in the religion which they outwardly profess. Lacking this faith, church-members do not feel like giving of their means for the support of an institution in which they have no real faith. Accordingly, when pressed for means, the church leaders are obliged to resort to entertainments and various other schemes, to secure money. All this is because these adherents of the popular church are, as Paul says, "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:4, 5.

It will not take very many illustrations from popular church life itself, to prove the truth of the foregoing statements. For instance, the following clipping taken from the columns of a Chicago newspaper recently received at this Office, is but one of scores that might be cited: "An international beauty show, composed of young men dressed to represent girls from various parts of the world, will be the feature of the North Shore Congregational Church entertainment at the St. Paul railway depot, Thursday night. There will be living pictures also, consisting of representations of the Gibson girls. Twenty young women of Buena Park, led by Mrs. Henry A. Allen, will take the parts. Other features, such as Oriental booths, are billed, but it is the beauty show that is attracting the most attention."

"Arrayed in the costumes of the country which

they are supposed to represent, the young men will sit on a platform. The beauty from the Isle of Guam, it is said, will be represented in all the airiness of her native costume. Clothed in the regulation tights of their calling, French *danseuses* will have their place in the exhibition. Turkish and Egyptian dancing girls also will be there."

Immediately following this, may be found a detailed description of "a county fair with real cattle, red lemonade," etc., to be given "at Rogers Park, under the auspices of the St. Jerome Roman Catholic Church on August 22, 23, and 24." The promoters of this fair were to have "the privilege of guessing as follows: Politicians on the weight of hogs only, women on lambs, and members of Masonic organization on goats."

Statistics gathered by Rev. William Bayard Hale, of Middleboro, Mass., and published in that reputable magazine, the *Forum*, show that in just one year his "record of entertainments given by religious societies in the United States" included "more than five hundred of these occasions," which, as he says, "is, of course, the merest fraction of the whole number given during the year, and yet . . . furnishes a fair index of the remarkable labors of American religious organizations in this direction." Continuing, he states that "it is with a feeling of wonder touched with awe, that a student turns the page of this chronicle of a year's activity by the churches; that he discovers with what increasing ardor the institution, founded not to be ministered unto but to minister, is giving itself to the duty of providing fun at a minimum cost; with what unexampled philanthropy it is placing within the reach of the humblest and poorest of Christian people, the Female Minstrel, the Dog Show, the Dance of the Wood-Nymphs, the Brownie Drill, and kindred joys." Coming, as they do, from such a source, no one can safely dispute the veracity of these statements.

Among the many church amusements in vogue among the various denominations, may be mentioned poverty sociables, wishbone parties, progressive whist parties, hay-seed parties, baby-rattle and spoon drills, yule-tide markets, weigh socials, "What Is It?" marches, in which "the young ladies wear their hair over their faces, and masks on the back of their heads," poker parties, dude drills, husking bees, boxing matches, feats of legerdemain, songs and dances, girls in fleshings, Trilby parties, foot socials, ankle auctions, Tom-Thumb weddings, and mock marriages.

It would be unfair to say that there are no cries of protest raised against this drift of things, even in the popular churches. Many honest pastors have tried to stem this tide of church desecration. In the words of Rev. E. P. Marvin, of Lockport, N. Y., "the Church has gone into the amusement business. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is 'an age of progress,' and the Church has entered the market, and is in competition with these great caterers. The discovery has been made that the Church, in order to hold its young people to its altars, must provide for the natural craving for amusements. . . . Judging from the new order of things, Jesus is not equal to the occasion: a little amusement must be thrown in. In order to keep the people from the theater and opera, our churches must be made into semi-theaters and semi-operas. The royal ordinance of preaching retires before the popular ordinance of entertainment. Pagan, papal, and patriotic holidays furnish convenient seasons for these unblest practices. . . . What shall we say of the Church of God peddling out small wares and fun to the world, or getting up a variety show of Mother Goose, a Fan Flirtation, a Donkey Social, or a Punch and Judy Show to replenish her treasury? How belittling to the Church, how dishonoring to God, how contemptible in the eyes of the world! Said an infidel to me: 'I think your God must be in great need of money, by the tricks the churches practice to get it for Him.'" Among such church rubbish it would be hard, indeed, to find

even the form of godliness, to say nothing of its power.

Need more be said to prove that the popular churches of the day have, to an alarming extent, identified themselves with the world, with that "Babylon the great" concerning which John, in vision, heard a voice from heaven saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Is it not against these that Paul gives the warning: "From such turn away"? Speaking of these last days, Jesus said: "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. The only church that will have faith when He comes will be the one composed of those who "keep the commandments of God, and the faith of Jesus," who have heeded the threefold message of Revelation 14, and God's call to "come out."

A. J. B.

WHY DOCTORS DRUG.

It is gratifying to note that of late years some honest doctors are beginning to come to their senses regarding the harmful and cruel practice of administering drugs for every human ailment. A few of these reformers are endeavoring to counter-educate the people, and to turn the tide against the promiscuous use of drugs. Nature alone is the true restorer, and if unencumbered with those poisons, will be able to throw off the disease.

In a recent address made before the British Medical Association, Dr. James F. Goodhart, an eminent English authority on medicine, answered the question, "Why do we give drugs?" by saying that drugs are often given, "not because the disease demands it, but because the patient is not happy till he gets it," and that "the drugs are sometimes given to hide our ignorance or to mark time while we watch and wait; they are given sometimes as a gambler on the Stock Exchange speculates in 'futures.'"

How long will patients permit themselves to be thus experimented upon? Common sense should teach any sick person that by taking a drug, he is introducing into his weakened system another disease, which nature will be obliged to throw off, or overcome, before recovery can ensue. There is no short-cut road back to health, through the use of drugs. It generally takes about as long to really cure a disease as it does to contract it.

All that drugs can possibly do is to cut off the line of communication from the seat of pain or disease, to the brain. But to think that they actually cure or remove the cause of any disease, is as foolish as it would be for the inhabitants of any country to imagine themselves rid of an invading army simply because they had cut all the telegraph wires. Drugs are liars. They tell the brain that everything is all right, whereas the disease itself is there all the time. Trust only nature's simple restoratives.

A. J. B.

"BE NOT AFRAID."

To His disciples Jesus said, when He appeared to them walking on the water, "It is I; be not afraid." And when they heard His voice and knew that it was their Lord and not a strange apparition that was coming to them, their fears vanished, and their hearts went out to Him in joyful welcome.

The disciples were not afraid, because they knew Jesus. They were His followers; they had been often in His company, had shared His experiences, and had espoused His doctrine and principles. To them the presence of Jesus had ever been their assurance of peace and safety; His word to them had ever been, "Be not afraid." To strangers the assurance, "It is I," would have brought no comfort.

This same Jesus was crucified, rose from the dead, and ascended to the throne of God; and this same Jesus shall come again, "in power and great glory," attended by the hosts of heaven, to judge the earth in righteousness. A fire shall devour before Him,

and all peoples of the earth shall wail in terror at His coming. The earth itself shall reel to and fro like a drunken man, and shall quake at the sound of His voice. Out of His mouth shall go a sharp sword that shall smite the nations, and He shall seize the kingdoms of the world, and "dash them in pieces like a potter's vessel." He shall tread the "wine-press of the fierceness and wrath of Almighty God." On earth shall be heard a universal cry to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne!"

It is the same Jesus that spoke to the troubled disciples on the Sea of Galilee; and to all who *know* Him the same word will come: "It is I; be not afraid." The trouble with the wicked will be that they know Him not. They have never made His acquaintance. They have never cared for His company. Their hearts have not responded to His words. He is to them a strange Being, and the words, "It is I," if He should utter them then, would only add to their terror. He is the last person the world will wish to behold.

But the followers of Christ know Him, and they know His power. They have become acquainted with that power in their salvation from sin. They have experienced God's exceeding "power to us-ward, . . . which He wrought in Christ, when He raised Him from the dead." The power of God has been their salvation; and therefore, when they see that power shown in tossing hills and mountains through the air and shaking the heavens and the earth, they will not be terrified. They will know it is the same power to which they owe their deliverance from Egyptian bondage. As the plagues sent upon Egypt were to the Israelites but joyful tokens of coming freedom, so will the judgments of God at the last day be to the saints the tokens of God's working in their behalf, and the coming consummation of their hopes.

All who will now become acquainted with Jesus, will know Him as the unfailing source of their joy, comfort, and safety. To all such He will be what He was to His disciples that stormy night on Galilee. He will be this to them at all times, for He is always the same, "yesterday, and to-day, and forever." Therefore it is of paramount importance to all of us to become acquainted with Him *now*. Then we shall be acquainted with Him in the day of His coming; and it will be worth everything to us to know Him then. "Acquaint *now* thyself with Him, and be at peace." Then there will be peace between you and Him in the day of Judgment.

L. A. S.

A GOOD RATING.

To protect themselves from irresponsible buyers, most merchants keep within easy reach what is known as a book of "retail reports," or "book of rating," in which may be found the name and business record—in brief, to be sure—of every customer in the county. These rating books are published by commercial companies who make it a business to visit every merchant and secure from him the name of every customer, together with his credit standing.

So thorough is the work done by these companies that it is possible for any merchant who rents a rating book for his county to have furnished to him "special reports on any customer, prospective customer, or newcomer to the county," whether he be a farmer or a city resident.

Certain letters and figures indicate not only whether an individual is good for credit or bad for credit, but also whether he is prompt or slow, or whether he can be trusted for a large or a small amount of credit. For example, the letter "A" after a man's name indicates that said individual is "prompt pay and good for *large* credit;" the letter "B," that he is "prompt pay and good for *moderate* credit;" the letter "C," that he is "prompt pay and good for *small* credit."

When a name is followed by "L," it means that the person is "slow to pay but good for *large* credit;"

when it is followed by "M," it indicates that in his business deals he has been "slow pay but good for moderate credit;" while "S" means "slow pay but good for small credit." The worst rating of all is indicated by the letter "X," which means that those who have dealt with the individual "cannot recommend credit." What is called a "large" credit ranges from \$200 to \$500; a "moderate" credit, from \$50 to \$200; and a "small" credit, from \$5 to \$50. It often happens that two or more letters follow a name, according to the number of merchants with whom the person has traded. Should two, three, or five merchants report the same thing concerning an individual, the figure 2, 3, or 5, as the case might be, is found after the letter indicating his rating.

It is known that heaven has at least two books of rating. In John's description of the Judgment day (Revelation 20) it is written that "the books were opened." Then it says that "another book was opened, which is the book of life;" and again, that "the dead were judged out of those things which were written in the books, according to their works." Doubtless the records kept by the merchants of earth often coincide, in their estimate of honesty or dishonesty, with those faultless ratings kept by our guardian angels.

He who is faithful in his accounts with God and with man, need have no fear of the second death nor of the Judgment day. Abraham, Isaac, Jacob, Joseph, Daniel, all had a good rating in God's sight. Of Abraham God could say, "I know him." The record of Daniel's business dealings was such that even his enemies at court, "the presidents and princes," who in their envy "sought to find occasion against Daniel concerning the kingdom," "could find none occasion nor fault." His rating was perfect. It is essential for every Christian to have a good rating, both in the books of earth and in those above which will be opened at the last day. A. J. B.

"CHRISTIAN SCIENCE" NONENTITIES.

ACCORDING to an authority on the doctrines of "Christian Science," Mr. Alfred Farlow, of the "First Church of Christ, Scientist," Boston, Mass., who is quoted in the *Literary Digest* of August 24, evil is a "nonentity." "It is an error," he declares, "to believe that sin, which is not of God, is an entity." He also quotes Mrs. Eddy, the leader and chief authority in this new "science:" "hence the truth of Mrs. Eddy's statement, 'To believe sin is real, is itself sin.'" Disease, being an evil, is likewise held to be a nonentity. Hence when a person is sick, he is not sick, etc.

"To believe that sin is real, is itself sin," we are authoritatively informed. But if sin is unreal, any belief which would be sin must be unreal, hence there could be no real belief that sin is real. And if all evil is imaginary, it can make no possible difference whether one believes sickness to be imaginary or not; his belief can be only good if it is real, since all evil is unreal. Thus "Christian science" simply contradicts itself.

