

SOCIETY

Pleasures of the Week. Mrs. C. J. Bullock gave a delightful 1 o'clock luncheon on Friday, in her new home on Koenigstein avenue.

Mrs. C. J. Hibben was hostess at a pleasant dinner party given for Mr. Hibben's mother, who has been visiting at the home of her son for some time.

The Ladies' guild of Trinity church met with Mrs. George Spear on Thursday afternoon. The ladies decided they will not have the dinner they were planning for the early part of November.

The ladies of the Presbyterian church enjoyed a pleasant afternoon in the home of Mrs. Fricke, 503 South Fifth street, on Friday.

Personal

Mrs. C. E. Burnham, Mrs. S. M. Braden, Mrs. C. H. Reynolds and Mrs. W. N. Huse went to Omaha on Tuesday, where they were guests of Mrs. W. H. Bucholz at a house party until Thursday.

Mr. and Mrs. Sol G. Mayer have enjoyed a visit the past week from Mr. and Mrs. Charles Mayer of Lincoln.

Mrs. S. M. Braden has gone to Chicago for a two weeks' visit with her sister, Mrs. Gordon Culver.

Miss Josephine Maynard has been quite ill the last few days with an attack of acute bronchitis.

Miss Elizabeth Adamson of Louisville Kentucky, is visiting Miss Josephine Butterfield.

Mrs. C. E. Burnham has gone to Adel, Ia., for a two weeks' visit with her parents.

Mr. and Mrs. G. D. Butterfield returned from Chicago on Wednesday.

Miss Fale Burnham spent Thursday and Friday in Omaha.

STEAL MARCH ON FRIENDS

Paula Paul and Miss Georgia Blakeman to Wed in Sioux City.

Paula H. Paul and Miss Georgia Blakeman went to Sioux City Saturday morning where they expected to be married in the evening.

Miss Blakeman is the daughter of F. A. Blakeman. She is a member of the 1907 high school graduation class and for the past two terms been teaching school near Hoskins. Mr. Paul is the manager of the local Western Union telegraph office, but will probably resign here to accept a position in Sioux City with the same company.

Mr. Paul's parents live at Kearney.

Davis-Macy

Miss Ruby Macy and Charles Franklin Davis were married at the home of the bride's parents, Mr. and Mrs. I. M. Macy, on Wednesday evening at 8 o'clock. The pretty home parlor was profusely decorated in ferns and carnations.

The ceremony was opened by the beautiful wedding march by Robert E. Austin, played by Miss Leota Rish, after which Rev. J. F. Poucher, formerly of the First Methodist church of this city but now of Stanton, performed the marriage ceremony. The service was short and very plain, the bridal couple having no attendants. The ceremony was witnessed by immediate relatives and intimate friends. The bride was dressed in a beautiful gown of tan messaline silk, piped in blue, with a lace yoke.

Immediately after the ceremony a sumptuous three-course wedding dinner was served.

The bride is the only daughter of Mr. and Mrs. I. M. Macy of this city and has grown to womanhood here.

The groom is the eldest son of Mr. and Mrs. J. W. Davis of Madison and has resided in Madison county nearly all his life. For the past few years he has been in the employ of the American Express company and holds a regular run as messenger between this place and Dallas.

Mr. and Mrs. Davis will be at home to their friends after November 1 at 308 Madison avenue.

Williams-Morrison

A quiet wedding took place Wednesday at 12 o'clock in Trinity church, when Miss Nell Williams of this city and John Morrison of Omaha were united in marriage by the Rev. J. C. S. Wells. The young couple were attended by Miss Louise Wells and E. F. Huse. The bride's brother, C. L. Williams, who is a very attractive young man, was attended in a handsome gray traveling suit, with hat to match. Mr. and Mrs. Morrison left on the 1 o'clock train for an eastern wedding trip, and on their return will make their home in Omaha. Miss Williams has only called Norfolk home a few months, yet she has many friends who wish for her a happy future. Mr. Morrison is a graduate of the state university, where he was manager of the football team two years and of track athletics one year. He is now general agent for the Home Insurance company of New York, with headquarters in Omaha.

