

# The Adventist REVIEW AND HERALD

"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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### HIS COMING.

BY PROF. G. W. CAVINESS.

(Guadalajara, Mexico.)

ANOTHER scene is coming fast,  
When He who in the manger lay  
Shall come to this our earth again,  
And usher in a golden day.  
Soon to the heaven we'll turn our eyes,  
See in the east his sign appear,—  
A cloud of wondrous, dazzling light,  
More dazzling as it cometh near.

And soon his form we shall desery  
In grandeur earth has never seen;  
All heaven attends the King of kings;  
Transcendent, glorious, is the scene.  
In mid-air halts the heavenly throng;  
See, angels fly at Jesus' word,  
And fold their starry wings above  
Each spot where lies a saint of God!

Hark! hear the archangel's trumpet sound!  
Earth, hear once more thy Maker's voice;  
And ye that slumber in the dust,  
Awake and sing, awake, rejoice!  
Loved forms, once wept with bitter tears,  
Loved hands we clasped in days of yore,—  
See, angel arms encircle them,  
And angel hands the lost restore!

All changed to bright, immortal joy,  
On angel pinions see them rise;  
Past words of fadeless light they go,  
To reach the gates of paradise.  
As open swing the pearly gates,  
Catch one glimpse of the heavenly bliss,  
And hear the strain of immortals sing;  
O hear, and learn what music is!

A thousand blissful years in heaven  
The happy throng with God spend;  
And then the last, most glorious scene,—  
The city and its hosts descend!  
He speaks; earth trembles, fades away,  
Returns in Eden's robes again;  
Then swells the song—earth, sun, stars,  
join—  
To praise him who once died for men!

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

### THE GREAT CONTROVERSY.

BY MRS. E. G. WHITE.

WE are living in the closing scenes of this earth's history, and what is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and

wonderful ability. God entrusted him with power and wisdom; but he became filled with self-exaltation and thought that he should be first in heaven. Through this self-seeking, this striving for the supremacy, sin entered into the world.

Satan resolved to make an effort to overthrow the government of God, and set up a kingdom of his own. He began this work by doing just as men who ought to know better are doing to-day. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did.

It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practise. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.

That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy.

Just such transactions are taking place to-day. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are infallible. Thus it has been in past history; thus it will be again. False religious confidence becomes supposed infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted on wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their error, but others may be convinced and saved. To

attempt to unmask them would be to call sympathy to their side.

Great efforts will be made by those who suppose their own wisdom to be supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the paradise of God. The very same principles are revealed and upheld to-day. When a man is elected to a position of trust, to preside over important interests, large and broad, or over interests of less extent, but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service, who have not an eye single to his glory. He fills their hearts with the spirit of criticizing and accusing. If they think that they are not especially favored, they will talk of the mistakes and errors of the one against whom they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place the matter before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust charges, in order to discourage and destroy God's servants.

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; and yet God allowed him to work out his theory. God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation.

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept God's principles, and, through the presentation of truth and righteousness, convince all who were in his service. This was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God's plan.

These principles are to be the foundation of education in God's church to-day. The rules given by him are to be observed and respected. God has enjoined this. His government is moral. Nothing is to be done by compulsion. Truth is to be the prevailing power. All service is to be done willingly, and for the love of God. All who are honored with positions of influence are to represent God; for when officiating, they are in the place of God. In everything their actions must correspond to

the importance of their position. The higher the position the more distinctly will self-sacrifice be revealed if they are fit for the office. Every heart that is controlled by these principles will be loyal. But when those who profess to be in God's service resort to accusation, they are adopting Satan's principles to cast out Satan; and this never will work.

In the councils of heaven it was decided that principles must be acted upon that would not at once destroy Satan's power; for it was God's purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see, worked out the principles which Satan declared were superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal.

The Lord saw the use Satan was making of his powers, and he set before him truth in contrast with falsehood. Time and time again during the controversy, Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do?—submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud.

The Lord allowed Satan to go on, and demonstrate his principles. God did reveal that his principles were right, and he carried the worlds unfallen and the heavenly universe with him; but it was at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid aside his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered the sacrifice, himself the priest, himself the victim.

By causing the death of the Sovereign of heaven, Satan defeated his own purpose. The death of the Son of God made the death of Satan unavoidable. He was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of the Son of God, he uprooted himself from the affections of the unfallen beings. He was seen by all to be a liar, a thief, and a murderer.

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges; it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. An attempt to make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrong-doers would be sustained, and many souls would be ruined.

To-day Satan is working upon human minds by his crooked principles. These will be adopted and acted upon by some who claim to be loyal and true to God's government. How shall we know that they are disloyal and untrue?—“By their fruits ye shall know them.” God does not force any one. He leaves all free to choose. But he says, “By their fruits ye shall know them.” The Lord will not write as wise those who cannot distinguish between a tree that bears thorn-berries and a tree that bears olives.

Individually, we are deciding our eternal destiny, deciding whether we shall enjoy the highest honor that can be given to man, even an eternal weight of glory, or be ranked with Satan by possessing his character, by dishonoring God because we profess to be Christians while misrepresenting Christ. Those who choose to reveal the character of the arch-de-

ceiver identify themselves with him beyond the possibility of a change, because they choose not to see themselves as wrong. This was the course that Satan pursued.

#### PROFESSION AND POSSESSION.

BY W. A. SWEANY.

(Albert Lea, Minn.)

As a people, we stand before the world professing to believe and obey the word of God in its fulness and entirety; but do we fully realize all that is involved in such a profession? Let us see.

The law of God, with the interpretations of, and comments thereon, by the Lord Christ in person, and by his Spirit through prophets and apostles, together with a sufficient history of those who have obeyed and disobeyed it to illustrate the result of so doing, contains “the whole duty of man.” It comprehends “all things that pertain unto life and godliness,” and is able to make us “wise unto salvation,” “thoroughly furnished unto all good works.” It is “perfect,” “pure,” “spiritual,” “holy,” “just,” “righteous,” and “good.” Since it contains, in itself, when received into the heart, power to reproduce each and all of its own attributes and qualities, it follows that the above descriptive adjectives will as fitly apply to the life of an individual in whose heart the word is written as to the word itself. Should we not, then, in harmony with our profession and teaching, while heralding to the world, by voice and pen, the perfection of the law of God, its claims upon men, and the necessity of obedience thereto, ourselves be “living epistles,” that may be read and known of all, illustrating to the world the law of God in operation? Such is surely the mission of God's people.

Jesus Christ came into the world to interpret, magnify, and fulfil, or fully preach, the law of God, illustrating its requirements by its operation in his own life. The life of Christ is, therefore, a perfect illustration of what God wants our lives to be, what his law requires them to be, and what he will make them as soon as we as fully consecrate and submit ourselves to him as did Jesus. Christ is for us a perfect pattern and example in all things, as well as a perfect Saviour in every temptation and trial, having been “tempted in all points like as we are, yet without sin.” Like those of whose nature he partook, he could do nothing of himself; but his consecration, humility, and submission being complete, his Father could and did work through him the good pleasure of his will, as he will through us when like conditions prevail. We are therefore instructed to look unto him, behold him, consider him, know him, obey him, and follow him; and while so doing, we shall be changed into his image by the Spirit of the Lord. By being acquainted with him, and familiar with his life, we can know, at every step of the way, at all times and under all circumstances, just what to do and say; for he passed this way, and met and successfully passed through every experience that will come to us, and now he freely, lovingly offers to us the benefit of his wisdom and experience, and, best of all, his blessed presence.

There is absolute safety and success while looking to Jesus and trusting in him. Brethren and sisters, it is high time that all the possibilities and privileges of the gospel become our living, daily experience; for, “The great day of the Lord is near, and hasteth greatly;” and before that time we must become like him if we are able to meet him in peace. “Perfect,” “complete,” “blameless,” “holy,” “unreprovable,” “guileless,” “without spot, wrinkle, or blemish,” “righteous,” “pure,”

and “sinless” are terms descriptive of the people of God “in this present evil world,” before he comes.

“It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change.” “Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.” “None can share the ‘refreshing,’ unless they obtain the victory over every besetment,—over pride, selfishness, love of the world, and over every wrong word and action.” “Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons.” “Not one of us will ever receive the seal of the living God while our characters have one spot or stain upon them.” “Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal of God must be without spot before God—candidates for heaven.” “The wrath of God is revealed from heaven against all ungodliness, and unrighteousness,” and every transgression and disobedience will receive a just recompense of reward; for God has provided a remedy for past sin and a preventive of future sins, thus leaving men without excuse for bringing sins to the Judgment.