But "Christian science" makes nonentities of other things besides sin and sickness. It quotes the text in I. John—"All unrighteousness is sin"—in justification of its teaching, but it never quotes that other definition of sin given in John's epistle—"Sin is the transgression of the law." This is a Scriptural declaration that sin is real—very real indeed. It is as real as the law of God. But if sin is unreal, the law of God is unreal. It is one of the nonentities set forth by this teaching. Nor does "Christian science" inform us to the contrary. It does not present before us the claims of the decalogue. It devotes no time to lifting up before the world this great standard of righteousness. It spends no time telling of human accountability before God. Likewise it dispenses with the Judgment; this becomes an unreality, together with sin and the law. It is another addition to the list of "Christian science" nonentities.

The list might be further extended, but this will suffice. What authority is it that thus seeks to do away with the law of God and the Judgment? What cause is being served by this teaching? We become suspicious of the source of these doctrines. We know a power which is openly at war with the law of God; which proclaims that it has been done away, has been changed, etc. Must not this new attack on the law emanate from the same source? Must it not be the product of the same mind, sent out into the world to serve the same evil cause? We cannot reasonably come to any other conclusion. This is the earmark of all that which comes from the evil one. But that which is from God magnifies His law and makes it honorable. L. A. S.

THE DEFINITE SABBATH DAY.

As regards the necessity of a definite weekly Sabbath day, it is said by those who adhere to the observance of Sunday:—

"Some one day in the week must be chosen, and all men must abide by that day. . . . Business would be in a state of utter confusion, and many would suffer if the adherents of different religions were to select different days of rest."

Was it not necessary, then, that the Sabbath appointed by the Lord for all the world should be a definite day of the week? And did He not set apart a definite day? Has He not as much wisdom as man has to discern what is necessary to the prosperity and convenience of His own creatures? Men pretend to think that the Creator's Sabbath is an indefinite day,—merely any one day in seven,—but out of their own mouth they are convicted of dishonesty. They never contend for an indefinite Sabbath day save when in search of something to justify them in disregarding the definite seventh day. Every "Sabbath law" that men have devised specifies a definite day to be observed, and the indefinite seventh-day theory is never allowed a grain's weight in the courts of law. No intelligent man really believes in it or ever offers it for any purpose but to serve the ends of sophistry. L. A. S.

Editorial Notes.

Put sinners into a paradise, and they would not rest satisfied until they had converted it into a hell. Hell is the natural choice of the carnal mind, hence the existence of such a place cannot be blamed on the Almighty. The Lord gives the wicked only what they choose, and adds death to it to make their choice more tolerable.

JESUS CHRIST is the Tree of Life to which the descendants of Adam have had access since the expulsion from Eden.

THE Lord wills that we should be "strengthened with all might," but not that we may exhibit it for our own glory, but only that we may manifest it "unto all patience and long-suffering with joyfulness." We need not ask the Lord for strength unless we are willing to meet trials. The strength of the Almighty must be exercised according to the will of the Omniscient.

It was in the fiery furnace that the three Hebrew captives met with One who was "like the Son of God," and had the most blessed experience of their lives. That meeting made the fiery furnace the best place they were ever in. And so may we, if we have living faith, meet God in the furnace of "fiery trial."

BECAUSE the devil leads his captives with a loose rope, they imagine they have great freedom; but they are at liberty to go only where the devil wants them to.

THE service of the Lord is not slavery, but the only thing that frees man from slavery. The Lord will have no one in heaven who does not possess perfect freedom to do as he pleases. L. A. S.



CALVARY.

T. WHITTLE.
(Brisbane, Australia.)

How strange and solemn are the scenes
On Calvary displayed;
How deep and sacred are the themes
By them to man conveyed.

From Sinai's majestic peak,
Deep, threatening thunders roll;
They all with awful voices speak
Fear to the guilty soul.

But there on Calvary, behold
The vengeful lightning fall;
True to His covenant of old,
Christ bears the sins of all.

There in the sinner's place He stands,
Though pure and sinless He,
Nailed to the cross with outstretched hands,
The soul's deep need, the plea.

What wondrous grace is there revealed!
What blessings there bestowed,
Since the first sinful soul was healed,
And lost its heavy load!

There Love, in glorious sacrifice,
Its consummation wrought,
Higher than human mind could rise,
Beyond angelic thought.

And shall that token from on high,
That pledge, be given in vain?
Will man with cold, unfeeling eye,
Pass by in proud disdain?

Nay! let the earth, and sea, and sky,
The glorious heavens above,
And all that dwell within them vie,
Confessing Jesus' love.

Let Jesus' name exalted be:
Earth has no sweeter sound;
Heaven's deepest, richest harmony,
In Jesus' name is found.

SOUTH AFRICA.

KIMBERLEY.—Since our last report, we have had a varied experience. After the siege of one hundred and twenty-four days, our creditors began pressing us for payment of accounts. Just as we were at the last extremity, the South African Conference came to our rescue, and relieved us of all the debts. Then we thought we were happy. To be sure, our rooms were inadequate, or poor, but we decided we could make them do. The Lord thought otherwise. He sent a tremendous rain of twenty-four hours' duration, which wet up our soft walls; and then followed a two weeks' rain, which finished the walls. We had to either take them down or let them fall, so we went at it without any money, but rich in faith. In digging for new foundations, we found about forty diamonds, which helped pay expenses. The people have contributed about \$2,000, and soon we will have a good set of bath and treatment rooms—good solid sides of hard brick, new iron roof, tile floors, and hard-finished walls.

It has been remarkable how the Lord has helped us. We went to the Hon. C. J. Rhodes, the uncrowned king of South Africa, and he gave us \$500. The diamond dealers have each given \$125, the town council \$250, and many of the people of influence have helped us liberally. The other day we needed \$200 to pay help, and had only \$15. We asked the Lord to direct us to the right men, and started out. The first man gave us \$26, the next \$250, the next \$52, another \$52, and another \$26, making \$406 in all. We hope soon to be in a position to do a good work here.

Sister Amelia Webster, from Franklin Co., N. Y., is with us, giving Bible readings, visiting the sick, and giving treatments. Her work is a great help to us. The Lord is very near us. We see much work to do, and are happy in doing it. The leading people of the town are getting much interested in our work—more so than ever before. We hope to hold that interest and increase it. Our courage is good.
MR. AND MRS. J. V. WILLSON.

INDIA.

CALCUTTA.—I arrived safely in India, June 25. I came directly to Calcutta, and am working in the office. I have begun the study of the language, and at the same time find many good opportunities to work for English-speaking natives, of whom there are many. Am very busy at present, so I will only say, The Lord is greatly blessing me, and I am happy in His service. There is a great field here, and multitudes are hungry for the bread of life.

Pray for me, brethren, that the Lord may give me wisdom in my work. May the Lord bless you all. Grace and peace be with you; farewell.

LUTHER J. BURGESS.

GRAND CANE (LA.) CAMP-MEETING.

THE camp-meeting held at Grand Cane, La., August 15-24, was a success in every respect. Our brethren were greatly encouraged and instructed, also the public interest was excellent. This being a local camp-meeting, the attendance of our brethren was small, yet the results, under the blessing of God, were by no means insignificant.

Elders S. B. Horton and C. A. Watkins, who constitute our ministerial force in this State, were the only ministers present. The Lord certainly blessed His servants in preaching the word and in giving instruction. The crowds that came from the town and surrounding country, at night, listened with intense interest, from the beginning of each discourse, nor moved from their seats until the last song was sung and the benediction pronounced. At first, there was much prejudice against us, but this vanished like mist before the morning sun as the truths of God's word were presented. The camp was of easy access to the town, and in a most delightful grove. It was well lighted and presented a beautiful appearance at night, the torches lighting up the large tent and camp, with the dense foliage of the woods for a background. As the beautiful songs of Zion were sung, and the clear tones of the preacher were heard, it reminded one of the words in "Testimonies for the Church," Vol. VI, page 70: "A great work is to be accomplished by our camp-meetings. The Lord has specially honored these gatherings, which He has called holy convocations."

One feature of this meeting was the interest manifested by the children, who had been taught, at a church school at Marthaville, by Sister Dart. They were quiet, orderly, and intelligent, and took part in the social meetings. Another feature that made this occasion a success was the readiness of all the brethren and sisters to take part in testimonies and prayer.

The tent has not been taken down, and meetings are being continued with good interest. This is a fruitful but needy field—one which has been sadly neglected. How true the words of Jesus: "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. Only one small tent company in this large State, where there ought to be five!—and that one so poorly supported that at times they are cramped for means to obtain the necessities of life. The drought has cut short the crops. One teacher has given up a position in a public high school, at ninety dollars a month, to teach in one of our church schools, at fifteen dollars. Another has been teaching for seven dollars a month. Think of these sacrifices, brethren,—you who have means at command and money in the bank lying idle.

This is indeed a beautiful country, with a fine climate and great resources in timber and cheap lands, well adapted to raising early fruit and vegetables, all kinds of grain, and cotton, and for grazing. Manufacturing is in its infancy, and railroads are built or in process of building everywhere. There are good markets right at home. Who will come and engage in these enterprises, and with their means and personal labor help build up the waste places? I thank God my lot has been cast among this people.

A. H. KING.

COLORADO.

HOTCHKISS AND PAONIA.—In company with Brother William Kennedy and my wife and daughter I began tent-meetings in Hotchkiss, June 15. We continued meetings nearly every night until July 21, with scarcely any interest. One sister, who had accepted the truth through the faithful labors of the Crawford church, was baptized and united with that church.

July 26 we began tent-meetings at Paonia, which is in one of the finest fruit valleys in the State. We held meetings nearly every night until August 25. Soon after we came here, Brother Kennedy left to

assist in preparations for the camp-meeting. During all my work here I received much help from Brother C. A. Frederick, the editor of the *Paonia Gazette*. Sabbath, the 24th, was a good day, and at the close of a practical talk I organized a class of ten members. The following Sunday we repaired to the river, where five dear souls followed their Lord in the ordinance of baptism. Others will go forward in this rite later.

On account of the fruit fair and the extremely busy time, it was thought best to discontinue the meetings for a few weeks. I never saw people more willing to take hold of the testing points of our truth. One brother, who had used tobacco since a child, went to the Lord for strength, and to His praise the appetite was taken away. Gold rings were willingly taken off. Brother and Sister Frederick, who have been here for about a year, feel much encouraged over the results of the work, and I expect to return after camp-meeting to hold services in the surrounding schoolhouses.

I have remembered our good *REVIEW*, and have secured three yearly subscriptions for it, and one each for the *Signs*, *Good Health*, and *Echoes*.

GEO. O. STATES.

THE OKLAHOMA CAMP-MEETING.

THIS meeting was held, according to appointment, at Enid, a town in the strip that was opened eight years ago. It is a beautiful little city of about three thousand inhabitants, composed mostly of Northern people. The camp was located in a beautiful square where a public school building is soon to be erected. It was easy of access from the residence portion of the city, and the attendance was good. Some inconvenience was experienced in the preparation of the camp on account of the delay of freight. The tents, books, and other necessary supplies were shipped from Oklahoma City, via Elveno Junction. On account of the recent opening, and the heavy exports of wheat, there was a perfect blockade of freight. In spite of all efforts that could be made, the children's tent and about half a dozen family tents were all that could be obtained for the first two days of the meeting. It was refreshing to see with what good cheer women slept out of doors on the ground, praising the Lord for the privilege of attending a camp-meeting under such favorable circumstances. About 5 p. m. on Friday the first shipment of tents (minus the poles) reached the grounds. Within two and one-half hours the large pavilion was up and seated, and the cotton city was in readiness to welcome the Sabbath with a praise service.

There were about six hundred camped upon the grounds. Most of the campers came with teams. The long, dusty, fatiguing journey, with so many changes of water, caused sickness in the encampment, and the Drs. Paulson, with their faithful nurses, were kept busy every day, and sometimes at night, answering calls for relief. They even went sixteen miles into the country to answer an urgent call. Through it all there was no serious illness, and best of all, no murmuring. Dr. Paulson's lectures on the principles of physical righteousness, and both physical and spiritual preparation for the coming of Christ, were favorably received both by citizens and by those encamped. Sister Paulson's women's meeting, in which she gave lessons on hygiene in the home, simple treatments, and healthful dress, were highly appreciated. Professors Lewis and Giddings and Elder Spicer labored effectively in the interests of the Sabbath-school, the educational work, and the young people's work. Five church schools will be started, and about a dozen students will attend Keene Academy. Brethren Philips and Nordyke, assisted by Elder Rees, did excellent work with the canvassers, thirty-six of whom will go into the field to carry the message to the people. Brother Cavinness, the district auditor, was on the grounds. He is doing efficient work in his line. Elders Shultz and Westphal were in attendance from abroad to labor for the Germans; and Elders McReynolds, Rees, and Parmele, and the writer associated with the previously mentioned laborers, together with the Conference laborers, in the general interests of the work.