Coming Events

Mr. and Mrs. F. E. Davenport and Mr. and Mrs. Sol G. Mayer issued invitations Saturday for a dinner to be given at the home of Mr. and Mrs. Davenport, 1002 Norfolk avenue, next Friday evening at 6:30.

Mr. and Mrs. D. Mathewson have issued invitations for a dinner on Tuesday, November 2, in honor of Mr. and Mrs. Clyde Pullock.

How to Make Good Roads

The following letter was read at the Norfolk Commercial club meeting, from O. H. Gillespie of Madison:

I have been accused of being radical in my views regarding good roads, and, if that be so, I must say I am proud of it, for I believe it is necessary to use extreme measures in agitating this good roads problem.

The eyes of the whole civilized world were turned our way because of the radical views of two Nebraska statesmen, and, although a "died in the wool" republican, I am frank to say that I believe their radical ideas have resulted in much good, not only to the state of Nebraska, but to the whole nation.

But I am not only a radical, I am an optimist as well. I see good roads ahead. I see roads in Madison county without sand, without ruts, without side "jiggles," over which the farmer can haul twice the load he does now.

It is a fact that the man most interested in the public highway, the farmer, is the slowest to take hold and help. Last spring a farmer living four miles from a town where the Commercial club were making an effort to put the roads in better condition, refused to help run the drag, unless he was paid 60 cents per hour.

It is a fact that the man most interested in the public highway, the farmer, is the slowest to take hold and help. Last spring a farmer living four miles from a town where the Commercial club were making an effort to put the roads in better condition, refused to help run the drag, unless he was paid 60 cents per hour.

If a farmer instead of hitching four horses to a heavily loaded wagon and hauling it to town after every rain, would hitch to a road machine and drag up the road, he would earn more money than by hauling the load, and also be a public benefactor. Our natural soil, when combined in the right proportions and kept in condition, will make a wonderfully good road, and we of Nebraska should be thankful that we have not the obstacles to overcome that are presented in so many of the other states.

The first requirement for a good road, whether it be sand-clay or clay-sand, black-loam or macadam, is proper drainage. On clay hills, where there are springs, or a tendency toward seepage, soft tile should be put in below the frost level, to carry the water out. And this same water can be used very handsily for drinking purposes by tapping the tile, bringing the water up, and letting it flow through a trough, then down again, and out under the culvert or bridge. Where the soil is very sandy, even across the low, wet bottom land, the ditches should not be cut out too deep, but should be applied wide to carry all flood water without compelling it to rise up to the top or run over the grade.

In bottom land, where the road bed is clay or black loam, cut the ditches deeper, and as far out as possible, rounding the grade in a gentle slope from the bottom of the ditch, up to the center, and see that the highest point is directly in the center of the roadway. Notice this, I say "cut the ditches out," instead of hauling dirt to build up the grade, cut out the ditch and drain the land. The sides of all public roads should be seeded to some kind of tame grass, preferably blue grass, and the weeds should be kept mowed until a complete stand is secured, when it will take care of itself. Where the soil is sandy, and the grade has to be carried high over a railroad track, wagon bridge, or the like, the sides of the grade should be covered with fine manure, and seeded to blue grass.

For the good of the country at large, all sand blow-outs should be corrected at once, for it can be done. It should be the duty of the road supervisor to see that all such blow-outs which are near enough to the road to do damage are taken care of. A sand blow-out is like a fire, if taken in time it can easily be controlled, but if left to spread, it becomes a menace to everything around it. The only cure is to fence it so stock of all kinds are kept off, then cover with coarse litter until a coat of vegetation can be grown over the sand. Many of these blow-outs could be seeded to alfalfa with a little care. In fact I believe there should be a law compelling the owner of land which is inclined to blow and scatter sand over the public road, to seed such land to alfalfa or other grass that is adapted to the locality.