“The blood of Jesus Christ his Son cleanseth us from all sin,” “and whosoever abideth in him sinneth not.” Sin crucified Jesus. Sin is responsible for all that is disagreeable in the world. Thank the Lord for his merciful provisions for freedom from sin! But alas! how many, even professed Christians, are rolling it as a sweet morsel under their tongues, and leaving a wide margin in their religious experience on which to commit their cherished sins, thus making “provision for the flesh, to fulfil the lusts thereof.” Such usually try to excuse themselves on the plea, “There is none that doeth good, no, not one.” While this is true, it is for that very reason that Jesus Christ came into the world, to do what none of us could do of ourselves. Will we let him do it? or will we continue to crucify him afresh, and put him to an open shame? Brethren, God means just what he says in Ps. 121:7, 8: “The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore.” Let all the people say Amen, and take him at his word, “from this time forth, and even forevermore.”

#### BROTHER CONSY ENSHUS'S TESTIMONY.

BY A. SMITH.

(Grandville, Mich.)

At our weekly prayer and social meeting Brother Enshus rose to his feet at the proper time, and said: “I have been requested by the elder to relate a few incidents in my experience, which he thought might be of some benefit to the church as illustrations. He seemed more confident than I of their importance. He has kindly furnished a written list, which he must have made up from conversations I have had with him concerning practical duty. First in the list stands ‘Railroad Iron.’

“I was once walking along a country road, and crossed a railway, when I noticed beside the track a small end section of a rail. I

thought, 'Now that will make a nice anvil for small tinkering;' so I picked it up and took it home. But, brethren, I never could feel quite clear that I did right until I returned that bit of iron. I reasoned: 'Others make a practise of taking such iron, and railroad employees would give such a piece for the asking. Then it is such a small piece that it is of no value.' Conscience said, 'That iron was not yours, and it must have been of value, or you would not have taken it.'

At this point, Brother Un Scrupulous said: "I think, Brother Cousy, that in that transaction you strained at a gnat, as the saying is, and swallowed a camel," to which Brother Enshus replied: "I had no difficulty, Brother Un, about swallowing the gnat you speak of, but it was the deadly sting of the little sinner that I feared. There was a principle involved in the transaction, and I wished to habituate myself to strict integrity in deal. It was not the intrinsic value of the iron that was of importance, but the question of right and wrong, even in little things."

"The next thing in the list is 'Bricks.' I once bought a pile of compost of a tenant who moved far away from the place he had been occupying. In removing the compost I found in it several very nice bricks. I put them into the wagon with the compost, covering them so that should the owner of the farm happen along, he would not see them and get a wrong (?) impression concerning the act; for the bricks, I felt sure, were his property, and I knew very well that in buying the compost I did not buy the bricks, and had no more right to take them than I would should I take them without buying the compost. I knew, by the reprovings of conscience, that I was doing wrong; and I did not feel perfectly free until I took the bricks back. Then came to my mind the following words, found in 'Testimony for the Church,' No. 31, page 92: 'When the Lord makes up his jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones.'

"Next comes 'Turnips.' Several years ago I was in a part of the country where fruit was very scarce and dear. One day I saw by the side of the road a field of nice turnips. Being very fond of vegetables, I thought that one would taste delicious. I went back a few rods to the farmhouse, and asked if I might have a turnip or two. The man laughed, and said, 'Why did you not jump over the fence and help yourself?' I replied, 'What is not worth the asking for is not worth having.'

Brother Very Slack here asked, "Does not the Lord say that the gleanings of the field are for the needy, etc.?" to which Brother Enshus replied: "Yes, Brother Slack; but the crop had not been gathered, and I would therefore have been taking of the first-fruits; and, besides, according to present law, had I taken the turnips without leave, the act could have been construed as a trespass and a theft. Had the field been an apple or peach orchard, or a melon patch, the act, necessity in the case not being known, would have been regarded as stealing; and since I was known to be a professor of religion, a great scandal would have been created and circulated. The Bible says, 'Abstain from all appearance of evil.' It is safest to be exactly right in all such things."

"Next in the list is 'The Worm-hole.' I was once making a wagon to fill a contract. In one of the axletrees there was a worm-hole. I thought, 'I can fill that with putty, and cover it with paint, and it will never be known.' But conscience said, 'You will know it, and God knows it, and you know you are not doing right. Even though no harm may come to the owner, your character will ever be tainted with dishonesty and deception, and God will have no place for you in his kingdom.' I felt glad and free, brethren, when I substituted a sound

stick for that defective one. Character is built of small acts. We should take heed how we build. We can never do a piece of material work for any one, without, at the same time, performing a work of vastly greater importance for or against our own moral and spiritual interests; for the chyle of our deeds enters into the spiritual circulation, promotes the growth of character, and makes us what we are."

#### THE NEW-EARTH STATE.

BY MRS. ALICE M. AVERY-HARPER.

Land by the Saviour blest,  
Land where the weary rest  
When toil is o'er,  
Land of my Father's care,  
Thy glories over there  
My thirsty soul would share  
Forevermore.

Land of the mighty God,  
There angel feet have trod,  
There flowerets grow;  
Land of eternal peace,  
Earth's sorrows all shall cease,  
And love bring sweet release  
From every woe.

Thou Eden home so fair,  
Thy beauties rich and rare  
Delight the soul;  
No mournful orphans' wails  
Are heard within thy dales  
Or wondrous templed vales,  
As ages roll.

Land of the blessed King,  
There healing waters spring,  
Both sweet and pure;  
Land where each happy voice  
In anthems will rejoice,  
Land of the pilgrim's choice  
And rest secure.

Land of the saints divine,  
Thy children all shall shine  
Bright as the sun;  
Land of my Saviour's care,  
Thy glorious treasures fair  
My rapturous soul would share  
When time is done.

My gracious God would praise  
Through ceaseless rolling days,  
With seraphs sing,  
There in that land of light,  
Amid rich glories bright,  
In Christ I will delight,  
And praise my King.

There none shall ever die;  
Blest land, for thee I sigh,  
And life's fair tree;  
Thy streets of burnished gold  
Glad eyes at last behold;  
Blest hands a harp shall hold  
Eternally.

#### A RESTORED KINGDOM.

THERE must be something very fascinating in the idea of the literal return of the Jews to Palestine, or it would not, contrary to the Scriptures and logic, be held by so many people as it is. There are two kinds of scripture that are frequently pressed into service to sustain this idea; first, texts containing promises of a restoration, which were written before the return of the Jews from the Babylonian captivity, and which had reference to that return; and secondly, promises to spiritual Israel, which literal Israel have no right to apply to themselves, and which no others have a right to apply to them. There are also those who believe that spiritual Israel — by which they mean those who hold some peculiar notion — will take possession of literal Palestine; and in harmony with this belief, there have been, at different times, colonies settled in Palestine from this and other countries, which, for a few years, have dragged out a miserable existence, waiting for something, they hardly knew what, to occur that would put them in a better position.

Even the Jews, or some of them, are looking in the same direction; and the papers re-

port that a conference of Jews is now being held in Basel, Switzerland, "for the purpose of promoting the Jewish settlement of Palestine and the establishment of a Jewish state." These enthusiasts seem to forget that the sultan still rules in Turkey; that his successful war with Greece has, at least transitively, augmented his power; and that, should his power be entirely overthrown, *Russia stands waiting on the border* to take possession of the whole country.

The Jewish *Messenger* (New York) in a late issue discusses the project in the following manner:—

Judaism has nothing to do with the question of soil. The Jew need not dream of nights in the Orient. His religion was only made possible when temple and nationality fell. Judaism is a world-religion, and the Jew is a citizen of the land which gives him freedom and equality before the law. If there are countries, such as Russia, which fail to recognize civil and religious liberty, the Jew must have patience. It is only a century since the French Revolution. If there are nations in which anti-Semitism still lingers, the Jew will not escape it by cowardly flight. He has his prejudices, too; he has his defects as well. He is by no means perfect. He must bide his time, and put his own house in order. He is inclined to exaggerate, perhaps, his difficulties, and fails to see that heroes are best developed in the storms of the world.