Eight churches were received into the Conference. Six of these were largely composed of Sabbath-keepers who had recently come from Kansas and other States. The book sales for the past year amounted to about ten thousand dollars. Collections upon the ground were as follows: For camp-meeting fund, \$182.58; for charity fund, \$29.63; foreign missions, \$159.29. The campers were about equally divided between the German and the English, and one spirit characterized the work of all. The revival work was deep and spiritual, resulting in the baptism of thirty-nine candidates. Elder U. Dake was ordained to the gospel ministry. There was more personal work done in this meeting than I have

usually seen, and the fruit was excellent. Elder Spicer's labors in this work were very much blessed to the salvation of souls. A deep interest was taken in plans to sell "Christ's Object Lessons." Elder G. G. Rupert was elected president of the Conference, and some other changes were made in the officers.

On the whole, the meeting was one of the most spiritual I have ever enjoyed. The interest in the city was such that it was thought best to arrange for a few weeks' services. May much fruit result from the labor of the coming year in this new field.

R. C. PORTER.

SOUTHERN CALIFORNIA CAMP-MEETING AND CONFERENCE.

A LARGE number of the brethren in southern California met in camp-meeting at Los Angeles, August 8-18. There are between nine and ten hundred Sabbath-keepers in this portion of the State, at least seven hundred of whom were in attendance. The camp was situated about four miles from the center of town, but was easily reached by two systems of electric cars. The attendance from the city was good throughout, and much interest was manifested by many.

In addition to the laborers in this field, there were present Mrs. E. G. White, Elders M. C. Wilcox and N. C. McClure, and the writer. Brother S. C. Osborn and Sister C. R. King, of the Pacific Union Conference, were also in attendance, in the interest of the publishing and the Sabbath-school work respectively. The truths presented received a hearty response from the people, and much of the blessing of God was realized. The last Sabbath morning upon the grounds, fully one hundred and fifty gave themselves to the service of God or sought a fuller consecration; a large number of this company were taking their first step toward the Lord, as evidenced in the baptismal service which took place the following day, forty-one being buried with Christ in the water. Other applicants were requested to await their return to the home churches.

Consideration was given to the sanitarium work for this section. It is evident that there is no more promising field for this work than in southern California, as many thousands come here every year from all parts of the country, most of whom are in search of health. While something has been done in the past in the establishment of a small sanitarium and a vegetarian restaurant, yet it is only a beginning. It was decided that immediate steps should be taken to secure suitable buildings and facilities to meet the demands of this field.

During the State meeting held at Oakland in June, action was taken looking to the organization of a Conference for the southern portion of the State. In the Los Angeles meeting, this organization was completed, and the following officers were elected: President, Clarence Santee; Secretary, C. A. Pedicord; Treasurer, Belle P. Baker. Executive Committee: Clarence Santee, R. M. Healey, R. S. Owen, M. C. Morgan, F. B. Moran, T. S. Whitelock, and Truman Sterling. The territory of this new Conference includes all that portion of California lying south of the Tehachepi and Santa Ynez mountains. As previously stated, its membership is about one thousand, found principally in thirteen churches and two unorganized companies.

During the meeting the needs of the South were presented, and one hundred and sixty dollars was given to the work in that needy field. About ninety dollars was raised for camp-meeting expenses.

It is hoped that under the new organization and with the blessing of God the work in southern California will rapidly grow, and that all enterprises connected with it may be abundantly prospered. The office and headquarters of the Conference will be 516 S. Hill St., Los Angeles. W. T. KNOX.

MINNESOTA.

MISS TILLIE STILLER has just completed a very successful book delivery at Fergus Falls. She is now at Alexandria, taking orders.

BETWEEN April 10 and Aug. 17, 1901, 1,900 orders for "Coming King" were taken in Minnesota.

KENYON AND HARTLAND.—On finding that the interest was mostly among English-speaking people, it was determined that I should spend some time with the scattered Sabbath-keepers in this vicinity, while Brother Hanson continued the work in English. We have a Sabbath-school of thirty-five children, besides some older members. There is a good prospect of having a church organized in the near future. August 12 I left Kenyon, and visited the church at

Hartland. I was glad for the privilege of meeting with them on Sabbath and Sunday. God came near with His Holy Spirit. I have had the privilege of calling on old acquaintances, who manifested quite an interest in the truth. On Wednesday evening I met with the church at Albert Lea.

Since leaving Kenyon I have taken fourteen orders for "Christ's Object Lesson." May the Lord bless the seed sown to the salvation of souls.

H. STEEN.

St. PAUL.—The interest is still growing in this city. Some are asking for baptism, and others are apparently waiting for it. We hope to arrange for this soon.

We are making a special effort to get our books into the homes of our own people. Seventh-day Adventists should prize Seventh-day Adventist literature more than any others do. If our people would all study our books and papers more, they would become better acquainted with the message, and would take a far greater interest in its propagation.

When we find people interested to know the truth, we try to sell or loan them a book. This is one way of reaching those who are interested. They cannot argue with the book. It explains the truth to them as well as we can, and even better. It helps us. It helps them. It helps the publishing work. We are kept busy following up the interest. And do you know that it is far easier and pleasanter to FOLLOW UP an interest than it is to WORK UP an interest?

This is a large city, and there are only two English Conference laborers here. The church-members are ready to help in any way they can.

So far we have found the pastors of the various churches very pleasant. Some are preaching against the Sabbath truth, but in a kind spirit, and do not seem to stir up a great deal of opposition.

Our courage is good. Send us your papers; follow them with your prayers; and God will bless us all together.

E. H. AND MRS. HUNTLEY.

KENTUCKY.

THE work is onward here in the mountains, though the laborers are few in comparison even to Gideon's little army; but our God is the same now as in Gideon's time, and He can work with few or with many; the work is not hard when the Lord prepares the way before us. In this rugged land the Lord has precious souls awaiting the truth, which will become jewels to shine as bright gems in some laborer's crown. Will it be yours? Will it be mine? Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be;" and it is written, "They that sow in tears shall reap in joy." Now it is high time to sow for eternity, for soon this blessed privilege will be ended. Sometimes the way seems hard and the path rough and steep; but it is so good, as a person looks over the past, to know that the hard places only drove him nearer to God. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Is it a good time now to lay the armor down?—No, indeed! We are admonished: "Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible." I know by experience that now, right now, there is a good demand for our books. Since my last report I have been able to work only a few weeks, and have taken over four hundred dollars' worth of orders; and in a letter recently received from my fellow laborer, Brother A. H. Baker, he said that in about three days he had secured seventy-five dollars' worth of orders. Surely the Lord is in the work. Why not, fellow canvassers, take courage, and fight the good fight of faith, and push the battle to the front as never before? I as well as others would be most miserable if we should have to stop before the battle is won. I enjoy putting in good long days. At times there seems to be so much to do that I canvass on Sunday, and find it quite as good as other days.

Brother, sister, in this eleventh hour has our Saviour ever knocked at the door of your heart, and said, "Why stand ye here all the day idle?" Is it not sad to think that when the Lord crowns every intelligent, well-directed effort with success, there should be such a dearth of canvassers?—only one where there should be a hundred! Do the ninety and nine see Anakims and Goliaths in the way? Why, brethren, one shall chase a thousand, and two put ten thousand to flight. Isaiah says: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall

clap their hands;" and Jesus tells us, "My yoke is easy, and my burden light." Yoke in with us, dear reader, and your rich experience will verify to your own soul the truthfulness of our Saviour's words, and if faithful, we shall have a glorious crown.

WM. LENKER.

THE CHURCH-SCHOOL WORK IN THE NORTH-WESTERN AND SOUTHWESTERN UNION CONFERENCES.

I WAS appointed educational secretary of the Northwestern and Southwestern Union Conferences in May, but was not able to enter upon the duties of the office till June 18. Since that time, I have attended camp-meetings in South Dakota, Manitoba, Arkansas, Kansas, Texas, and Oklahoma. I also attended the Educational Council at Berrien Springs, Mich.

Everywhere I find a deep interest in the church-school work, and a willingness to co-operate in the establishment of schools. Minnesota and Dakota seem to have taken the lead in the work. Both Conferences have had church-school superintendents for two years, and both held institutes for their teachers last year. One superintendent said he did not know how to hold an institute; but it did not seem right to let the teachers enter upon their work without any special preparation, and so he called them together, and they spent a week in praying, studying the Testimonies, and counseling together in regard to the work. The result was that they went to their schools full of faith and courage, and were generally successful. Minnesota had about twenty-five schools, and Dakota six or eight.

The other Conferences whose camp-meetings I have attended have formed educational departments, consisting of the church school, Sabbath-school, and Young People's Work, and have selected superintendents. This is in harmony with the recommendation of the last General Conference, and it seems as though it would be wise for all to conform to this plan. The Conference president cannot do everything. He will, of course, advance the educational interests wherever he goes, but there is a clear gain in setting another mind to work upon these questions. Such a man should, generally, be a member of the Conference Committee; and while he need not, in small Conferences, spend all his time in visiting schools and churches, he can do much by correspondence, and can give instruction and information at general meetings.

It may be of interest to mention the names and the addresses of the superintendents already chosen: Minnesota, E. C. Catlin, of Kenyon; formerly a railroad agent, two years at Union College, three years in public-school work. South Dakota, J. W. Beach, of Willow Lake; an old teacher, later a successful farmer; now gives up his farming operations for love of the church-school work. Arkansas, D. E. Huffman, of Springdale; school-teacher, year or two at Union College, some experience in ministry in Kansas and Arkansas; principal of Springdale school; in ministry half the year. Kansas, B. E. Huffman, 118 E. 5th St., Topeka; brother of D. E. Huffman; school-teacher; licentiate of Kansas Conference. Oklahoma, C. Sorenson, Box 202, Oklahoma City; ordained minister, graduate of Keene Academy, several years president of Sabbath-school Association.

These are all young men,—from twenty-five to thirty-five years of age, perhaps,—full of courage and zeal for the cause of God, and having had experience in school work and in the ministry. Under the blessing of God, how can the church schools fail to be greatly helped by their labors? The other Conferences I have not heard from; but will they not receive a hint from the character of the superintendents already chosen? And shall not the next few weeks witness the appointment of able superintendents in all the Conferences as the preliminary step toward a vigorous campaign this fall and winter?

And right here the greatest need is felt by all our people,—the need of some definite plan of organization. Each Conference—each school, it might almost be said—is going its own way, if going at all. Some fear to move because of the lack of organization. They are not satisfied merely to keep moving; they want to know where they are going. All are willing to co-operate if they can only see what to operate and how to operate. After receiving the invitation to take the oversight of the church-school work in these two great Union Conferences, one of the first thoughts that came to my mind was, How can the work be so unified that all will labor, at least in a general way, along the same lines, to the same end? And almost immediately the answer came, Prepare a manual for parents and teachers

that will give practical instruction concerning courses of study, text-books, and methods of teaching. And this is what I have been doing while attending camp-meetings, and studying the situation. Such a manual is nearly ready. In a few days it will be in the printer's hands. I have tried to make something which is practical and usable. Untried theories have been omitted. The assistance and counsel of experienced teachers have been obtained. The manual is arranged in four parts. The first part sets forth the principles of Christian education and the object of such an education; the second part shows how to apply these principles in the home training of children until they are old enough to enter the church school; the third part gives a course of study and text-books for church schools, and tells how to teach each subject in every grade; and the fourth part answers practical questions concerning discipline, support of schools, selection of teachers, etc., etc.

The price of this manual is twenty-five cents, and those living in the Northwestern or Southwestern Union Conferences may order from their respective tract societies; those outside of these Conferences may order direct from the writer, at College View, Neb.

C. C. LEWIS,

Educational Sec. N. W. and S. W. U. C.

MISSOURI.

KANSAS CITY.—After the General Conference we moved to this place to labor, and finding the people generally friendly, we pitched our tent on the Fifteenth Street car line, August 20. We have now held thirteen meetings, and the interest is increasing; and though there is another tent pitched within six blocks of us, our congregation does not diminish. Our tent is too small to hold the people, so we have placed folding seats outside. I believe the Lord desires to warn the people of the cities. There is "a sound of a going in the tops of the mulberry trees," and it is our earnest desire so to relate ourselves to the Lord that He may accomplish His work through us.

Besides my wife, Brother H. C. Tarr is with me, caring for the tent, and helping generally, which help we appreciate much.