Where it is necessary to build high grades, and this is not very often the case, better low grades kept smooth than high ones neglected, the base should be wide, and the rise gradual from ditch to center, with a top wide enough to allow vehicles to pass one another. There are actually graded roads in this state where it is not safe to drive and the bulldozers thereof, in my opinion, come very near being criminals. Many of our sandy roads could be made more easily passable with their own material, and at slight expense. Some of these roads are worn into ruts so deep that it is impossible to turn a vehicle out of them; and many of them are grown up to weeds and grass. If the weeds and grass were mown and raked, then take the soil from strips about one rod wide on the extreme outer edge on both sides of the roadway, place it on the center 33 feet in such a manner as to fill all ruts and bring it to a nice, even surface with a disc harrow and flexible drag, then cover the center 16 feet with trash that has been secured, and over that with a manure spreader put on a thin coat of clay to hold the trash down. Or, where clay is not to be had, a coat of black dirt will help. Then every year repeat the operation of mowing and covering with clay, keeping the ruts filled with a light drag. Or on any sandy road much good can be done by mowing the whole of the roadway in August (as provided by law) and using a side delivery rake, place the trash in a straight line in the center of roadway. This could be done at slight expense, and would result in much benefit to the road.

First prepare the roadbed out of native soil, making a 28 to 36 foot base, depending on the height to which the center will have to be raised; cut down the hills to a 5% grade, and round up center of road from end to end with a flexible drag. Then, where it is pure sand, cover a strip of the center 12 to 16 feet wide (preferably 16 feet, as that is the width generally adopted for macadam roads) with an inch coat of yellow clay, on top of this the same thickness of black dirt, and again a coat of yellow clay, or where dark colored clay is to be had no black dirt would be needed. But put on a three inch coat of clay, or as much heavier as desired, then go over the whole with a fine tooth farm harrow, then with the road drag bring in a thin coat of sand, and if very dry and no chance of rain, sprinkle with water to keep the dust down until it does rain, and sand and clay will unite, forming a solid mass that will not easily track up. Where base of road is black muck, and no sand, two coats of clay and one of sand will form a hard surface, and if kept rounded with road drag, will form a crust that will not only turn water, but will hold up all kinds of heavy traffic. Of course the proportion to be used depends on the kind of clay, but a sufficient amount should be put on to fill the sand to a depth of six to nine inches. The amount of clay necessary to fill sand can be determined by taking a measure full of the road base and an equal amount of water, pour the water into the sand until it is full. The amount of water used is equal to the amount of clay that is necessary to fill the road base. If, after the clay and sand have thoroughly mixed, it still sticks to the wheels, then with a road drag bring enough sand from the sides to make it of the right consistency. This material can all be put on with a manure spreader by using an inexpensive attachment, and I believe most of it could be loaded with a manure loader, which would reduce the cost of handling to a minimum.

But whatever else you do, be sure to mow the weeds and drag the roads, drag them. Drag them up every rain until they become smooth, round and hard, then just often enough to keep them in that condition.

HENRY ETTENSON IS DEAD.

Excelsior Springs Owed Much of Its Development to Him.

Excelsior Springs, Mo., Oct. 23.—Henry Ettenson, formerly of Leavenworth, Kas., died here of pneumonia. He owned the property on which the Elms hotel here stands, but is said to have sold it recently.

Leavenworth, Kan., Oct. 23.—The news of the death of Henry Ettenson caused surprise here as it was not known that he had been ill. He visited friends in Leavenworth two weeks ago when he was in his usual health.

Mr. Ettenson became interested in Excelsior Springs property soon after the springs were developed. The property he bought at a low figure advanced rapidly and added to his wealth. He owned the old and built the new Elms hotel and did much to develop the resort. He bought farms and real estate in Leavenworth county, all of which advanced in value. His fortune two years ago was estimated at \$70,000. Mr. Ettenson's health failed three years ago and at times he showed signs of laboring under a great mental strain. He imagined that his wife and children were conspiring against him and this finally led to domestic troubles. He brought a suit for divorce, which was allowed to go uncontested after a division of property in which Mrs. Ettenson and the children were placed in possession of the large dry goods store building and nearly all the other property here. Mr. Ettenson kept the Excelsior Springs property.