Zionism is not Judaism: it is a wierd specter of the past, historically allied with the era of the Crusades, which occasionally steps out of the sepulcher and waves its mantle and crest. It recalls the succession of false messiahs that almost every century has produced; the long list of false prophets that have deluded the people and led them to their destruction. One may admire heroism and self-sacrifice, but a dream of delusion can never prove substantial food. Judaism in America will have none of it.

The New York *Independent* also makes the following pertinent remarks in reference to the proposed Jewish state:—

And were it possible for the Hebrews to buy Palestine, what would they do with it? The first thing would be to build a temple, we suppose, and give it over to orthodox Jews. Would they be ready to restore the sacrifices? Will they take the trouble to re-establish all the rules of Moses and Ezra, and observe all the regulations for ritual purity? Will they go back to their red heifer and their water of jealousy? Even the most Talmudical of Jews will not want to do that; and if they should, the revised Mosaic state, controlled by the most unenlightened Russian and Polish Jews, would be an object of contempt and ridicule to Jews all over the world. Only the lowest Jews, like the riffraff mendicants that have been sent there, would live under such control, still supported by the benevolence of wealthy Jews all over the world, and Zion would be a byword again.

It must also be remembered that a Hebrew state in Palestine would damage the condition of Jews in every other country. Now they can fairly claim to be Jews in religion, but Englishmen in England, Germans in Germany, Frenchmen in France, and Americans in America; and they make the most enthusiastic citizens. But with a capital at Jerusalem, they would be charged with being aliens everywhere, foreigners disloyal to the country in which they lived, and the *Judenhetze* would be provoked to fresh virulence, and the Jew to fresh assaults from every ignorant Christian who has just learned that "it was the Jews who killed our blessed Lord."

The restoration of the Jewish state is a chimera, but though strange, it is true that such fanciful vagaries are believed by many. Meanwhile the gospel of the kingdom is being preached in all the world, for a witness to nations. Matt. 24:14. When the end shall come, and Christ shall be revealed in glory, he will establish a kingdom which shall not be in one land only, but it shall be "under the whole heaven" (Dan. 7:27); and the "saints of the Most High," whether Jew or Gentile by natural birth, all being Israelites by faith in Christ (Gal. 3:29), will possess that kingdom, thus fulfilling the words of Christ, "Blessed are the meek: for they shall inherit the earth." In that restored and reconstructed kingdom of Israel we can have a place. Faith in Christ, with its accompanying works, will give us an abundant entrance there.

M. E. K.



## REDEMPTION.

BY J. E. EVANS.  
(New Orleans, La.)

No one question has engaged the mind of man more than that of his future state. All classes, in all ages and of all religions, have been eager to decide it, and notwithstanding the many conflicting opinions, each has supposed the matter fully settled. But human reason and speculation are not sufficient to decide so important a matter. Aside from the word of God, the question must remain unanswered. Here we are not left to ourselves; for that word which bears the unmistakable evidence of divine origin plainly reveals the purpose of God concerning his creatures. The word "redemption" is commonly understood to mean, according to Webster, "the deliverance of sinners from the bondage of sin and the penalties of God's violated law." It is my purpose to show that the redemptive plan includes far more than the restoration of the image of God in man.

The works of God in nature present sufficient evidence to satisfy any one that the beauty, order, and infinite variety displayed about him everywhere, and in his own being, have not come by chance, but are the work of an intelligent supreme power,—one that well knew, and himself loved, everything that would increase the happiness of earth's inhabitants. O, how faint are our conceptions of the love and power of our Heavenly Father! Still he seeks our good. Had man been placed beyond the possibility of sinning, he could never have fully known the value and strength of divine love. Nor could the created intelligences of sinless worlds have known the strength of that love, or the nature of sin, had not the scenes of this world's history been permitted as an illustration. Therefore the present working out of the mystery of godliness and the mystery of iniquity will result in abounding glory to the Creator, and complete satisfaction on the part of all his creatures.

Apart from God, nothing exists. His will determines right and wrong. Yet some sit in judgment upon the wisdom that devised a plan for man's salvation. Here vain reason asserts itself and refuses to accept anything which it cannot fully comprehend; while around us are innumerable things in the book of nature which are accepted as facts without the aid of reason. Thus a created being, warped by sin, presumes to sit in judgment upon things over which he has no control, to disbelieve and condemn the One who has freely given to him life and all other things that he enjoys. The one who sits as supreme judge is engaged in a useless task unless he possesses the power to carry into effect his decisions. Redemption is not an experiment. It is the open test of claims. The justice of God's claims was denied, and reason professed to find the way of true liberty. Now I will prove that the principles given by God, and enunciated by his Son Jesus Christ, are the only safe ones to follow.

## REDEEMING POWER.

To fear God and keep his commandments "is the whole *duty* of man." Eccl. 12:13. Jesus taught the same truth when he said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. And he said to the lawyer, who inquired of him what constituted the greatest commandment of the law, "Thou shalt *love* the Lord thy God with all thy heart, . . . and thy neighbor as thyself." "All the law and the prophets," he declares, hang upon this principle of love. We are exhorted to "owe no man anything, but to love one another." Love is a duty required of all, and natural to the regenerate heart. Paul, in Rom. 13:10, tells us that love is the "fulfilling of the law."

Again, in Gal. 6:2, he says, "Bear ye one another's burdens, and so fulfil the law of Christ." "The goodness of God leadeth thee to repentance." "For the love of Christ constraineth us."

In this world, money has a redeeming power, and it often becomes the measure of both power and influence. In the eyes of men it sometimes redeems a guilty person from reproach, and is looked upon as virtue. This is one side of its redeeming power. Not so is the price paid for man's redemption. He who so uses money in this cause must perish with it. Naught but the love of God shed abroad in the heart, and manifest in the life, can save a single soul. This is redeeming power. It is gospel power. The needed power, will, if permitted, extract from our hearts the last root of sin. Love alone can do it. Love alone can aid in doing it. Great power is not always manifested in an outward display, but may be as imperceptible as the plant life which opens the hardened soil, and claims a place in the river rock. God would have his children learn this. Like his tried servant Elijah, we must learn that there is more power in the "still, small voice" of our Creator, uttered in love, than in the many pretended displays of that power, which do, and may be expected to, appear in these last days of peril.

As his followers to the present day, Satan thought that the claims of the divine law were arbitrary. He became jealous, and decided that his ability was not appreciated. This led him to institute rebellion in heaven, and incite all whom he could to take up arms against the government of God. He succeeded in persuading some of the angels that his cause was just; but they were not permitted to carry on their rebellion in heaven. All such were cast out. In Luke 10:18 the Saviour says, "I beheld Satan as lightning fall from heaven." And Rev. 12:12, 13 tells us that being cast out, he came to this world, and found a place where he could carry out his principles, demonstrate the nature of his government, and prove the character of his claims. The history of this world has been the history of that rebellion since its leader was cast out of heaven.

But all along the way, some have been saying, "Why was all this allowed? Why was not Satan destroyed, with his host, and all this train of sorrow and distress prevented?" But would not this have increased the imagined injustice on the part of God? Had this been done, others, no doubt, would have eagerly accepted it as additional proof that God was arbitrary, and wished only to have his own way. Not only so, but the intelligencies of this and other worlds would never have known the character of love divine. Love is liberty, but not license; and he who knows the nature of love will exercise toward others true liberty—that liberty described above. The love of God will be the theme of continual study, through all eternity, for those who are saved. "Greater love hath no man than this, that a man lay down his life for his *friends*." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . When we were *enemies*." John 15:13; Rom. 5:8-10. Here divine and human love are contrasted, and that love is revealed which is the fulfilling of the law.

"For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. 52:3. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. These scriptures declare the sinner's only hope. It is all in Christ. Nothing but a living faith and an abiding trust in his atoning sacrifice can ease the guilty conscience or wash away the awful

stain which sin has made. "With him is plenteous redemption." Ps. 130:7. He redeems from "trouble," "from all iniquity," and "from the curse of the law," which is "death." Gal. 3:13; Hosea 13:14. He is the *living* Redeemer (Job 19:25); the *mighty* Redeemer (Prov. 23:11); *our* Redeemer (Isa. 47:4); *your* Redeemer (Isa. 43:14); and *my* Redeemer. Ps. 19:14.

In giving his only Son to save all who believe, God has forever cleared himself of all the satanic charges brought against him; for selfishness has never so manifested itself, and can never do so. Therefore the death of Christ as a vicarious sacrifice not only satisfies the demands of the holy law of his Father, but was unimpeachable evidence of the righteous character of God and the justice of his claims.