The church-members are deeply interested in the meetings, and though they are so scattered that few can attend regularly, yet they are inviting their friends, and have been giving out the programs of the meetings, putting each one in a tract which the church is supplying. Thus hundreds of homes are being supplied with reading-matter. This week when we advertise the subject, "Who Changed the Sabbath?" we expect to take tracts on the Sabbath question to thousands of homes.

We desire an interest in your prayers, that the truth may prosper here. We rejoice to read the good reports of the Lord's working, from the laborers in other fields.

E. A. MERRELL.

ACKNOWLEDGMENT.

WE, the students of the Teachers' Training School held at Berrien Springs, Mich., extend to the Review and Herald Publishing Company our sincere thanks for the interest these brethren have manifested in us and in our work by furnishing us with copies of "Bell's Guide to Punctuation," and the materials for paper sloyd in our schools. We shall be reminded of their kindness by the weekly visits of the REVIEW, for which also we wish to thank the managers of this paper.

We deeply appreciate the interest which the Foreign Mission Board have shown in sending to us the *Missionary Magazine*. We wish also to thank the publishers of the *Youth's Instructor* through these columns, for their kindness in sending to us this publication free. We believe that we are entering a most noble branch of the Lord's work; and these papers will be a great help and blessing to us in forwarding the educational movement.

The Lord has surely been in this camp, and has worked mightily for us through the instructors and teachers, whose loving efforts in our behalf we thoroughly appreciate. May Heaven's richest blessing rest upon them in all their labors. Words cannot tell of the blessings we have enjoyed here. And we would invite those teachers who were not here, to attend our next summer school.

Our last Sabbath meeting brought special strength and blessing to us. The Lord revealed to us something of the responsibility of this work with the children, and all were filled with a deep sense of human weakness, but rejoiced in the proffered strength of the Lord. We realize that time is short, and are determined to carry this work forward in the strength of Him who is soon coming to reward His faithful servants.

Per M. C. C.

CLOSE OF THE SUMMER SCHOOL.

THE summer school held at Berrien Springs is now in the past. The last few days were busy ones, as students finished their examinations and prepared to leave for their schools. To-day they are widely scattered, but there exists such a strong spirit of harmony that although there may be no visible union, yet there is a spiritual union which makes all within the circle feel the success or failure of every other member.

Nothing so draws upon the better nature of young people as the acceptance of the truths of Christian education. There were several among the students who are parents,—men seeking a preparation better to train their own children,—and it was indeed touching to hear the testimonies of both the fathers and the youth as they realized the return of the spirit of Elijah, that sign of the latter days spoken of by the prophet Malachi.

Brother F. E. Belden visited the camp in the interest of the Health Library Association, and the interest which he and the Good Health Publishing Company manifest in the church-school teachers is highly appreciated by the teachers themselves. The *Good Health* will find that each Christian teacher is an active agent for the truths which it represents.

Dr. Byington, the oculist from the sanitarium, spent a day with the students, much to their edification. Taking the eye for a subject, he gave a number of tests for teachers to apply in the schoolroom. It is a scientific fact that over twenty-five per cent of the pupils in the day schools have deficient vision, and the teacher who recognizes physiology as the basis of every educational effort must not fail to do her duty in such cases.

Before separating, the students extended a vote of thanks to the Review and Herald Publishing Company for the kindness shown during the summer. The gift of sixty-five copies of Bell's "Guide to Language Study," is one way in which they helped the teachers.

A retrospective view of the past few months shows that the educational work has taken rapid strides. So quietly has this been done, and with so little friction, that some may not realize at what a rapid rate we are now moving.

For instance, there are now at least four union Conference educational secretaries. I refer to Prof. E. S. Ballenger, secretary of the Educational department of California and the neighboring States; Prof. C. C. Lewis, who unites the work of the Northwestern and Southwestern Union Conference; Prof. J. E. Tenney, of Graysville, Tenn., for the Southern Union Conference; and Prof. H. R. Salisbury, for Lake Union Conference. Furthermore, many of the States have already elected a Conference educational superintendent, and those superintendents are carrying out the instruction of the Testimonies and the recommendation of the General Conference to establish a school in every church. In the hands of these officers, when imbued with the Spirit of God, there lies an irresistible power.

What the next year may witness, who can tell? As churches see the necessity for schools, they demand well-trained teachers. These superintendents, working with the churches, will find young people who have ability to teach, and these will be assisted in taking the necessary training. The matter is reaching a climax. To the young people of the denomination is offered the first opportunity for work; but if they do not respond, there are many outside the doors of the Church who will. We are in the waiting time. Can you imagine the feeling which filled the hearts of students when it was reported by one of their number that on one camp-ground alone there were eleven intelligent young people who were still teaching in the State schools? Some of these have never seen the real importance of Christian education. In other words, they are still in darkness on the subject. But what is the condition of those who, after the Lord has spoken so plainly, after He has pleaded for His own cause, still argue that they see no need of having Christian schools, and that they expect to remain in the secular schools?

Here are the two extremes: on one side rapid growth; on the other a failure to advance. For the one there is joy and thanksgiving; the other condition draws deeply on the heart strings; for Christian education is a message of love, and He who left the ninety and nine is to-day seeking the one who is beyond the fold.

A vote of thanks was extended to the General Conference and to the Lake Union Conference for making it possible to hold the summer school. Students expressed a feeling of deep gratitude to their instructors. Among those who rendered valuable assistance were Elder A. T. Jones, Bible and read-

ing; Prof. F. W. Field, of Mt. Vernon Academy, science; Prof. and Mrs. J. C. Rogers (Professor Rogers's instruction in the science of agriculture was very practical); Mrs. E. B. Miller, English; Prof. E. A. Sutherland, Bible and history of education; Miss Grace Amadon, common branches and physiology; Mrs. D. T. Harbaugh, sewing; Prof. E. E. Gardner, bookkeeping; Prof. W. E. Howell, mission work and Christian education; Dr. Lillian Eshelman, hydrotherapy. Miss Lottie Farrell, superintendent of schools in Wisconsin, spent some time with the teachers, and at the close of the school had a position for each of the Wisconsin students. Elder S. N. Curtis, superintendent of Illinois, was also present, and Elder S. M. Butler, of Michigan, was on the grounds the last day.

M. BESSIE DEGRAW.



— During the year 1900, 330 persons were killed in Chicago by railroads.

— The United States war-ship "Ranger" has arrived at Panama.

— The Michigan State Sanitary Convention recently opened at Ludington.

— The German training ships in South American waters are to be reinforced.

— Russia is said to be arranging a settlement of the Franco-Turkish quarrel.

— According to the census bulletins "males predominate in North Dakota, Ohio, Oregon, and Oklahoma."

— A movement has been started in New York City "to secure American intervention in the South African war."

— The yacht "Columbia," which defeated "Shamrock II," will defend America's cup against "Shamrock II."

— The Kentucky farm on which Abraham Lincoln was born is to be the site for "an asylum for inebriates."

— The Eighteenth and Twenty-third United States Infantry regiments have been ordered back from the Philippines.

— Japan has resented the "alleged outrageous treatment of women by American quarantine agents at Honolulu."

— The London papers are making fun of the German Kaiser in connection with the recent Prince Chun incident.

— On account of the great strike and labor troubles, the Tarrant Foundry Company, of Chicago, will move to Aurora, Ill.

— In their sessions at Port Huron, the Michigan postmasters passed resolutions advocating the betterment of the rural delivery.

— The Stationary Engineers, in session at Rochester, N. Y., recently rejected a proposition to exclude negroes from the organization.

— Hereafter postal parcels from Germany to Boston, Philadelphia, Chicago, and St. Louis, will not be examined in New York City.

— The civic alliance of Indianapolis is endeavoring to impeach the chief of police of that city, "for not enforcing the saloon ordinance."

— In his recent speech at the Buffalo Exposition, President McKinley declared himself in favor of the United States building an isthmian canal.

— The striking cigar makers of Tampa, Fla., continue to be kidnapped. Thirteen were recently returned to that city from the Island of Honduras.

— Ecuador has begun war on Colombia. Her naval and military forces are reported to be on the way to invade Panama Province. The United States offers to be arbitrator.

— In his recent address at the Minnesota State fair, Vice-President Roosevelt declared that "State and nation must possess the right to supervise and control the great industrial combinations," and also declared himself "in favor of the strict enforcement of the Monroe doctrine."

— Leonidas Plaza has been inaugurated President of Ecuador.

— Alaska's gold output this year will be fully up to last year's mark.

— Victor Emmanuel, King of Italy, does not use tobacco in any form.

— There is now cable connection between Juneau, Alaska, and Skaguay.

— Prince Chun did not finally have to "kowtow" before the German Kaiser.

— The British section of Peking, China, has been turned over to the native authorities.

— The United States has warned Venezuela and Colombia not to violate treaties with this country.

— Senator Clark, of Montana, is having surveyed an electric road from Salt Lake City to San Francisco.

— It is reported that the Chicago court, just opened, has "over twenty murder cases on the docket."

— The British bark "Collessie," bound from Newcastle, Australia, to Valparaiso, foundered off the coast of Chile.

— According to Consul General Stowe, at Cape Town, American trade is "making vast strides in South Africa."

— Eleven persons were killed, and nineteen injured, by the recent derailling of a Northern Central train, near Newark, N. Y.

— The Belgian steamer "Noramond," bound for Bombay, India, recently sank near Athina, Asiatic Turkey. Forty lives lost.

— It seems that "a revolutionary movement is on foot in Persia, and martial law has been proclaimed in the capital and environs."

— Chinese dispatches state that Wu Ting Fang, Chinese Minister to this country, will become Chinese Ambassador to London.

— A Wetumpka, Ala., court recently sentenced to life imprisonment "a member of a mob which lynched a negro several months ago."

— Thirty-six persons were recently killed in a railroad wreck on the Great Northern line, thirty miles west of Kalispell, Mont.

— The late Dowager Empress Frederick, of Germany, was worth 11,000,000 marks. One million marks goes to each of her six children.

— The United States battle-ship "Iowa" recently left Acapulco, Mexico, for Panama, "notwithstanding efforts to stop its sailing."

— A Copenhagen dispatch to London states that the Danish Ministry has "decided to accept the United States' offer of \$4,000,000 for the Danish West Indies."

— As the liner "Southwark" was about to sail from New York, at noon, the 4th inst., the firemen struck, delaying her until 7 p. m. "Forty-six of the crew were put in irons, and an inspector and a platoon of police were called to quell the trouble."

— In a report published by the *Standard*, of London, it is shown that "of the 62,479 men, women, and children under British supervision in refugee camps in the Transvaal, 1,057 died in July," and that "860 of those who died were under twelve years of age."

— The highest telegraph poles in the United States—and so far as known, in the world—may be found in Beaumont, Tex. Their tops are 150 feet from the ground, and "they carry a Western Union cable across the Neches River—a span of 144 feet in length."

— The *Post-Dispatch* of St. Louis says that "all of the sun-smitten citizens carried to the hospitals of that city during the recent hot spell, were found to be people given to drinking whiskey or beer, not one being a total abstainer from intoxicants." Pure water is evidently the best summer beverage.

— Sunday, September 1, Vice-President Roosevelt occupied the pulpit of the Dutch Reformed Church of Chicago, preaching upon "the strenuous life," his text being, "Be ye doers of the word, and not hearers only." He then made an address at the First Methodist Church, and left for Minneapolis.

— Dr. Krauze, former governor of Johannesburg, South Africa, has been arrested in London, "charged with high treason, the British government claiming that he has obtained important information since his arrival in England four months ago, concerning England's plans in South Africa, and has forwarded the information to the Boers." He has been refused bail.

— The Mormons are building a church in Philadelphia.

— The Manila harbor is to be improved. Cost, \$1,500,000.

— The cost of improving the Brooklyn navy yard will be \$2,000,000.

— Bubonic plague is becoming more prevalent at Hongkong, China.

— Chile is making plans to accumulate a reserve fund of 50,000,000 pesos.

— The coke production of the United States for 1900 was 20,533,348 short tons.

— Cabrera, a leading insurgent in the Philippines, has surrendered to the United States.

— The Australian House of Representatives has now provided for an army and navy.

— A serious insurrection is reported to be in progress in Manchuria. But Russia will take care of that.

— The Federal Court of Honolulu, H. I., has declared that "Chinese born in the Hawaiian Islands are citizens of the United States."

— A German ship, the "Asturia," was recently wrecked on the Somaliland coast, and \$600,000 worth of goods were carried off by natives.