DEMOCRATS IGNORE OWN LAW

They Refuse to File Statement of Campaign Contributions.

Lincoln News: On the same day that Governor Schallenberger published his statement criticising republican members of the supreme court and the federal court of Nebraska for nullifying laws passed by the democratic legislature, the democratic state committee annulled and violated another act of the same body which no republican authority has attacked. By failing to file anywhere in Nebraska within the time legally specified a statement of contributions received for their campaign, the officers of the democratic state committee have not only become nullifiers, within the definition laid down by the governor, but have

shown their contempt for or a forgetfulness of a cardinal tenet espoused by William J. Bryan in his presidential campaign one year ago.

While the accredited representatives of the Nebraska democracy were thus setting at naught a statute which nobody has undertaken to assail in the courts, the republican state committee was taking steps for full and exact compliance with that statute. Its observance of the law has been completed by filing with the clerk of Pawnee county, which is the voting residence of Treasurer H. C. Lindsay, a detailed statement of the receipts up to last Saturday and a supplementary showing for Monday, which was the last day allowed for getting the first report on record. The republican committee will obey the additional requirement of the campaign publicity act by filing daily statements of its receipts from now until election.

Not only have the officers at republican state headquarters taken pains to follow the law themselves, but they have sent out instructions to county chairmen to do the same in their respective counties. This was done wherever the committee expected there would be any donations as large as \$25, the minimum amount which must be reported. In a large number of counties no campaign assessment has been made and the state committee has not been advised as to how generally the county chairmen there have complied with the law.

A statement by Treasurer Walton G. Roberts of the Lancaster county republican central committee is on file with the county clerk, showing both receipts and disbursements. In the latter respect, the statement goes beyond the law's requirements.

By disregarding the campaign publicity statute, the democratic committee officials have made themselves liable to a fine of from \$50 to \$500 if any one should cause criminal complaint to be filed against them.

The following telegram was sent this morning to William J. Bryan at Edmonton, Alberta, where he is billed for an address today during a tour of western Canada:

"Nebraska campaign publicity law, enacted by last legislature, has been observed by republican state committee and ignored by democratic. Time limit for first filing and two subsequent daily reports now past. Please wire comment."

"Lincoln Evening News." In order to make sure of reaching Mr. Bryan, the same message was wired him at Calgary, Alberta, where he spoke on Monday.

No reply was received from Mr. Bryan, but this may have been due to difficulty in reaching him on his journey from Calgary to Edmonton. The contention of Mr. Bryan and his political lieutenants all through the canvass of 1908 was that publicity should come before election, in order that the voters might be cognizant of what funds had been placed at the disposal of each party, and where they came from. The democratic state committee, composed of Mr. Bryan's followers, has apparently forgotten this cardinal feature of his presidential program in its efforts to make the non-partisan judiciary issue paramount.

Chairman Hayward, when seen by a News reporter concerning the failure of the democratic state committee to comply with the publicity law, said:

"I am not at all surprised, and believe this failure on their part shows more than ever that many of their laws are agitated and passed, not so much for the good they will do the people in operation as for the good they will do the democratic party in agitation. The violation of this law on their part, following in direct sequence on the failure of Chairman Allen to account, under the republican corrupt practices act for the \$15,000 received from Wall street in the campaign of 1904, the forced resignation of the democratic national treasurer, Haskell, during the campaign of 1908, and the failure and refusal of Judge John J. Sullivan to comply with the law providing for the publicity of candidates' expenditures in the primary election, must prove to the people of this state that the democratic party in Nebraska is in the hands of either blunderers or fakery. I might say at this time, as Mr. Bryan has said in every one of his campaigns, that the opposition were getting ready to 'debauch the electorate and steal the election,' but I do not believe such extravagant statements, founded on no basis of fact, are either profitable, honest or just."