"Love is the golden chain that binds  
The happy souls above,  
And he's an heir of heaven who finds  
His bosom glow with love."  
(Concluded next week.)

## A SIMILE.

BY SOPHIE M. HOPKINS.  
(Lawrence, New York.)

WHEN a grain of sand falls into a pearl clam, it often lodges between the shell and its first lining. The rough points on the little grain irritate the delicate membrane, and the latter secretes a fluid which covers the sand, smoothing its surface, and making it so beautiful that men risk life to gain possession of it. When the sand has changed into a pearl, it no longer hurts the lining, but lies quietly and contentedly in its soft bed.

Have we a care or a burden to carry? Let us ask Christ to lighten it with the balm of his love. Is there a rough grain which is tearing our heart? Let Christ enter, and he will cover it with his Spirit, and beautify it to our good, until our brother will wonder whence came the costly jewel. The more sharp the points, the more need of the presence of the Master, therefore the closer will be our relationship with him; and we shall learn that life is naught without him. When the grain is covered with his blessing, it lies quietly and contentedly in its resting-place, and troubles us no more.

## SABBATH THOUGHTS.

BY S. E. HYATT.

RIVERS are darkened by the shadows of earth, but they reflect the image of heaven. It is our privilege to have peace as a river. Although living amid the turmoil of earth, where the very atmosphere is laden with the odor of unrest, we may have that peace which is a reflection of the heavenly calm.

When the water in a well is low, it has to be drawn out; but when it overflows, it requires no drawing. Jesus said to the inquirer at Sychar's well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up [an artesian well] into everlasting life." The one who has this will not have to be asked in order to ascertain whether he is a Christian; it will be seen.

If when facing the summit of a mountain, one falls, he falls up-hill; but if facing the base, he plunges down headlong. So in the Christian life; if, when facing heaven, one stumbles over some little difficulty in the path, he will fall up-hill; but if facing the world, he plunges down to perdition. Not that it is well to fall; but if one's heart is fully set to follow the divine guide, a little fall will retard his progress hardly perceptibly; for the Lord will cause it to work for good. "When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

## Special Attention.

### PASSING EVENTS AND COMMENTS.

**A Swirl of Excitement.**—Ours are peculiar times. One day the world appears to be resting quietly, and over its surface is spread a deceiving appearance of quiet repose. The next day, turbulence is spread abroad, and the earth is in a ferment of excitement that forebodes evil on all sides. A month ago the sky seemed for a short time to be comparatively clear; but in this time, clouds have arisen, and affairs bear a threatening aspect. There is not a nation of importance upon earth to-day, if we except China, that is not in the throes of intense excitement. In this country we have the great coal strike on one hand and the gold excitement on the other. England has serious trouble in India and Africa. Spain is struggling for life, with bankruptcy staring her in the face. France and Russia are embraced in an alliance that is inimical to Germany, and both sides are intensely agitated over the situation. Trouble is brewing between Italy and France. Nothing has been accomplished as yet in the settlement of the Turkish and Grecian trouble, so far as has been revealed to the world. Meantime the most active preparations for war go forward. Nations are busily engaged in improving their ironclads and rifles. We are living with but a very thin partition of peaceful talk between us and troublous times.

**Gold and Starvation.**—No excitement has struck the United States since the civil war with such force as that which attends the discovery of gold in the valley of the Yukon River in Alaska. Reports continue to reach us confirming the stories of unlimited wealth that waits for the digger. It is true that these stories received a little damper when the steamer that was expected to bring several millions came in the other day with but one or two hundred thousand. But the matter is patched up by saying that the treasure will come next trip. With all these glowing reports of shining gold, are coupled earnest warnings about the perils of cold and starvation which those who undertake the journey thither must surely meet. Into a region that is thousands of miles from any source of supply, and that is accessible but three months in the year, many thousands of people are now pouring by every possible means. Of these the great portion undertake to cross an almost inaccessible mountain range in blinding snows and terrible cold, then to make their way for a thousand miles down the river in such rude boats as they shall be able to construct in a wilderness. These hardships, the certainty of suffering, and the probability of death, do not deter men from the hazardous journey so long as there is hope of gold. Apparently, most men would be willing to die if they could lie with a bag of gold in each hand.

All this time, Jesus stands calling to the people of this generation, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." In exchange for such riches we have only to give our sinful hearts; and who shall compare those imperishable riches with the pelf of earthly gold?

**France Exultant.**—Not long since, the German emperor paid a visit to the Russian capital, and was received with cordial greeting and royal honors. On the heels of this event, President Faure, of the French Republic, paid St. Petersburg a notable visit in a style and manner that clearly showed that he was not to be outshone by his neighbor across the Rhine. He, too, was given a hearty welcome, and loaded with distinctions, every one of which

made the hearts of the Frenchmen bound with joy. But all this was outdone by the grand final act of this political drama, when the czar of all the Russias openly declared his attachment to the French president, and his alliance with the country which he represented. If the Frenchmen shouted before this, we may well ask, What are they doing now? Why, they can hardly contain themselves. They dream aloud of the restoration of Alsace and Lorraine. They are throwing off the poor disguise of their hatred of the German nation, which so thoroughly humbled them in 1870. They imagine, with rejoicing, that the day of recompense draws near. Nor is Germany insensible to all that these things mean. This episode will probably end in talk, as others have before, but there is something besides talk behind it all. There is a feeling of injured honor, a sense of humiliation with the French people toward Germany, that nothing but the restoration of the lost territory will relieve. And it is rumored that Germany is talking of the peaceful restoration of the provinces for which the French are mourning.

**Trouble in India.**—Following the plague, the famine, and the earthquake, all of which have recently overtaken India, we now have the uprising of the Mohammedan tribes on the Afghan border, which extends over a large territory, and presents just now a serious aspect. British troops are being urged to the scene, but serious trouble is apprehended, and many of the ignorant natives will have to be tamed into submission with a bullet or a bayonet thrust. Various causes appear to have conspired to bring about this rebellion. There is with those hardy hillmen a restive, independent spirit that chafes under British rule. Into this discontent, religious prejudices largely enter. England represents, in their minds, Christianity. England stands opposed to the claims of the sultan, the visible head of Mohammedanism. The sultan has lately humbled a so-called Christian nation, which, to these tribesmen, is the same as England. Why, then, may not they also triumph over Christianity? Hence the call to a holy war. Other causes undoubtedly conspire with this to produce the frequently recurring revolts in those inhospitable regions. If Christianity could be presented to those half-wild people in its own character, it would conquer them once and for all.

**The Poor Old Earth!**—The Scriptures tell us that "the earth shall reel to and fro like a drunkard;" and it does. We are sometimes almost led to wonder if that is the cause for the numerous theories respecting the shape of the earth that are being declaimed at present. We were taught, years ago, that the earth is a globe, slightly flattened at the poles, about eight thousand miles in diameter. But now one cries that the earth is flat. Then another shouts that it is convex; another vows that it is a hollow sphere, on the inside of which we live. The latest craze has it that the earth is square; and quotes the "four corners of the earth" to prove it. Several years ago, we met for the first time an advocate of the "flat-earth" theory, in a tent-meeting. While we were speaking on the observance of the Sabbath and the rotation of the day-period around the earth, an old man arose and shouted, in defiance, "The world is as flat as a pancake; and any fool knows it!" We had no occasion to dispute him or any who may think the earth to be square or wrong side out. These flat-earth, hollow-earth, wrong-side-out-earth people remind us of the man who thought the lamp-posts were all drunk. When one gets out of harmony with the word of God, everything in nature seems to be awry.

### POLITICAL MISSIONARIES.

It has been evident for a long time that Protestant missionaries in the Ottoman Empire are to some extent responsible for the feeling of unrest, and even of rebellion, which has been so generally diffused throughout the Armenians of the sultan's dominions. The *Ottoman Empire* (magazine) for July, discussing this question, affirms that this is the case, and further holds that the American missionaries and their coadjutors are hoping for a new treaty between the United States and Turkey, by which the clause in the present treaty, which forbids a subject of the Ottoman Empire to transfer his citizenship from his own to some other country, will be changed. They then hope to bring Armenians or converted Mohammedans to the United States, get them naturalized here, and then send them back to Turkey to pursue their missionary operations under theegis of the United States government.