— The receipts of the United States Post-Office Department during the past fiscal year were \$111,000,000, an increase of \$9,000,000 over those of the previous year.

— Dr. Parkhurst has been censured by the pastors of other churches, "because of his scheme to have Sunday-school children act as detectives in cases of the illegal sale of liquor."

— The steamer "Islander," of the Canadian Pacific Navigation Company, Victoria, British Columbia, recently struck an iceberg off Douglas Island, and sank. Seventy lives lost.

— Andrew D. White, United States ambassador to Germany, will resign from his important post next year, "on the seventieth anniversary of his birth. The ambassador is just completing forty-eight years of active life."

— Rev. Dr. Prescott, a Methodist minister of Dorchester, Mass., advocates the disfranchisement of all drunkards. For the first conviction he would deprive the offender of the right to vote for one year, and upon a second offense, the sentence would be doubled.

— It is thought that the Canadian Northern, Canada's new trans-continental railway, will be "completed through the Manitoba grain fields in time to handle a part of this year's crop of wheat. At the terminal on Lake Superior, an elevator having a capacity of 1,000,000 bushels, will be ready for use in October."

— As an instance of present-day heroism the newspapers state that "in a collision between a tug-boat and a Lehigh Valley ferry-boat, at Jersey City, a one-legged sweeper who works on the docks at the Lehigh Valley warehouse, swam ashore with one hand and one foot, while with his other hand he held a Polish laborer's head above water and pushed him ashore." We are sorry we cannot give his name.

— As a result of Japanese Buddhist missionary work in this country, begun about one year ago, there has been established in San Francisco a church called the "Dharma-Sangha of Buddha." It has three branches in other Californian towns, and "in the San Francisco temple there is a membership of 300 in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, twenty or more Americans are present, of whom eleven have already been converted to Buddhism, and have openly professed that they 'take their refuge in Buddha, in his gospel and in his order.'"

— Two of the men who were caught in the water-works tunnel at Cleveland, Ohio, the 14th ult., were rescued the 20th, "after having spent five days in the excavation 200 feet below the surface of Lake Erie; in total darkness, without food, breathing air so foul that it nearly suffocated them, and in momentary expectation of death. Their escape is due to a chance visit to the crib by members of the life-saving crew who heard their feeble tapping on the tubes leading down to their cell. The following day a second disaster occurred, still farther out in the lake. An explosion of gas in the tunnel resulted fatally to five men, and destroyed a crib. Thirty men on the wrecked crib, five miles from shore, spent all night in signaling for help, but none came until daylight. The explosion wrecked the shaft in which the men were working, and let an immense volume of water in upon them. Seven of the steel cylinders lining the tunnel were hurled forty feet into the air."

— A \$1,000,000 tannery is to be established at St. Paul, Minn.

— According to census reports, New York State has a surplus of women.

— William E. Bingham, of Council Grove, Kan., has been appointed United States Consul at Cape Town, South Africa.

— George Dorys, a fugitive from Turkey, has been sentenced to death "for writing a book on the private life of the Sultan."

— Twelve persons were killed, and several others injured, by the destruction of a temporary water-works crib in Cleveland, Ohio, harbor.

— Gustave Whitehead, a mechanical engineer of Bridgeport, Conn., has made a flying machine, in which he recently journeyed half a mile.

— Among the improvements to be placed in Buckingham Palace, by the order of King Edward, are three American automatic electric elevators.

— Governor Longino, of Mississippi, has announced "a shortage of \$107,621 in the State's funds, for which the Treasurer has failed to account."

— A recent cloudburst washed away several bridges near Swain, N. Y., and blocked traffic between Hornellsville and Buffalo over the Erie Railroad.

— The American Anti-Trust League has challenged Attorney-General Knox to offer "a reward for the production of incriminating evidence against the steel trust."

— Italy's new submarine boat "Delfino" has stood her trial tests most satisfactorily. It is provided with a cleptoscope, the invention of Italian engineers Russo and Laurenti.

— According to statistics furnished by the Interstate Commerce Commission, "the railroad companies of the United States now operate 192,556 miles of road, use 37,663 locomotives and 1,365,531 freight cars, employ 1,017,653 persons, and have an annual net income of \$688,500,000."

— The American Standard Revision edition of the Bible may now be obtained, the first copies of the same having been issued the 26th ult. This new edition is "the result of disagreements between the English and the American revisers," and is really the King James version rendered into modern English. In many instances words used in the King James version have now an entirely different meaning from that which they had in the days of King James.

— The following proclamation has been issued by the State Department, and signed by President McKinley, in regard to the Louisiana Purchase Exposition to be held in St. Louis in 1903: "I do hereby invite all the nations of the earth to take part in the commemoration of the purchase of the Louisiana territory,—an event of great interest to the United States, and of abiding effect on their development,—by appointing representatives and sending exhibits to the Louisiana Purchase Exposition as will most fitly and fully illustrate their resources, their industries, and their progress in civilization."

— George P. Cooley, a Chicago man, recently fasted thirty-one days. Before the fast he was "racked with rheumatism until it seemed as if he could not bear the pain any longer, and suffered severely from catarrh and nervous affections." He now considers himself "a well man, without a pain or an ache;" and further, "his eyes, which, when he began to fast, were badly inflamed, are bright and clear." Of course, he was very careful to eat but a small quantity of food for his first meal after fasting. We know of a New York editor of some prominence who frequently fasts for a week at a time, and with beneficial results. He drinks plenty of water, of course, during his fast.

— It seems to be very difficult just now for those on the other side of the Atlantic to secure passage to this country. An exchange states that the demand for passage to the United States has reached "the highest point ever attained in the history of transatlantic passenger traffic. Hundreds of passengers who had been refused accommodations on the Hamburg-American liner 'Deutschland,' because all the available cabin space had been taken, offered to forego cabin luxuries and sleep on the floor of any part of the vessel, provided they were permitted to eat in the saloon. On this vessel alone 200 Americans are on record as offering from twice to five times the cost of first-class passage for second-cabin tickets. On the other lines many are going home in the second cabin, paying first-cabin rates for the privilege of eating in the saloon."

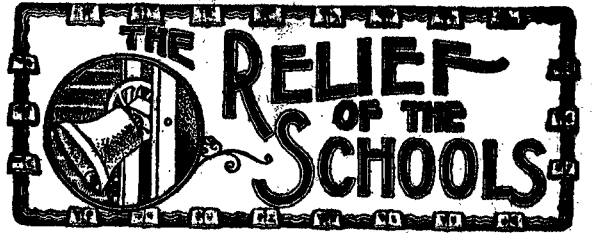
— According to Lady Russell, the cost of an American divorce is "nine months' residence and \$2,500."

— A newspaper published in Rome, recently urged the Italian government to "take measures against the United States, for the lynching of Italians."

— England has launched a new cruiser, the "Essex," of 9,800 tons and 22,000 horse-power. Cost, \$3,605,920. Speed, twenty-three knots an hour.

— The Russian government has decided to "continue the state of siege in Moscow Province for another year—an indication that the political situation is still serious."

— The "Moccasin," a submarine torpedo boat, was recently launched at Elizabeth, N. J. It is "the second of five being built for the United States government, by the Holland Torpedo Boat Company."



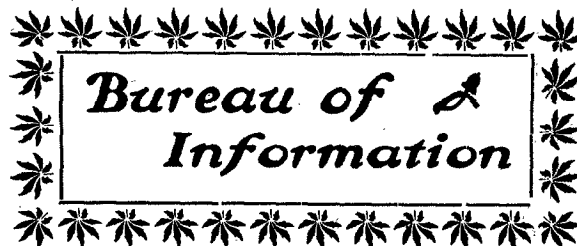
The Total Cash received on the Relief of the Schools Fund up to date is \$33,180.12.

ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.		
Mrs. M. M. Rasmus-		Mrs. A. E. Joslin..	1 00
sen	\$1 00	A. J. Bradley.....	1 00
Annie Henning.....	1 00	Mrs. D. L. Maynard	1 00
Mrs. W. B. Hower-		Charlotte Chapman..	1 00
ton	2 00	Mrs. Wm. Martin..	5 00
J. F. Lindenwood...	1 00	Mrs. Margaret Lloyd	1 00
Laura F. Ranson...	1 00	L. W. Felter.....	1 00
G. W. and C. A.		Martha M. Finley..	1 00
Crater	2 00	F. B. Baxter - and	
Mrs. Maggie Camp-		wife	2 00
bell	1 00	W. A. Johnson.....	10 00
Lucy U. Pennell....	40 00	Mrs. Rose Harding..	1 25
L. H. Robinson.....	2 00	M. O. Hallock.....	5 00
S. J. Merrell.....	10 00	E. J. Edwards.....	1 00
Sarah L. Potts.....	4 50	Estella G. Norman..	1 00
J. M. Wilson.....	10 00	Jesse Booth.....	1 00
A. A. Wheelhouse...	5 00	Mrs. S. C. Hocomb..	1 00
Mrs. A. O. Sefton..	1 00	Mrs. Shultz Martine	1 00
A friend.....	1 00	Mr. and Mrs. C. H.	
A friend, Scandi-		Flick	1 00
navian fund.....	1 00	Mrs. Mae Drown...	25
Mary A. Warner....	2 75	Mrs. Anna Christy..	3 34
Mrs. Vina McBride..	50	Edith E. Ellis.....	2 00
R. T. Nash and wife	2 00	Jessie I. Gessler....	1 50
W. M. Merchant....	2 00	Harold Gessler.....	50
G. C. Perine and		Katie Thompson....	1 50
H. C. Woelfe.....	2 00	Friends	2 50
Mrs. E. W. Alsberge	2 00	Rosalie Wicklina...	5 00
Mrs. Marie Beer-		Wm. Dunke.....	1 00
mann	25	Peter Peterson.....	5 00
Wm. C. Rahn.....	2 00	S. V. Hester.....	2 00
M. O. Douglas.....	1 00	Jennie B. Johnston..	2 00
R. C. Zuehlke.....	1 00	Margery Baker.....	1 00
Mrs. J. L. Benson..	1 00	V. H. Lucas.....	1 00
Mattie Light.....	1 00	Mrs. M. C. Otis....	1 00
Mrs. Lydia J. Dodd..	1 00	Wealthy Greenleaf...	10 00
Wm. A. Brace.....	1 00	Geo. W. Mays.....	2 00
Annie Bee.....	1 00	Mrs. F. B. Crane...	1 00
Wm. Rapp.....	1 00	Mrs. Mamie A. How-	
Libbie Oathout....	1 00	ell	1 50
Angelia Andrews...	5 00	J. W. Powers.....	1 00
Mary A. Holbrook..	2 00	J. D. Brownley....	1 00
H. W. Buell.....	1 00	Austin (Minn.)	
H. W. Buell, Scandi-		church	14 50
navian fund.....	1 00	Friends	2 00
A. Dingwall.....	1 00	J. H. Christiansen..	2 00
Mr. and Mrs. Wm.		A friend.....	5 00
Holliday	5 00	Mrs. W. H. Wright..	1 00
Henry Amperse.....	1 00	Lena Frederickson...	4 20
A. H. Kenyon.....	1 00	A friend.....	3 00
Mrs. Fred Hutchins.	5 00	W. J. Robinson.....	2 00
M. J. Arnold.....	1 00	David Hawcher....	5 00
W. M. Rudolph....	1 00	Mrs. Maggie Hawe-	
Hattie Ferguson...	1 25	her	1 00
Milwaukee (Wis.)		Paul Nelson.....	2 50
church	7 31	Mrs. W. J. Wilson..	1 00
Mrs. Libbie Raabe..	1 00	Mrs. Hannah Penn...	50
Mrs. Delila Moore..	1 00	Conradi Ruber....	50
Wm. Nash.....	1 00	Mrs. F. M. Ede....	1 00
Mrs. J. C. Thompson	1 00	J. L. Thompson.....	1 00
Mrs. C. M. Crane...	1 55	Dr. and Mrs. J. W.	
Mrs. E. B. Parkman	1 00	Hammond	5 00
Miss Gertrude Kern	15 00	C. W. Nicola.....	1 00
R. E. Wear.....	1 00	G. H. Gibson.....	40 00
Mrs. L. W. Crandall	1 00	A friend.....	1 00
Mrs. Anna E. Baird	5 00	Clare O. Summonall	1 00
Martha L. Reed....	4 00	Mrs. D. W. William-	
T. E. Thorpe.....	1 00	son	1 00
A friend.....	1 00	D. W. Drake.....	3 00
David A. Shion....	1 00	W. H. McGarvey....	1 00
A. Bennett.....	1 00	Mrs. S. A. Hawley..	1 00