"In view of some of the tirades against courts, state and federal, which we have lately heard it is significant that the democratic state committee has proven to be the greatest 'nullifier' of them all, of laws passed by the 'personally conducted' legislature."

"Our committee, while making no boasts of its purity and giving no thanks that 'we are not as these others are,' still claims some small degree of credit for scrupulously and honestly attempting to comply with every provision of every election law ever passed in this state."

Treasurer Lindsay replied to the request of The News for a statement in this manner: "We simply took the view that as long as the law is on the statute books it is there to be observed. The committee has done so and shall continue to do so in both letter and spirit. There has never been anything in my connection with state campaigns of which I am ashamed. The republican state committee believes in methods that are straightforward, open and above board."

Omaha Note \$7,671 From Her.

Omaha, Oct. 23.—William Eschle, at whose home Mrs. Thomas Wendt, an aged woman, was robbed of over \$7,000 yesterday while she was doing the Eschle family washing, today confessed having taken the money, and returned it all. Mrs. Wendt reported her loss at \$6,300, but the amount proved to be \$7,671.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Christian Versus Anti-Christian Socialism.

Text, "Godliness With Contentment Is Great Gain" (I Timothy vi. 6).

Sunday, Oct. 17.—Pastor Russell, of Brooklyn Tabernacle, preached today from the above text. He said:—The only proper contentment is that which combines with godliness and which sees from the standpoint of God's Word the Divine power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed is able to appropriate to himself the Divine promises of providential care and thus to be content with conditions which are not satisfactory.

On the other hand, those who either do not know of the Divine power, or have lost their faith in Divine wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness—doubt of Divine love, wisdom and power. Self-dependence is a poor substitute and, as disappointments come, the combative and angry, malice, hatred, envy and strife surging through their minds. Then they become rabid socialists and are in the way to eventually become rabid anarchists.

Again we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply these, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application.

They seem to forget also that justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that the due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidences from the Bible? Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented and become discontented seeking a remedy.

From the Bible standpoint the world is not properly ready for its own coming under any form of government. It is a rebellious province in the Divine Empire—one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crisis—namely, "This and atheistic socialism and Christian socialism, and, in a larger sense, general selfishness and discontent are urging upon the two great combatants, both of whom will fall in the struggle, never to rise again. However, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son."

That strong Government, that theory to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our socialist friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to him to approve our methods, but rather to be informed respecting his methods and to approve them and to co-operate to the extent of our abilities.

Church Congress of Boston. At a church congress recently held in Boston a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister, Reverend Elliot White, is reported in the "Christian Socialist" as having made the following statement:—

"Let us answer, 'Hasten the day when Labor, united, shall shake off its chains.' Our part as Christians is to help men out of every bondage! We are not perturbed that Socialism, in its eagerness to rid Labor of material bonds, has not yet realized the weight of bonds spiritual. That realization will come in good time, and Christianism must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. But for Christianity, as we often hear, to profess desire to free men of spiritual bondage, while repudiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to justifiable charges of hypocrisy. This must yield to braver counsels, though the striving be even unto blood against the sin of slavery which still defiles modern industrialism. "With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder—'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

Brother White and the other dear souls who propose to get Labor out of the "slavery of modern industrialism" should be willing to concede that if now is the proper time for it, God is as much interested in that release as they or we or others could possibly be—yes, much more so. If, then, Brother White and others have received some special commission authorizing them to preach a new Gospel of a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their existence. On the contrary, the Scriptures declare that there is but the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. Brother White and his coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor today is a hundred-fold better fed, better clothed and better housed than in the days of Brother White's grandfather, and it is safe to say that it is a hundred-fold more discontented. And Brother White, with doubtless the very best and noblest of intentions, neglecting the Word of God, the "wisdom that cometh from above" (James iii. 17), is really doing injury by his gospel of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that he could properly declare, "The poor ye have always with you" (Matthew xxv. 11). The apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the "slavery of Labor"? Most assuredly not.