Commenting upon this statement of the *Ottoman Empire*, the *Christian Advocate* says: "The paper is plausible, and based in some respects upon unquestionable historic facts. We suppose that the missionaries would deny the charges that connect them with a political movement, *seriatim*. Our own judgment is that all missionaries may be expected, from the very nature of the case, to aggregate all possible influences, political or otherwise, in their favor."

The *Advocate* hardly seems to realize that in the above words it is laying a very serious and damaging charge against the missionaries, but such is really the case. What do they do?—They "aggregate all possible influences, political or otherwise, in their favor"! And what is this but doing exactly contrary to the example of the apostles, and as exactly following the example of Rome? Rome has never scrupled to use "all possible influences" for the propagation of her doctrines, believed by her to be Christian, and for the enhancing of the power of her church. She has done this to such an extent that Protestants are debarred from many countries. Just now Methodists are protesting very vigorously against the political influences which Rome is exerting against them in South America. They hold, and truly too, that Rome is wrong and unchristian, even antichristian, to do so. But Rome was first in the field there, and used all influences in her favor; and now the *Advocate*, exponent of Methodism, is frank enough to confess that all missionaries do the same! Does the *Advocate* mean to condemn itself and other Protestants? or does it mean to insinuate that what is wrong in the latitude of Lima and Quito is right in Constantinople and Damascus?

We have no hesitation in saying that such a course is wrong anywhere. It practically denies the power of the gospel. It turns the missionary from an ambassador of Christ into a promoter of sedition. Under these circumstances it is no wonder that in pursuance of such a method, missionaries in Turkey are not looked upon with favor by the sultan, and have not been able to make any perceptible advancement in the conversion of the Mohammedan population. The Mohammedan Turk, having good cause to believe that the missionary is a political propagandist who is endeavoring to overthrow his government, can have but little patience to listen to the reasons for his religion. Could he believe that the missionary was concerned only for the salvation of his soul, he would be drawn to him, and surely the Spirit of God, which alone can convert the sinner, is more likely to work when it alone is depended on than when other powers are admitted as its equals. These considerations make it apparent that there is a necessity for a return to the primitive principles of Christianity,—to a recognition of God's power, and a dependence upon it alone.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### PATIENT ALL DAY.

GIVE me joy, give me joy, O my friends;  
For once in my life has a day  
Passed over my head and out of my sight,  
And my soul has naught to unsay,—  
No querulous word to the fair little child  
Who drew me from study to play;  
No fretful reply to the hundred and one  
Who question me, gravely and gay;  
No word to the beggar, I fain would take back,  
No word to the debtor at bay;  
No angry retorts to those who misjudge,  
And desire not a nay, but a yea;  
No word, though I know I remember them all,  
Which I would, if I could, e'er unsay.  
Give me joy, give me joy, O my friends,  
For the patience that lasted all day!

—Mrs. A. D. T. Whitney.

### A SWEET WORD MUCH ABUSED.

THERE are many pure and precious objects in this world that suffer undeserved shame because some one has attached a stigma to them, in a name or meaning, that is not theirs. The object in mind just now is that sweet word "homely." In the United States, where we are wont to be very careless about the precious value of words, this word has been assigned a place of dishonor, is made a term of reproach. From being used to indicate simplicity and home-likeness, it has been thrust down to the more ignoble use of designating that which is even ugly and disagreeable. To be called "homely" is, in this sense, the next thing to an insult. But this is not the real meaning of the word. It is homelike. In this country a man would feel piqued if his neighbor should call his wife a "homely woman;" but in reality it would be the highest compliment, and so it would be considered in an English community, where the good old word is always allowed to retain its rightful signification.

A homely wife is a blessing. She is a "chaste keeper at home." She values her home above any other place or interest. She is homelike, and her home is like her. Then, too, she is simple and plain in her manners, hospitable, kind, motherly, and loving. Such is a homely wife.

Here is what the wise man says of a homely wife: "Her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. . . . Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." With such a definition as that before us, who would not love a homely wife or sister? Blessed is the man who has a very homely wife.

T.

### STUDIES IN CHILD CULTURE.—NO. 14.

BY MRS. S. M. I. HENRY.  
(Sanitarium.)

By nothing is ruin wrought so speedily and surely as by uncontrolled appetite; and nowhere is ruin so loathsome. "Corruption through lust," is Paul's way of expressing it. Appetite is the call of nature for that by which life is maintained. To be without it is to be without the power to keep hold of the life principle. Desire is the first utterance of appetite,—the gentle, rhythmical invitation of nature. If there is delay for any reason, until the cry

of need and the craving of hunger add their appeals to the call of desire, the whole being is filled with clamor; and if to these is added the demand of an inflamed passion which cannot be appeased, riot ensues,—that contention between the power of God, by which all things consist, as it protests against such abasement, and that power of selfishness which will compel even God to serve, and often wearies him with its sinning. Isa. 43: 24.

God never intended that appetite should clamor,—that the voice of need, much less of passion, should be heard. These are the results of sin,—whips with which Satan would drive us on to indulgence, and thence to despair. If there had been no separation between the mutual interests of God and man, if man had continued in the world for and with God, as was intended from the first, the first utterance of appetite would have brought a quick response. Desire, always chaste and clean, would have been met with delights that would never have palled, nor made possible the ery of need or the fever of passion.

Appetite inflamed is the clutching hand of a maniac, always reaching, grasping, like a miser, and never satisfied. The life that is under the control of this terrible power is lost, until the grip of sensuality is loosed. The victim may seem to be anything but lost, only fond of "good living" and a "good time;" he may be known as a philanthropist or as a Christian; but if he has not learned that Christlike principle which Paul called keeping the body under,—if he has not submitted appetite to the training of that mind which is in Christ,—he has not yet laid the foundation of repentance from dead works, and true faith toward God is impossible. In that condition, "baptism," "laying on of hands," "the resurrection of the dead," "eternal judgment," and even "forgetting those things which are behind," will not save him. "Flesh and blood cannot inherit the kingdom of God," because they are corrupted with lust (excessive appetite); and the lusts of the flesh must die, by crucifixion, before the man can live. So, then, it is important that the young appetite should be so reared for and trained that it shall not overstep the line of natural desire.

"But," an anxious mother exclaims, "how is such a thing possible in this world of excesses? People will indulge appetite. It will always be very human to eat; and the best of men will always be liable to like 'good eating' better than is good for them."

This admission only proves the necessity of that culture which will make it as impossible for a good man to "indulge," in any sense, as it would for him to steal. This training, like all others, to obtain the best results, must begin with the parents, and continue through the formative period of the child's life with unremitting perseverance. It may begin late, even after years of abuses, and by the grace of our Lord be carried on to a good degree of success; but it will be at fearful cost in energy, time, and suffering. This present discussion, however, has to do with preservation instead of rescue,—with prevention rather than with reformation.

The child should never know what indulgence in appetite means. It should eat, at the proper time, such food as is provided for it. Those who provide should be very sure that the provision is of such a nature that nothing like irritation can ensue; for irritation leads to excess. The inflamed stomach is never satisfied with food or drink, but cries, "More! more!" although it may not be able to take care of what it already has.

Every mother should know, for herself, those principles of hygiene upon which the gospel of health is based. She should have at her "tongue's end" the simple rules of digestion, as related to the ordinary articles of diet,

so that she would understand why this or that should, or should not, be given to the child; why such and such combinations are good or bad; what should be done or avoided if there are signs of fermentation and indigestion.

"A simple case of indigestion," which seems scarcely worthy of notice, may, if neglected, be the beginning of a perverted appetite which will lead to all manner of ills, physical as well as moral. Meals should be regular and simple. Nothing whatever should be eaten between times. Candy, *never*; nothing *ever* simply because the appetite craves it. The fact that there is craving proves that something is wrong, and this condition should be relieved by simple treatment.

Do not resort to drugs or medicine for bolstering up a failing appetite. God uses means for healing, but not drugs. Sometimes he does heal in spite of them, but not often. In the majority of cases where resort is had to drugs, unless death comes soon, nature suffers long, and finally settles down into a chronic invalidism, often in gloom, despair, and unbelief. Our purpose is to prevent all this; and, beginning with the new life, fresh from the hand of God, the intelligent mother ought to be able to keep the appetite to the health level until it shall have learned how to take care of itself.

Tea and coffee, alcoholic drinks of all sorts, spices, peppers, vinegar, soda in food or drink, indigestible or irritating compounds, the poison from a tobacco-laden atmosphere,—any of these things taken into the delicate system of the child will make a reckless appetite, which will grow more and more uncontrollable until at last it breaks down, leaving a wreck behind it.