Andrew Stromberg..	25 00	Nettie Williams..	1 00
subscriber to the		Mrs. Jane Messer-	
Review	2 00	smith.....	1 00
A. Washbury.....	1 00	Mrs. E. E. Merchant	
Mrs. S. D. Chapman..	1 00	& mother.....	2 00
Lingenfelter.....	1 00	Mrs. C. Bush.....	3 00
Mrs. D. Lingenfelter.	1 00	Mrs. H. A. McGregor	1 00
Elizabeth Clifton....	1 00	Mrs. L. S. Bowen....	1 00
Mrs. M. Snow.....	2 00	Mrs. Jas. Rowland..	1 00
M. & Jane Gibson..	1 00	Mary J. Johnson....	1 00
Mrs. L. A. Graves....	2 00	L. Carnelia.....	1 00
W. Olsen.....	1 00	G. A. Williams.....	5 00
Martha H. Smith....	1 00	Mrs. M. E. Hulse....	1 00
Mrs. M. E. Latti....	1 00	J. F. Dennis.....	1 00
Virginia Emery.....	1 00	Sarah J. Charles....	1 00
North Windham		M. W. Harris.....	1 00
(Conn.) church....	1 26	Mrs. M. L. Flood....	1 00
D. H. Webb.....	1 00	Mrs. Ellen Dayton..	1 00
A. A. Stewart.....	1 00	Robt. Hall.....	1 00
Mrs. Fannie Orr....	1 00	Mrs. C. S. Wilson....	1 00
Mrs. Chas. Woodley..	1 00	Miss Neta Herrmann	50
Mrs. A. C. Roodman..	20 00	Rachel A. Thompson.	1 00
Mrs. S. Porch.....	1 00	G. E. Wood.....	1 00
D. W. Swartwood....	1 00	M. A. Robbins.....	4 00
Mrs. C. D. Crawford.	2 00	Della Woodruff....	1 00
Mrs. E. May.....	5 00	Mrs. Bulah Hutchin-	
J. L. Ings.....	25 00	son.....	1 25
A friend.....	1 00	A friend.....	2 00
G. H. Cheek.....	1 00	Mrs. Margreta Ralph	1 00
Mrs. Fred Stucky....	1 50	M. C. Hurlock.....	2 00
Anna Stucky.....	2 00	F. J. Irish.....	1 00
Martin Christensen..	2 00	Dennis LaGraves....	1 00
Mrs. George Cook....	1 00	Mrs. M. E. Beck....	2 00
Mrs. Isabelle Blair..	2 00	Emma M. Carpenter.	1 00
Garden Grove (Cal.)		A. M. Sutherland....	2 00
church (Scandina-		Mary G. Rees.....	50
vian fund.....	10 00	L. J. Benton & wife..	10 00
Garden Grove (Cal.)		P. G. Dorward.....	2 00
church.....	10 00	Jens Christensen..	1 00
E. Bringer.....	5 00	C. E. Rosenberger..	5 00
D. A. Knowlton....	2 00	Maud Porter.....	1 00
Mrs. M. L. Williamson	3 75	Mrs. J. F. Diedrick..	10 00
Mrs. A. P. Moore....	1 25	Mrs. Rachel & Miss	
Miss Harriet Carr..	10 00	Ivy E. Endicott....	2 00
Mrs. House.....	25 00	Allie M. House.....	1 00
R. E. Jackson.....	1 00	O. B. Stevens.....	5 00
Mrs. Mary S. Rowe..	1 00	J. M. Hawkins.....	1 00
Mrs. Fannie McCor-		Mrs. Dora Dalton....	1 00
mick.....	1 00	C. G. Sanborn.....	1 00
C. A. Graves.....	5 00	Leonard Caff.....	1 00
Mrs. L. Montgomery.	1 00	A friend.....	1 00
Joseph Wheeler....	1 00	Louisa Bogardus....	1 00
Mr. & Mrs. J. L. &		Mrs. M. W. Cook....	5 00
Henrietta Edgar....	3 00	Mrs. Louisa Thomas.	1 00
Julia F. Hall.....	1 00	Mrs. R. Forbes.....	1 00
C. H. Sisson.....	10 00	Emma Roberts.....	3 00
Mrs. M. A. Green....	1 00	J. T. Wroe.....	1 00
Mrs. M. E. Luttrell..	1 00	Wm. Treadwell....	1 00
Nellie R. Anger, H.		Mrs. M. E. Stewart..	5 00
Carlson, & Thomas		W. J. Popham.....	1 00
Riard.....	3 00	Mr. & Mrs. P. H.	
H. C. Jorgenson, Scan-		Erentson.....	10 00
dinavian fund....	3 00	Lewis Johnson.....	2 00
Marie Henrikson,		Alma Nelson.....	1 00
Scandinavian fund		Wm. M. Franklin....	25 00
Mrs. Burtelsen, Scan-		William M. Franklin,	
dinavian fund....	50	Scandinavian fund,	25 00
Chas. Jennejohn....	2 00	N. C. Kier.....	5 00
H. Sorensen, Scan-		Mary J. Ellis.....	1 00
dinavian fund....	20 00	Mr. & Mrs. H. W.	
A friend.....	2 00	Thomas.....	1 00
Mrs. J. J. Beatty....	1 00	Mrs. E. J. Johnson..	1 00
Mrs. Ellen Austin..	1 00	Mrs. L. M. Lesesne..	1 00
Mrs. S. C. Pahlman..	1 50	Miss Mary Buth....	5 00
J. R. Sikes.....	1 00	Mrs. Caroline Schus-	
Miss Prudie Worth..	1 00	ter & daughter....	4 00
A. R. Hayden & wife.	2 00	A friend.....	1 00
Mrs. J. W. Magallon.	5 00	Mrs. J. H. Calkins..	1 00
Mrs. Celestia True..	1 00	Callie Charlton....	7 00
E. A. Collard.....	1 00	Maria Goodhue....	5 00
Mrs. H. L. Birming-		A sister.....	1 00
ham.....	1 00	Mrs. L. E. Vincent..	1 00
J. H. Lane.....	1 00	L. G. Kidder.....	3 00
Tampa (Fla.) church		H. Smith.....	2 00
George Drear.....	1 00	Julia A. Strong....	1 00
Mrs. A. P. Marryatt..	1 00	Mrs. Fannie Olney..	1 00
L. E. June & family..	3 00	B. McCormick.....	1 00
Jas. & O. M. Bowles..	2 00	H. S. McKyes.....	1 00
Mrs. Hattie Hayes..	1 50	Mrs. S. A. Jones....	1 00
Lucia A. Blood.....	1 00	M. C. McCreery....	1 00
Lorna Markel.....	1 00	Jno. McKelvy.....	1 00
Pheba Sponsler....	1 00	Almina Jensen.....	2 00
Ann Key.....	1 00	Mrs. Hannah Turner.	1 00
Jas. A. Adams.....	1 00	A friend.....	1 00
E. J. Gregory.....	2 00	Mr. & Mrs. & Jessie	
D. Borjes.....	2 00	Warner & E. J. Still-	
H. F. Ballenger....	1 00	man.....	1 00
Mrs. Sam Welch....	1 00	Mrs. S. M. Lewis....	1 00
Mrs. Rosannah Grow.	1 00	C. O. Holden.....	1 00
Mrs. A. I. McFarand.	3 00	Mr. and Mrs. M. J.	
Mary A. Wats.....	1 00	Brown.....	10 00
Mr. & Mrs. H. Sinn..	2 00	Mrs. M. D. Cook....	1 00
Mrs. Edward Mulburn	1 00	Mrs. C. A. Green....	1 00
T. Hartson.....	1 00	Mrs. A. Himes.....	1 00
Mrs. F. A. Chapman.	1 00	Meadville church....	1 25
Chas. Potter.....	5 00	Laura E. Carroll....	1 00
Mrs. A. E. DeCamp..	2 00	Chas. Coleman.....	1 00
P. B. Campbell.....	1 00	Mrs. Alice Holmes..	1 00
Kate Bailey & Mrs. A.		J. A. Young.....	1 00
C. Bergh.....	50	Olive L. Cole.....	50
Mrs. Elizabeth Ryan.	1 00	Ellen E. Sabin....	1 00
Agnes Everest.....	1 00	J. M. Avery.....	1 00
M. A. Hamp.....	1 00	Mrs. M. L. Gowen..	1 00