The Redeemer's Example. While our Lord went about doing good, and healing many of the sick, he by no means healed all of the sick nor comforted all the mourning ones. His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folks there" (John v. 3). But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Nain had her son restored to her by the all-powerful Word of our Savior. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mentally, morally and physically sick, and of awakening all the dead, until the establishment of his Millennial Kingdom.

ly presented to the people. The message which our Lord and the apostles presented is a consistent one, whereas the message from the majority of pulpits today is an inconsistent one. The people are told, by both Catholics and Protestants, that there is a heaven for the saintly who before dying shall become firmly established in the graces of the holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them. And by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the troubles of this present life are partial penances for sin.

Tell the Truth—Shame Satan.

The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it there comes a satisfaction, a harmony, which error could never produce. God's Word tells us that our race is a convict race—condemned to death because of father Adam's disobedience—because, as his children, we have inherited a share in his death sentence—not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and his Word, has since misrepresented him to mankind and that he is who is responsible for the "doctrine of devils" (I Timothy iv. 1), respecting the tortures of the dead, whom the Scriptures declare "know not their day" (Ecclesiastes ix. 5). The Bible tells us that God, seeing that many of our race dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by his death purchased the lives and liberties of Adam and his entire race. He died, "the Just for the unjust, that he might bring us back to God" (I Peter iii. 18).

But why must we wait? Why must we pray? The Bible answers again that the Kingdom class must first be found—"the little flock" to whom it is the Father's good pleasure to give the Kingdom (Luke xii. 32). This Kingdom class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer; by being taught of him in the School of Christ. These faithful few of present selection, or election, are symbolically spoken of as the "members of the Body of Christ," which is the Church of glory; and again, as members of the Body of Christ, his Joint-Heirs in his Kingdom. The Kingdom will not be established until this elect Kingdom class is completed. These must share in the sufferings of Christ and then the glory will immediately follow.

The Desire of All Nations Shall Come.

The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord's glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. Brother White and all ministers of God should hold up before them the glorious message of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife, and leads them on and on into the great time of anarchy trouble. The Gospel message, on the contrary, would be helpful, comforting, sustaining.

True It is not all men who are able

to receive the Gospel message; but those who cannot receive it would be far better off without the distracting Gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden his Plan from the world and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it. "The secret of the Lord is with them that reverence him and he will show them his Covenant" (Psalm lxxv. 14). So then the work of the Christian ministers as Divinely appointed is to let the world alone to be dealt with in God's due time, and to comfort and sustain and instruct merely those whom they find to have the hearing ear of faith. These are to know the Truth and the Truth must make them free from errors and superstitions and bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and abstinence unto death. The world in due time will have the good-blessing which God intends for it.

Socialism amongst men will be the

Divine arrangement following the Millennial Age—following the lifting up of the race to perfection by the Redeemer—King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

Wanted Them Labeled.

There was a certain master of fashions in one of the English shires who was greatly angered by the awkwardness of one of the gentlemen who invariably rode over the bounds. As one of the meets the M. F. H. rode up to the awkward hunter and in the most chilling tones said, "Mr. So-and-so, there are two dogs in the pack today, Snap and Tatters, which I am especially fond of, and I would esteem it a favor if you would avoid killing or maiming them with your horse's hoofs." "Certainly, my dear fellow," replied Mr. So-and-so; "but, as I do not know them, will you be kind enough to put tags on them for me?"

Heavenly Hopes Not Desired.

Brother White and others would probably tell us that socialists are crying out that heavenly hopes are not satisfactory—that what they want is earthly riches and comforts and that these they intend to have; and that what the people want is what the pulpit must supply—otherwise the influence of religion will wane in the world and its ministers will become back numbers, whom no one will care to hear or heed. We answer that this is all very true, but that the difficulty lies in the fact that the Gospel message is not properly presented to the people.