A reasonable, thinking being, who has a possibility of eternal life before him, should be able to rise above the level of sensual gratification in anything, regarding the function of appetite simply as a means to an end, never as an occasion for selfish indulgence. If we sow to the flesh, we shall, of the flesh, reap corruption. It was through appetite that all sin and woe came into the world; and its control and restoration to its legitimate purpose will do very much toward making salvation possible. A man "given to appetite" cannot have the clear brain which alone can comprehend the word that makes us clean, nor the steadfast faith with which to lay hold of God.

### BROTHER AIKENS'S LESSON.

BY MRS. L. D. AVERY-STUTTLE.  
(Battle Creek, Mich.)

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Brother Aikens whispered the words over and over to himself, as he often had done before; and judging from the goodly store of dry-goods and groceries which filled his newly painted phaeton, there was no immediate danger of his coming under the condemnation of the text which he so glibly repeated. The trouble with Brother Aikens was that this was about the only text which he ever made use of, and apparently about the only one which he made earnest efforts to live up to. It was repeated upon every occasion. When the minister talked of the duty of the church regarding foreign missions, and tried to impress upon all his hearers the fact that they owed a debt of gratitude to God, a small instalment of which might be paid by a liberal hand and a willing heart, in giving of their abundance to destitute fields, Brother Aikens looked hard at the ceiling, and quoted his favorite text. When there was any enterprise on foot, such as the building of a church, the caring for a family of



orphan children, or the relief of a widow, it was so convenient to have a text of Scripture on hand with which to quiet his conscience, and to serve as a general convincer to the public, especially to the brethren, that he was right, and entirely unselfish in withholding his means.

One day the new minister called upon Brother Aikens. Elder Blair's heart was full of anxiety; for he had thought to be able to raise enough money, by donations from his flock, to build a new meeting-house, which was indeed sadly needed. So far, he had not succeeded as well as he had hoped; for the members were not, for the most part, well-to-do. But he expected to do especially well at Brother Aikens's. He noticed that the farm was well-kept, and everything looked prosperous and thriving.

After the blessing had been asked over a most bountiful repast, the minister broached the subject which lay next his heart.

"Let's see, Brother Aikens, your tithe must amount to a good deal in the course of a year. The Lord has blessed you bountifully."

There was a certain inflection in his voice, which indicated that a question had at least been implied, and that he expected a reply. Sister Aikens blushed a little, and glanced uneasily at her husband, who cleared his throat, and replied that he had just been making payments on the north "forty," and that the girls had taken it into their heads that they must have a piano this year, and then of course that necessitated taking music lessons, and taking all together, this thing and that, he had not been able to put much into his tithe-box.

"Now, father," protested Sister Aikens, "I s'pose you might as well tell the—I mean, you'd better tell it *exactly* as it is. I don't think there's any use trying to deny that the box is as empty as it was when the church clerk gave it to us, more'n three years ago."

"Well, fact is," rejoined her husband, "I have only been living up to the scripture which says, 'If any provide not for his own,'—you know the text, Elder; I don't need to quote it all."

"O, no, Brother Aikens, I have heard you quote it so many times during our short acquaintance that I am already quite familiar with it. I had hoped to get your name for a good sum toward building the meeting-house, but I almost fear that your dread of relapsing into a condition worse than that of an infidel may be the means of disappointing me."

Brother Aikens blushed under the rebuke, but only said, while he helped himself to the cranberry preserves and the coffee-cake, that he s'posed Paul meant what he said, and he, for one, believed in a plain, direct interpretation of the Bible,—didn't believe in spiritualizing it all away.

"I agree with you there, my brother, but I've often wondered if the apostle meant what he said in some other texts, as well as the one in question; for instance, this: 'The Lord loveth a cheerful giver.' And, again, did the wise man mean what he said when he exclaimed, with divine enthusiasm: 'The liberal soul shall be made fat'?"

"Well, I declare, Elder Blair, I never noticed these texts before, but they do seem kind of familiar, after all."

"They are extremely familiar to me, Brother Aikens, and I think, really, it would be well if you familiarized yourself with them by daily study, and still better, by a conscientious practice of them."

"Well, I must confess you have put a new idea into my head; just hand me your subscription paper. I declare, wife, I do feel rather ashamed of myself."

The outcome of it was that when Elder Blair went home that day, it was with a smiling face and a happy heart.

#### SUMMER SCHOOL ITEMS.

BY M. E. OLSEN.

(Sanitarium.)

DR. LAURETTA KRESS lately gave the students a talk on "Diet for the Sick," from which we cull the following:—

The sick should be provided with such food as will best build up the system. In general the food should be easy of digestion and assimilation; for in sickness the vital forces are necessarily abnormally weak, and should be taxed as little as possible. Different diseases call for different diets; consequently those who prepare the patient's meals should understand the chemistry of food and its effect upon the human system.

But this is not the way it is usually done. When somebody is ill, in comes a good neighbor with some rich jelly, half sugar. Another makes something else equally indigestible, and a third brings in a bowl of chicken broth. If one of the members of the family prepares something, it is very likely to be a piece of hot, soft toast, soaked with butter, and served with a fried egg. How patients ever get well on such a bill of fare is a matter for wonder; and there is not the slightest doubt that in many instances the bad dietary furnished the sick is the main hindrance to recovery, and sometimes the ultimate cause of death.

I cannot go into the details of the subject here; but can only lay down some principles. Flesh foods in any form should be proscribed in the sick-room. The system has enough poisons to get rid of without adding any more. In most diseases, fresh, ripe fruit may be taken to advantage. Fever patients do best when kept entirely on a fruit diet until the fever is broken, when gruels may be added. Serve the food in small quantities, in as pretty dishes as you have, on a tray covered with a snowy napkin, and add a bunch of fragrant flowers if possible.

Barnum and Bailey's circus gave an exhibition in Battle Creek a few days ago, and a good work was done by some of the students at the summer school on that occasion, by the distribution of gospel literature. Something was also done in a more practical way. A commodious and comfortably furnished tent was pitched near the entrance to the grounds, bearing the inscription, "For Tired Mothers." Sister Luther Warren, assisted by others, had charge of the tent, which was well patronized, and a good opportunity was given for speaking words for Christ.

Professor Prescott's Bible studies closed on Thursday evening, August 19. Following that the seven-o'clock hour was for several evenings devoted to Christian Help work, Drs. Kellogg and Paulson giving instruction on this subject, which is timely and thoroughly helpful. Many good things were said. Perhaps the thoughts presented may be best summed up in Mr. Moody's motto: "Do all the good you can, to all the people you can, in all the ways you can, and as long as ever you can." In fact, this idea enters very largely into all the teaching at the summer school.

When we come to look into the matter, it is wonderful how much the Bible has to say on the subject of philanthropic work, and yet many professed followers of Christ do so little in this line that they are outdone by infidels. What a pity that people who profess to be the servants of God who is love personified, should show less love and tender regard for their fellow men than do those who make no profession of religion! This is pleasing, no doubt, to Satan; but how it must grieve our Heavenly Father to see his character thus mis-

represented in the lives of his children! It is time that God's people were awake to a sense of their duty to their fellow men.

Christian Help work is something which everybody can and should engage in; and whoever has once enjoyed the sweet experience of doing good for its own sake, hoping for no reward, will want to do much more of it. Remember, our ministrations are not to be confined to those whom we think worthy. The only things we have a right to consider are (1) whether the man needs help, and (2) whether we can do anything to help him. God will take care of the rest.

The health schools are proving to be a success. People who know nothing about the truths for this time, and have not had a tithe of the light we have had on health reform, are displaying a deep interest in this enterprise, and bid fair by their zeal, to outstrip many of our own people. One of our organizers was kept for two hours by a representative man of the city where he is at work, who said, at the close of the talk, "I am heart and soul in favor of your school of health."

At this writing, Brother W. S. Sadler, of Chicago, is occupying the evening hour. His subject is "Witnissing the evening hour." His wide experience in practical gospel work among all classes, enables him to give very helpful instruction to the students of the summer school. Brother Sadler has just returned from an extensive Western trip, in which he has organized various lines of rescue work in a number of large cities.