D. N. Gibbs.....	2 00	Jemima Hart.....	1 00
H. A. Lindsay.....	5 00	H. J. Wagner.....	5 00
F. W. Cantrell.....	1 00	Julia Wagner.....	2 00
C. W. Pinney.....	1 00	Lewis Phillipson....	1 00
Wm. C. Rahn.....	10 00	Mr. and Mrs. Eunice	
Mrs. T. C. Wilcox....	6 50	Franchini.....	3 00
Mrs. Angeline Law-		Lydia Hamilton.....	1 00
rence.....	1 00	Martha Smith.....	1 00
M. Doremus.....	1 00	Mr. and Mrs. R. T.	
F. E. Norris.....	3 00	Foster.....	2 00
R. A. Couch.....	1 00	Mrs. Jennie White..	1 00
Mary M. Brace.....	1 00	D. W. C. McNett....	1 00
Thos. E. Thornton..	1 00	Mrs. Alma King....	1 00
Two friends.....	5 00	A. B. & Clara Palmer	5 00
Seth Newton.....	1 00	Mrs. Belle Ellsworth	1 00
J. A. McCauley.....	1 00	Susie Osborne.....	1 00
A. E. Rosser.....	1 00	Philip Lawson.....	1 00
Mrs. R. J. Davis....	5 00	Mary Z. Lozin.....	1 00
Willis Meeker.....	1 00	Minnie R. Howland,	
J. T. Luyster.....	1 00	\$4 Scandinavian	
Herman Bishop.....	1 00	fund.....	5 00
Mrs. S. A. Ivers....	1 00	A. W. Halfbrich....	25 00
S. T. Page.....	2 00	Mrs. Jeanette Eggle-	
S. Tracy.....	5 00	ston.....	10 00
Mrs. C. C. Proctor..	1 00	Mr. A. Vuilleumier..	1 00
Mrs. Dr. Johnson....	1 00	Milton Junction	
W. L. Winner.....	5 00	(Wis.) church....	6 90
Mrs. H. G. Brown....	1 00	Mr. Holmes.....	5 00
C. C. Eddy.....	1 00	Mr. and Mrs. Cran-	
Mrs. Abbie Teifel....	1 00	del.....	2 50
Mrs. Josephine		Frank Shadel.....	25 00
Squires.....	1 00	Mrs. Sadie E. Potter	1 00
M. B. Gibson.....	15 00	A friend.....	2 00
Mrs. D. P. Curtis..	15 00	Mrs. Anna Wilson..	1 00
Mrs. Emma Canfield.	2 00	Mrs. J. W. Bond....	50 00
R. C. and F. S. Austin	3 00	Mrs. M. A. Curtis..	1 00
A friend.....	2 00	A. Carter.....	1 00
Clara Schunk.....	1 00	Mrs. A. J. Hutchins..	1 00
Marcus Ashley and		Brother Denison....	1 00
wife.....	10 00	Mr. M. A. Hollister	5 00
A. Smith.....	1 00	Kinzen C. Rosin....	50
Mrs. E. K. Smith....	1 00	Sarah A. Ellsworth..	1 00
John Asker.....	1 00	James W. Beans....	5 00
Mrs. S. E. Smothers.	1 00	Mrs. C. E. Fisk....	1 00
H. C. Cady and wife.	5 00	Sarah Tinlin.....	1 00
L. C. Cady.....	1 00	R. Patton.....	1 00
L. J. Schooly.....	1 00	Anna B. and Ida M.	
C. H. Harper.....	1 00	Patton.....	1 00
T. M. Fry.....	1 00	A friend.....	5 00
Richard Graham....	1 00	H. A. Ferrin.....	5 00
A friend.....	5 00	Maggie E. Borthick..	2 00
Mrs. E. L. Mason....	3 00	J. K. Leiberling....	2 00
J. B. Faster.....	1 00	Mr. and Mrs. A. W.	
Wm. H. Shriver....	1 00	Kendall.....	2 00
Annie Shriver.....	1 00	Mr. and Mrs. L. S.	
J. W. Jones.....	10 00	Drew.....	2 00
James C. Johnson....	1 00	Marie Johnson.....	1 00
Mrs. E. B. Ayers....	5 00	Belding (Mich.)	
Mrs. Mary Legro....	1 00	church.....	6 00
W. E. Haines.....	2 00	Will H. Rothwell....	6 00
Mrs. B. J. McDowell.	1 00	Mrs. Arminta Post..	2 00
Mrs. Ina Judd.....	1 00	Mrs. R. M. Riggs....	1 00
Miss A. Stovall....	1 00	Susan H. Crouse....	1 00
Chas. Macey.....	5 00	Ernest F. Fenner....	1 00
Mrs. R. H. Thornton.	2 00	Eliza Holt.....	1 00
S. T. Coney.....	1 00	Abbie Webber.....	1 00
Miss Jessie Mapes..	5 00	Geo. W. Howard and	
Mrs. M. M. Bingham.	1 00	wife.....	2 00
A friend.....	1 00	A friend (T. W. S.)..	50
James Forgay.....	4 00	Mrs. Harriett Wilbur	3 00
A. C. Hartwell.....	5 00	Mrs. O. N. Hinckley	2 00
Mrs. Lena Grasman..	3 00	Mrs. Ella Harvey....	1 00
S. J. Hibbard.....	50	Frank Babcock.....	2 00
Mrs. A. J. Palmer....	1 00	C. J. Woodworth....	1 00
Mrs. W. F. Gaines..	2 00	Mrs. M. L. and Edith	
Mrs. Rutherford....	1 00	Moore.....	1 25
John C. Leer.....	7 35	R. H. Garner.....	2 00
John C. Leer, Scandi-		Irving Keck.....	3 00
navian fund.....	5 00	C. Christianson....	2 00
S. W. Chedell.....	1 00	Mrs. A. M. Dean....	1 00
Mrs. David M. Ham-		Mrs. C. A. Foreman..	1 00
mond.....	1 00	Mrs. M. C. Reaser..	1 00
Mrs. L. Borland....	2 00	Mrs. J. C. Barber....	1 00
Wm. T. and Lois Mar-		Jamison and Whetley	5 00
kel and Ira Miller..	2 00	Elizabeth Tabor....	1 00
Lettie Rice.....	1 00	Hattie Wiles.....	25
Mrs. Carrie Garbutt.	5 00	Mrs. C. W. Dryden..	20 00
D. E. Bell.....	1 00	One who loves the	
D. S. Haley.....	1 00	truth.....	1 00
Geo. W. Hickey.....	50	Dorthea Hanson....	1 00
John D. Hildreth....	2 50	Scandinavian fund,	
Mrs. B. H. Lane and		M. A. Leonard.....	5 00
F. A. Swan.....	2 00	J. J. Davenport....	10 00
C. W. Nichols.....	1 00	Grace M. Silver....	2 00
E. W. Harvey.....	1 00	Mrs. Eliza Barnes..	4 00
Mrs. E. F. Ross....	2 00	Miss M. C. Tucker..	1 00
Mrs. M. E. Foster..	1 00	Mrs. C. L. Darling..	2 00
S. A. Martin.....	5 00	Mrs. N. M. Cross....	50
P. J. Wolfen.....	20 00	Lucy A. Bulman....	1 00
Mrs. M. E. Hawley..	1 00	J. B. Way.....	1 00
Jennie Speer.....	5 00	Rachael A. Stilson..	2 00
G. Rauleder.....	1 00	Mrs. Mary V. Cald-	
Mrs. Illa M. Knox..	5 00	well.....	1 00
W. R. Smith.....	1 00	Mrs. N. J. Spears....	1 00
Martha Osborne....	53	Mrs. A. Laycock....	3 00
J. P. Utley and wife.	2 00	J. H. Andrews.....	5 00
Mrs. A. E. Losey....	1 00	Mrs. Geo. Peterson..	1 00
Mrs. S. G. Whetzel..	2 00	C. A. Thompson....	1 00
J. F. Kent.....	5 00	Mrs. Anna M. Han-	
Mrs. Mary Lamont..	1 00	sen.....	1 50
Mrs. S. L. Mead....	1 00	Miss Ida Hansen....	25
A friend.....	1 00	Mrs. Mary Kendall..	10 00
		A. J. Webber.....	1 00
		Mrs. Geo. W. Young	10 00



PUBLICATIONS WANTED.

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

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

D. C. Sims, Springer, I. T., REVIEW, Signs.
J. D. Row, Pruitt, Boone Co., Ark., periodicals and tracts.
Mrs. Albert Stratton, Aberdeen, S. D., REVIEW, Signs, Sentinel.
Mrs. D. K. Abrams, 357 Fifth Ave., Third Flat, Chicago, Ill., 50 Signs, 25 Missionary Magazines, 25 Youth's Instructors, 25 Sentinels, each week.

AGRICULTURAL OPPORTUNITIES IN WISCONSIN.

THE lands in the neighborhood of Clam Falls, Wis., offer to the man interested in farming and stock-raising the best chances to make a good living, and get a home for himself and family. People are coming here from the States of Iowa, Nebraska, North and South Dakota, and from the adjoining counties of St. Croix and Pierce to settle and make themselves independent homes. In this valley there seems to be no lack of moisture; and it is the only spot I have seen where field and garden plants do not have to hang their "ears" and wait long for rain. Small fruits grow in abundance, but are not a sure crop every season.

The price on wild land runs all the way from seventy-five dollars to one hundred and sixty dollars a forty; sold usually on five-year-time terms. On account of accident in the home of one of my neighbors, his squatter's claim of one hundred and twenty acres is open for entry.

To those who may think the word "farming" in this notice is misleading, I will say, Come and see the wheat and corn we raise here. Take the Chicago, St. Paul, Minneapolis, and Omaha Railroad from Minneapolis or St. Paul to Cumberland, Wis. Drive or walk west eighteen miles to Sand Creek, and inquire for me.

EVAN ANDERSON.
Clam Falls, Polk Co., Wis.

AN OPPORTUNITY FOR A MISSIONARY FARMER.

For a farmer who has means, team, and utensils, and who desires to devote time and utensils to missionary farming, there is an opening just now. Write at once to the Gospel Farmer, Woodbridge, Va.

VIRGINIA FARMS.

In reply to numerous inquiries regarding soil, climate, price of land, missionary opportunities, etc., in Virginia, we will say that the missionary opportunities are abundant for those who are successful home missionaries. It is the last place to which any one should come who is not doing active and practical missionary work right where he is. The fields here are white already to harvest, and there are hearts ready for the gospel seed. Sowers of seed and reapers of grain are needed. Consecrated canvassers could do a great work in this field. Proper literature should be scattered far and wide. Families who would settle in different parts and quietly extend the influence of well-ordered lives could gather precious sheaves for the Master. For true missionaries this State holds many opportunities.

Land ranges from three dollars to one hundred dollars an acre, the common price being from five to ten dollars. The land is generally poor. One brother, a minister who has lived here, says of it: "It is here that the farms have been abandoned and allowed to grow up to forests again. Nowhere in the United States has the devil done more lying about the soil than here. There is no place where the people have more systematically deserted the country for the cities than here." The land responds readily to anything like fair treatment. The water

is sweet and soft. A few feet will reach it almost anywhere. Small streams are frequent. Soil ranges from sand to clay, generally full of small stones. All is called poor. Fruit grows well if given anything like good treatment. There are no markets for anything in the small towns, but the cities are good markets, and freight and express rates are favorable. The climate is not extreme; there is scarcely any snow in the winter. Days during summer are about the same as in Ohio, Illinois, or Michigan, and the nights almost invariably cool.

The people need steadfast missionaries — missionaries who come because they love souls. We will be glad to furnish any information we can regarding price of lands, etc., in any special locality in which any person or family may wish to settle as missionary workers.

As it costs dollars to mail replies to the many letters we receive, we request that every one writing will kindly inclose stamp. Address the *Gospel Farmer*, Woodbridge, Va.



Fifty People Wanted

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

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

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

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

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

Emmanuel Missionary College.

THE number of letters received from carpenters, contractors, and builders who desire to have part in putting up the new school buildings is a source of encouragement to those who have this work in hand. The bluff on which the buildings will be erected has been surveyed, and Brother Parsons, of the firm of Parsons and Son, architects, of Des Moines, Iowa, was on the grounds this week, laying out plans for the various buildings. Work on the first of these will begin soon. Competent overseers will bear the responsibility, while student labor will be utilized as far as possible. There is work on the buildings and work on the farm.

The fall term opens October 30. This is the date for entrance examinations, and with the present arrangement of work it is imperative that all students for the fall term be present on the day of opening. The college has been fortunate in obtaining the use of buildings formerly belonging to the county. These are situated in the village of Berrien Springs, and are sufficiently commodious to accommodate the school. Rooms will cost from \$1.50 a month, when unfurnished, to \$2.50 or \$3 when furnished. Meals will be served at the college dining hall on the European

plan, and the average student's board costs from \$1.25 to \$1.75 a week. The amount is regulated by the student himself. Tuition is ten dollars a term.

The expense has been reduced to the minimum because the college was established for the express purpose of training missionaries. Its work is wholly philanthropic, and the studies offered are arranged primarily for students of maturity, who have a definite calling and can be speedily prepared.

Students desiring to pay part of their expenses by manual labor will be given an opportunity to do so.

Those who are obliged to pay their tuition entirely by their own labor, will be given full work by the day, and their wages, over and above living expenses, will be applied on future tuition. While doing full work as industrials, they will have classes in the night school. For this work, full credit is given. In this way a large number may earn their way in school by putting forth well-directed effort.

The school is beginning a well-defined policy by which a multitude of workers may receive an education. It is hoped that the churches will heartily co-operate in the present endeavor to train missionaries.

Persons desiring a Christian training, it matters not in what department, are invited to consider Emmanuel Missionary College. Calendars sent upon application. Address E. A. Sutherland, Berrien Springs, Mich.

Michigan, Notice!

THERE will be a local camp-meeting held at Traverse City, beginning October 4 and holding over two Sabbaths. Good help will be present at this meeting, and we hope there will be a general rally of all our brethren in the northern part of the State. An examination of volume six of the Testimonies will impress all with the importance of attending these meetings in this crisis through which the people of God are passing. We trust some will come as early as the 1st or 2d to help pitch the tents, and get the camp ready. Any person wishing to rent a tent should write to R. E. Taylor, Champion St., Battle Creek, Mich.

J. D. GOWELL.

An Organ for the Cedar Lake (Mich.) School.

CAN you aid the Cedar Lake school immediately by the gift of an organ or a piano? We have a large number of students who desire to take music. We have only one organ, and this is at present in the chapel. We could use at least two more organs to excellent advantage in giving instruction in music. Some time ago a lady in Battle Creek offered the school an organ, but I have forgotten her name and address. If this organ is still offered, we will be glad to accept it; but we need one besides. Perhaps some one has a piano which he is willing to sell at a very low price, and take pay in monthly installments. If there are any such, will they please address the undersigned immediately? May the Spirit of the Lord move upon some one to help us in this perplexity.

J. G. LAMSON, Principal.

Announcement Respecting the American Medical Missionary College.

JUST at the present time a very considerable number of our young people are contemplating the study of medicine as a preparation for work for God and humanity. There is certainly no more useful field of activity than that which is being carried on under the supervision of the Medical Missionary Board. The American Medical Missionary College has been established by the board for the purpose of giving the sort of training required to do the work which is expected of physicians in our sanitariums and medical missions. The training given by an ordinary medical college is not sufficient to equip a person fully for this work. In a sanitarium special attention is given to rational physiological methods of caring for the sick. This method has been developed to what might be termed a special system, which is recognized by scientific physicians everywhere, but which requires special facilities and appliances, so that it is not easily applicable elsewhere than in a scientifically equipped sanitarium. Hence a person may obtain an ordinary medical education without becoming at all familiar with sanitarium methods. The only way to become thoroughly acquainted with these methods is by years of contact with the actual work. A few weeks spent in a sanitarium is not sufficient. Those who expect to work under the International Medical Missionary Board should obtain their training in the American Medical Missionary College. There are scores of applicants to this college who desire the special advantages which it affords, and who are willing to pay any price for admission, but who are not received because they are not willing to consecrate their lives to missionary work. No tuition is charged in this school, for the reason that those who enter it are expected, when their education is completed, to join hands with their teachers, colleagues, previous graduates of the school, and the doctors employed in our sanitariums and missions, in carrying forward the great work which they are doing under the International Medical Missionary and Benevolent Association.