#### TOAST.

BEING at a hotel not long since to breakfast where there was but little to eat that commended itself to my taste or principles, dry toast was called for. After I had begun to think that I was principal *waiter* about the establishment, two thin slices of singed, soggy, smoky bread were brought in. It was charred and warm on the outside, and cold, clammy, and sticky within. That was apparently their idea of toast; but it was a detestable travesty on toast. The query at once arose, How many of our readers are deluding themselves and abusing their whole alimentary system with such a wretched idea of toast?

Good toast is not made in a minute, from fresh, moist, or soggy bread. The best of bread is needed. It may be dry, but it must not be sour or tainted. It must be twice baked, and that is what the Germans call it—*zwieback*. I observe that people generally commit two mistakes in making *zwieback*—they cut the slices too thin, and bake them too quickly. In this way the toast is hard, unpalatable, and altogether uninviting. Bread that is at least two days old should be used. The better the quality of bread, the better the results. Raised biscuit or milk buns make excellent *zwieback*. Slices should be an inch thick. They should be placed upon a grate or perforated tins in a moderate oven, not quite as hot as for the first baking. The bread should be left there an hour. If the oven bakes faster on one side than on the other, turn the slices. When done, the toast should be slightly turned brown and evenly browned through. Do not burn or scorch the toast, for that ruins it. Do not brown hard on the outside while the inside is unaffected.

Toast prepared in the way indicated will be crisp and brittle, sweet and delicious, as well as very wholesome. It may be kept in a dry place indefinitely. Should it lose its crispness, it may be restored by placing the toast in the oven two or three minutes. Next week we will notice some methods for preparing toast for the table.

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., SEPTEMBER 7, 1897.

URIAH SMITH, {  
GEO. C. TENNEY, { EDITORS.

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### THE MICHIGAN CAMP-MEETING.

It is our privilege to say of this meeting, that it was good to be there. Although unable to be present during the entire meeting, we are able to say, to the praise of God, that, like other meetings held this season, it was a profitable occasion. From all the reports we have, it appears that our camp-meetings are being unusually blessed of God; and the spirit of consecration and power is being placed upon the people. This is a very encouraging omen; for there is nothing that we need as much as to be owned and blessed of the Lord.

The first part of the meeting at Owosso was noticed last week. The first Sabbath was a day of light and blessing. During the former part of the following week there did not seem to be that life and power in the meeting that many desired. The details of business claimed a good deal of attention, and the spiritual interest slightly waned. But the enemy was not permitted to gain the advantage. The preaching was on the timely points of present truth. Righteousness, the Holy Spirit, and the last call were fundamental truths. The Spirit of God coming in, soon dispelled indifference. During the meeting a special interest was aroused in old and young relative to education and the work of the College at Battle Creek. A large number of youths who were at the meeting intend to be in our school the coming year. The project of purchasing a farm for the College was placed before the congregation and one half of the necessary shares were taken to secure this desirable addition to the educational facilities of the College.

The spiritual interest of the young people was good. While some seemed careless and unaffected, the most part were seriously seeking for a place in, and a preparation for, the work of the Lord. No feature of our work is more encouraging than this. When we can see our sons and daughters coming gladly and earnestly forward to give themselves to any work that the Master has for them to do, then surely the Spirit of God is at work. And this we now see.

The attendance at the meeting was much better than last year. The number of tents pitched was about two hundred and fifty. Quite a good many lodged in adjacent houses, so that during the last part of the meeting, there was probably a regular congregation of from twelve to fifteen hundred, which was considerably increased by transient comers, especially in the evenings. The weather is a very prominent consideration in the success of such a meeting, especially on an open ground. In this case there was but little to be desired that we did not enjoy.

The meetings were under the charge of Elder J. H. Durland, assisted by the conference laborers. The visiting ministers were continually changing. Among those who were present at least a part of the time were J. H.

Morrison, W. W. Prescott, E. A. Sutherland, A. F. Ballenger, Dr. Paulson, Luther Warren, Mrs. S. M. I. Henry, and A. T. Jones. The power and spiritual interest deepened to the close. On several occasions extensive movements were made for seeking a special blessing from God. On the last Sunday of the meeting, Brother W. S. Sadler and Mrs. Macky, laborers from the Chicago mission, were present. Brother Sadler's addresses were in the demonstration of the Spirit.

There were two baptismal occasions, when about eighty were buried in the likeness of Christ's death. The various business meetings were full of interest, and harmony prevailed throughout. Elder Durland was chosen president of the conference and tract society. The details of the business will probably be given by the various secretaries in their published reports. It was decided to hold the meeting again in August, the place to be determined.

G. C. T.

### THE 144,000 AGAIN.

We like to see any position which is taken upon any important Bible subject, examined with the greatest earnestness and care, and tested by the most rigid criticism. For none of us care to commit ourselves to any position which is not made invulnerable by a breastwork of impenetrable steel. With pleasure, therefore, we welcome from a correspondent some criticisms touching the article on the one hundred and forty-four thousand, which appeared in the REVIEW of August 10.

The views set forth in the article referred to, do not seem clear to the mind of our correspondent, and therefore we will let him state his difficulties (which may be difficulties in other minds as well), and then try to compare them candidly with the evidence in the case. The reader will remember the positions taken, the principal of which were, that those who die in the third angel's message will all be included among the 144,000; that these are those who "die in the Lord" from the time the message commences (Rev. 14:13), upon whom a *special blessing* is pronounced; that they are raised in a special resurrection at the voice of God, at the beginning of the seventh plague (Rev. 16:17; 1:7; Dan. 12:1, 2); that they are raised to the plane of mortality, the same condition of the living righteous, pass with them through the period of the seventh plague, and so, with them, come out of great tribulation (Rev. 7:14), are with them made immortal at the appearing of Christ, and so are "redeemed from the earth," and "redeemed from among men" (Rev. 14:3, 4), and become the constant associates of Christ in the heavenly kingdom (Rev. 7:14); and that these blessed experiences will be participated in by such pioneers in this work as Elders White, Andrews, Bates, etc.

The trouble of our correspondent seems to be to harmonize these views with statements found in "Great Controversy," to which we now call attention. He says:—

At the bottom of page 648 ("Great Controversy") we have a description of the 144,000. This company have gotten the victory over the beast, over his image, and over his mark. This company, then, will live to see the image to the beast made, in all its power, as brought to view in Revelation 13. This cannot include such persons as Elders White, Andrews, Bates, etc., unless it is maintained that they

gain this victory *after* they come up in the special resurrection; but probation is then closed, and such victories are not then to be won or lost.

In considering this, let us bear in mind, and endeavor to comprehend the force of, the words spoken in reference to those who die in the message, in Rev. 14:13: "*Blessed* are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may *rest* from their labors; and their *works do follow* them." Do not these words mean simply this: that these persons are permitted, by a calm repose in the grave, to escape the toils, struggles, pains, and sacrifices involved in the last conflict of the church on earth, and yet their *works do follow* them; that is, they are accounted, when they are raised from the dead, as having accomplished all the works they would have done, had they lived till that time, and had they never died? All that they would have done, had they lived, is placed to their account.

If this principle is correct (and what else can the words quoted mean?), we see how those who die before the image is formed, can be said, in the end, to have gained the victory over it: it is because they *would* have gained that victory had they *lived*, and so are accounted to have gained it. Thus "their works do follow them," while they are "blessed" in escaping the perils of the conflict. On this ground the pioneers of this message are not shut out.

Again we quote: "This company [the 144,000] 'sing a new song,' the song of their experience; and because those who die before the message closes do not have that experience, it follows that they cannot join in that song. 'Great Controversy,' page 649, says: 'None but the 144,000 can learn that song, for it is the song of their experience,—an experience such as no other company have ever had.'"

Let us apply the same principle here that is stated above. If the words, "Their works do follow them," mean, as we suppose, that these raised ones are regarded and treated in all respects *as if* they had lived and been faithful through the entire message, does it not follow that all the reward the others reap, and all the emotions they feel, are equally shared in by these also? They hear the "covenant of peace" (page 637); they have been excused from much of the toil and tribulation of the way, but have the *same reward*; they escape the final conflict with the beast and his image, and yet are counted as victors over them; in some particulars of the experience of the remnant they do not share, yet they had embraced the message, had passed through some of its experiences, especially that important part of receiving into their hearts its spirit, and they had, *in anticipation*, looked through its future conflicts even to the end; and so, when they are raised, may they not enter at once into full sympathy with their brethren, understand their position as no others can, and when the last scenes are passed through, and immortality is given, be able to join with them in the same song of experience and triumph?—So it seems to us.