The high standing of the American Medical Missionary College is recognized, not only in the United States, but in other countries. The standard has been placed high, so as to secure this recognition, which is very essential for the standing and success of medical practitioners, whether missionaries or otherwise. The raising of the legal standard of entrance requirements in several of the States has made it necessary for the Medical Missionary College to advance its grades somewhat, so that this year the entrance requirements are more exacting than heretofore. It is pos-

sible, however, for a student to enter the college, even though he may be lacking in several of the requirements named in the announcement, provided, of course, that he has the fundamentals of a good English education. These advanced studies may be made up during the college year or during the first summer vacation. In some instances a somewhat longer time may be allowed. To assist students in making up these studies, arrangements may be made for special classes during the coming year and next summer, for the benefit of those who have conditions. Professor Kirby, of Battle Creek College, will have general charge of these classes, and the arrangements are such that the student will be given a most favorable opportunity for making up any back work which may be required.

All who are expecting to enter upon the study of medicine during the coming year, or at any time in the future, are earnestly requested to write the undersigned at once. Much time and disappointment may be saved by timely suggestions, which will be freely given.

It is not the purpose of this note to urge young men or young women whom the Lord has called into other lines of work, to take up medical work, but only to bring those who feel a call of duty in this direction in touch with sources of reliable information.

J. H. KELLOGG,
President American Medical Missionary College,
Battle Creek, Mich.

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.—By a Sabbath-keeper, to rent a farm within reach of church-school. Address at once O. M. Grimm, Van Decar, Mich.

WANTED.—An experienced, really active grocery clerk who desires a permanent position. Address Gros & Son, Battle Creek, Mich.

WANTED.—A good S. D. A. woman to do general housework on a farm, in family of three. For particulars, address Mrs. Anna M. Reed, Excello, Ohio.

WANTED.—As partner, a Sabbath-keeper with \$500 or more, to start a laundry, feed mill, and store in a thriving little town on U. P. Railroad. Address Albert P. Daniels, Clarks, Neb.

WANTED.—Strong man, either married or single, to do teaming, largely delivering coal. Work the year round to the right man. Must live in the country. Must be a Sabbath-keeper. Address G. C. Quillin, Killbuck, Ohio.

Obituaries

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

STECK.—Died in Wichita, Kan., Aug. 25, 1901, Ruth Anna, daughter of Mr. and Mrs. J. D. Steck, aged 3 years. Little Ruth had learned to pray. "Thy children shall come again to their own border." Jer. 31:17.

W. W. STEBBINS.

BLANCHARD.—Died at his home at West Plains, Mo., Aug. 28, 1901, after an illness of nearly three years, E. J. Blanchard, in the fifty-seventh year of his age. He sleeps in Jesus, for his was a beautiful Christian life.

MRS. V. MERRIAM BLANCHARD.

TINDALL.—Died at Fayette, Mo., Aug. 18, 1901. Sister Bettie Tindall, aged 50 years. She accepted the truth in 1872, and although a great sufferer, she was patient and hopeful till the last. We laid her to rest to await the coming of the Life-giver. She leaves a husband and thirteen children to mourn their loss. Words of comfort were spoken by the writer.

L. W. TERRY.

PARMBLE.—Died of cholera infantum, at Clyde, Kan., Aug. 25, 1901, Rufus Erwin, only child of Chas. F. and Bertha Parmble, aged 1 year, 1 month, 5 days. It was a sad bereavement to the parents to part from their only child, but by faith they look forward to the resurrection, hoping to meet their little one again. Services were conducted by the writer.

E. T. RUSSELL.

SUTHERLAND.—Died in Casco, Mich., near South Haven, July 19, 1901, of dropsy of the heart, James H. Sutherland. Brother Sutherland was born in Kenton, Ohio, Aug. 31, 1848. At the age of twenty-four he accepted the present truth. With courage and patience he bore his sufferings for three years, and gave assurance at the last of his hope in the resurrection at the last day. Sermon by the writer. July 20, 1901.

I. D. VAN HORN.

CAMPBELL.—Edna Jane Campbell died Aug. 3, 1901, aged 26 years, 10 months, 25 days, of typhoid fever, at Graysville, Tenn., where she was head nurse at the branch sanitarium. She was graduated in Battle Creek in the class of '99. She was brought home and buried at Oakhill. She died in bright hope of coming up in the first resurrection. Words of comfort were spoken from Rev. 21:4.

I. D. VAN HORN,
W. H. SAXBY.

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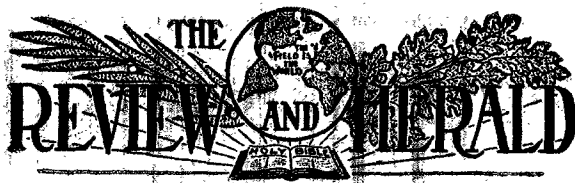
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BATTLE CREEK, MICH., SEPTEMBER 10, 1901.

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SOUTH LANCASTER Academy opens September 18. Long notice received too late for this issue.

PLEASE remember that all matter for this paper MUST reach this Office not later than the Thursday preceding the Tuesday of publication. Please!

A LETTER from Elder A. J. Haysmer, Superintendent of the West Indian mission field, brings the sad intelligence of the death of Elder L. M. Crowther on Monday, August 26. We have yet received no particulars.

NOTICE of a camp-meeting for northern Wisconsin reaches us too late for insertion in this issue. It will be held at Hillsdale, Barron Co., September 16-23. Elders Thurston and Covert will be present. Tents can be rented on the grounds. Bring plenty of bedding.

You will all be interested to read the report of the progress of the church-school work in the Northwestern and Southwestern Union Conferences, by the Educational Secretary, C. C. Lewis. See page 592.

It is not yet too late to secure the appeal for the Skodsborg Sanatorium which is to be read in the churches, September 14. If any church elders have not yet received a copy of this reading and envelopes for their churches, notify the Mission Board, 267 W. Main St., Battle Creek, Mich., at once. Isolated Sabbath-keepers who have not received the appeal, will also receive it by writing to the above address.

A TELEGRAM received from Brother Edwin R. Palmer, dated at San Francisco, Cal., states that he and his family arrived safely from Australia, on board the "Ventura," the 2d inst. They left Vancouver, British Columbia, for Battle Creek, Friday, September 6.

An Excellent Sermon.—Sabbath, August 31, Elder Frank D. Starr occupied the Tabernacle pulpit, preaching an excellent discourse upon various phases of Christian experience, such as "seeing the invisible," hearing the things that cannot be heard, and doing the apparently impossible. It is hoped that this discourse may be secured for the Sermon department.

A Little Previous.—The note in last week's REVIEW respecting "The Marvel of Nations," made a statement a few days too early. This is caused by giving the workmen a little more time to get out as good a job as possible, which they are working hard and with interest to do. They felt that to rush it through would do the work injustice, and therefore asked a little more time. It will not materially delay the book, which will be ready by the middle of this month.

"Buy the Truth, and Sell It Not."—This was the theme of remarks by Brother H. E. Osborne, at the Tabernacle, Sabbath, September 7. The speaker stated that from his earliest experience with this people, listening to their preaching, and taking part in their social meetings, it was impressed upon him that their special characteristic is an inherent love for the truth, and an invincible determination to live it out. Then followed a Bible definition of what truth is. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Ps. 119:151. A prophecy concerning the first advent of Christ says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. Christ says of himself, "I am the way, the truth, and the life." That is, He was a living exemplification of the law and all the commandments; the law was in His heart, and it was His delight to do God's will. He was the personification of all truth. It was shown what it is to buy the truth. We have something to do to secure it. But the obligation, "Sell it not," is just as imperative. Here an earnest appeal was made as from a young man to the young, not to sell the truth, as all will be more or less tempted, at times, to do. Do not barter it for worldly prospects,—wealth, ambition for place, power, or pleasure. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" The power of choice is committed to us. We can have what we choose; and if we make a mistake, the fault is ours alone. The spirit and steadfastness of the old pioneers in the cause were commended. "If the Lord be God, follow Him."

A Dastardly Attempt.

A DISPATCH from Buffalo, N. Y., dated Friday, the 6th inst., says: "President McKinley was shot twice by an assassin as he stood in the Temple of Music at the Pan-American Exposition at four o'clock this afternoon." The assassin's name is Leon Czolgosz. He hailed from Detroit, and is an anarchist of Polish descent. The attempted assassination took place in the Temple of Music, in the presence of 3,000 persons, while 10,000 others stood outside, waiting for a chance to enter and shake hands with the President. Czolgosz was in line with the others, and as he was apparently about to shake Mr. McKinley's proffered hand, he discharged a pistol which was in his left hand, wrapped about with a handkerchief. One bullet struck the President on the sternum, and glanced off, making a harmless wound. The other went through both walls of his stomach and lodged in his back, and may prove fatal. Upon learning the news, the rage of the crowd was such that repeated attempts were made to lynch the assassin on the spot. As we go to press, Mr. McKinley is still living, and there is hope that he will eventually recover, though his physicians consider the case most critical. One common sentiment of abhorrence must pervade all sane minds for this act, which has added a third victim to the list of the nation's chief executives struck

down by the assassin—an act as utterly senseless as it is criminal. The President of this republic is but the representative of the people, and to strike at the President is to strike at the people themselves. The incident, if it has any meaning at all, amounts to an attempt to overthrow government by the people, and if it could be successful, would only substitute a despotism in the place of the popular will.

Do It Again.

AFTER last week's regular issue of the REVIEW had been printed, and the forms taken off the presses, it was found that many more subscriptions were coming in from the camp-meetings than had been expected. Accordingly it became necessary to put the forms back on the presses and print a second issue, of five hundred copies, to meet extra demands. To those who caused the extreme pleasure of this extra bother and work, the editors and publishers wish to say, in all sincerity, Do it again; and to all others, Is there not some needy friend of yours to whom you should now be sending our church paper, the REVIEW? Many souls have been led to a saving knowledge of the truth through its weekly visits. Will you not help to increase that number? It takes but three cents a week to send this silent messenger to any person, in any country. A. J. B.

A Faithful Worker Fallen.

FELT peacefully asleep in Jesus, Aug. 25, 1901, at 10:45 A. M., Mrs. Martha A., wife of Elder A. C. Bourdeau, of 166 Kalamazoo St., this city, from general miliary tuberculosis, aged 59 years, 3 months, and 18 days. It is thought that she contracted the disease while she and her husband were carrying on evangelistic work at Montreal, and that the disease was fastened upon her and made fatal by a serious fall she received while caring for the sick.

Sister Martha was born in Waterbury, Vt., May 7, 1842, was the daughter of the late Ezra Pitt and Sarah Butler Pitt, and the granddaughter of Ex-governor Butler, of Vermont. At the age of nineteen years she was married to William P. Andrews, only brother of the late Elder J. N. Andrews. They had three daughters—Edith, who died at Basle, Switzerland, at the age of twenty-two years; Mary Louise, who died at the age of three years; and Miss Sarah P. Andrews, who is still living. After sixteen years of married life her husband died. Nearly seventeen years ago, while she was engaged in missionary work in Switzerland, she was married to Elder A. C. Bourdeau, and gladly united with him in the work of evangelization in different countries, including Switzerland, France, and Italy. She was a true, affectionate wife, a gentle and patient mother, and a loyal and kind friend.

When she was nearly ten years old, her parents accepted the Bible Sabbath. At the age of sixteen she gave her heart to the Lord, and ever since then has been a true, faithful, zealous, and conscientious Christian, devoting her life unselfishly to the uplifting, comfort, and welfare of others. Many in different parts of the world have received cheering and comforting letters from her. She was much in prayer, remembering those who needed special help from the Lord. She was faithful in attendance at the prayer-meeting, and was an efficient worker in the Sabbath-school. In her last sickness she was an uncomplaining sufferer, and took her bed only six weeks before her decease. She did what she could. Her work is ended, and she is at rest. She leaves a husband, one daughter, three sisters,—Mrs. Aurora Lockwood, of Bowling Green, Fla.; Mrs. J. G. Whipple, of this city; her twin sister, Mrs. C. A. Washburn, of Mt. Pleasant, Iowa,—two brothers,—Wm. P. Butler, of Waterbury, Vt., and Elder Geo. I. Butler, formerly of this city, but now of Bowling Green, Fla.,—and many other relatives and dear friends, to mourn their loss. But they know that she expected a part in the glorious resurrection of the just, that she is blessed, and that her works do follow her. The funeral was attended by Elder U. Smith, who read as an appropriate characterization Prov. 31:10-31, and then called attention to Rev. 7:9-12 as the next scene in our sister's experience.