But our correspondent refers to still another point, which seems, perhaps, to involve a greater difficulty than the others. He says:—

Again, on page 649, speaking of this company [the 144,000] we read: "They have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time



of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst." It seems evident to my mind that this company gain their experience, not by passing through the last plague only, but by passing through the entire seven. They see the sun scorch men with great heat and suffer under the time of the plague with heat and thirst. This is in the fourth plague, and the partial resurrection does not take place until the beginning of the seventh.

The principle stated above, in reply to previous queries, will apply largely here also; but there are other considerations which have a place here. Deceased believers in the message come up at the beginning of the seventh plague. Let us see, then, how much comes within the range of their observation and experience. The seventh plague, as noticed in the article of August 10, is the climax and aggregate of all the plagues together. In this plague the time of trouble reaches its greatest intensity, and they behold it; the desolation of the earth is most appalling, and this they also see; famine, pestilence, and sunstroke are still at work, with all their virulence; and all this they witness; and the final all-devastating plague of the great hail, peculiar to this plague, with the accompanying thunders, lightnings, and great earthquake, they pass through. Out of this scene, John beholds the whole company emerging; and may it not properly be said of them that they come together "out of great tribulation," and are "redeemed from among men?"

But how is it that they themselves suffer under these things? On this point bear in mind that they are not yet made immortal. That crowning blessing does not come till Christ appears. Page 645. Being, then, in their mortal state, their physical systems, though they are clothed with the glory and power of God (pages 637, 645), are still subject to the impressions of evil conditions around them, and so they feel the effects of the scorching heat, hunger, and thirst. But they are soon made immortal, triumphantly enter the kingdom of God, and suffer no more. Rev. 7:16.

In the light of these facts, from this point of view, it does not appear to us that there is any insuperable objection to the hypothesis set forth in this and the previous article.

U. S.

#### SWISS CONFERENCE AND CAMP-MEETING.

As the masses of Switzerland are closely confined in small workshops and factories, it is the general custom to have an annual outing in the mountains for an "air cure," or in the vineyards for a "grape cure." Our people, the majority of whom are watchmakers, have connected this vacation with the camp-meeting, and hence all look forward to this season with double pleasure; it is a real feast of tabernacles, whose annual return is awaited with joyful anticipation by old and young. At first the majority were shy of the tents, and lodged in rented rooms; but year by year the tents have grown in popularity till this year nearly all in attendance lodged in the camp.

The camp was this year located at Berne, the capital, in the edge of a beautiful and extensive forest of national fame. The tents were so pitched as to combine the advantages of sunshine and shade, on the high, steep banks

of the Aar, at a point called *Schoene Aussicht* (beautiful view); to the north and west was a charming stretch of variegated landscape, with the Juras in the background; while to the south and east circled a magnificent panorama of the snow-clad Alps, their fleecy white cones piercing high into the heavens. The Jungfrau, so noted for its avalanches, the Monk, the Eiger, etc., were about forty miles distant; and the crisp air often reminded us of the nearness of the vast snow-fields and great glaciers or "seas of ice," as they are called in the French.

The fifty-eight family tents and two pavilions were arranged along the edge of the forest, by the side of a shady drive, so that visitors in carriages could view the whole camp and listen to the sermons without leaving their carriage. Many thus visited the camp who would not otherwise have done so. The meeting had been well advertised in Berne and surrounding villages by eight thousand copies of an illustrated extra of the *Herald*, giving a sketch of our views, institutions, and work, besides particulars about the meetings and pictures of the camp. During the three Sabbaths and Sundays of the meeting, the weather was fine; on Sundays the attendance from the outside was fair, and far more representative than in the past. More notices than usual appeared in the various French and German journals; they were quite lengthy and exceptionally favorable.

The attendance of our own people was about half of our membership in Switzerland, with a few from France and Italy. Germany was also represented. The chief feature of the meeting was the Bible study conducted by Professor Prescott; the central thought was the message and work of God for this time. Our people were led to see more than ever in the message; and we were all glad to see anew that the light increases from year to year.

The second Sabbath of the meeting was the best day we have experienced in Switzerland. Quite a number were converted, and many took decided advance steps in consecration. Three times we assembled at the waters of the Aar for baptism; twenty-eight were immersed, this being the largest number baptized at any camp in Switzerland. Parents wept for joy to see their children go forward.

The conference business passed off about as usual; with slight exceptions, the officers of last year were re-elected. One of the principal questions considered was the school question. The children's school at Pieterlen will be continued, as last year. Plans were laid to hold a short canvassers' school, to organize a new class for nurses at the Basel Sanitarium, and to open a special course of three months for new workers as soon as sufficient applications for such a course are received.

The number of workers sent out by the conference was increased to fifteen. Two of these will labor among the Italians, five in France, two in Belgium, and the remainder in Switzerland. This will be our first attempt in Belgium. The reports of last year's work showed that the success was greater and more general than in previous years; still there is room for much improvement. During the coming year, special attention will be given to the Christian Help work, as indicated in the "Testimonies." It is planned to enter upon this line of work in all our missionary societies. Some

had already begun in this direction, with encouraging results. Five meetings were devoted to health topics, the instruction being given by Drs. De Forest and A. B. Olsen. The latter spent Sabbath with us while on his way to Vienna.

The meeting continued from July 15 to August 1, or over three Sabbaths and Sundays. This was rather long for the majority, and the old plan of continuing over two Sabbaths will doubtless be followed in the future. Besides maintaining the camp-meeting and educational funds, a sick-poor fund was established, to aid the needy in visiting our Basel Sanitarium, and over two hundred francs was collected in the Sabbath-school for foreign missions. The tithe of last year was Frs. 22,014.82, a little more than enough to meet running expenses. In proportion to the territory and population, our working force and resources are very limited; and under the circumstances, it is a source of special joy to this conference that the Sabbath-school donations for six months go to this field. It is believed that this decided lift will give the work a strong onward impulse in this part of the great vineyard.

H. P. H.

#### THE HOUR OF HIS JUDGMENT.

(Concluded.)

THE Lord ordained a government, upon righteous principles, on the earth. The foundation of it was in that statement which covers the whole gospel, "God is love." But Satan said: He is not love. He knows that in the day you eat of this tree, you will be as gods, knowing good and evil. That is why he does not allow you to eat of it. God is not love. But God has gone right straight forward, making such a display of his love as would give the universe the fullest opportunity to decide whether he is love, and then he calls them to witness. The devil has gone right straight forward in the work of claiming that God is not love, but rather, that he is an arbitrary ruler. He said he would show man what a righteous government is, and so he started in, and set up his government in the earth. God might have blotted out, with the breath of his mouth, Satan and every sympathizer with him throughout all the universe; but in that case God would have been deciding whether he was just or not. But God is so gracious that he leaves it to those who rebelled against him to say whether he is love or not, and he says, "Ye are my witnesses." Isa. 43:8-12.

Satan said: "I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High." Very good. God says: Now bring out your witnesses. We will have it decided. Bring out your witnesses, that I may be justified in this statement; let them hear what I have to say, and declare it is true. I will leave it to the witnesses to decide who is right. Let them bring forth their testimony, that you may be justified, or let them say that I am God, and beside me there is none else. I will leave it to the universe to decide.

Now the question is, Is he right? — "Yea, let God be true, and every man a liar; as it is written, That thou mayest be justified in thy sayings [words] and mightest overcome when thou art judged." In order that God might judge the world in that Man whom he had or-

dained, he sent that Man here; and he came, and put himself exactly under our conditions, and took our weaknesses, and bore our flesh, and put himself under the same condition of temptation that man was in,—not in the same condition that man was in before he fell, when God gave his just and righteous law, but in the condition in which man was after he had fallen. Christ took on him sinful flesh, and was “in all points tempted like as we are.” He was tempted of the devil in a special way, and demonstrated, before the whole universe, that it is possible, as God has said, for every human creature to be perfect; it is possible for him, by the grace that God will furnish, to live in harmony with his righteous government and his law of love. But the devil said: It cannot be done. Look at it—it cannot be done. And Christ came here as a man, and did it; and all the universe looked on, and it was done.

That day on which the world was judged, and Christ was condemned to be guilty of death, was the day when he triumphed. It was the crowning day of that demonstration that God is right. When he gave man his just and righteous law, the first Adam failed to obey it; he believed what the devil said,—believed that the devil was right rather than the Lord,—and thus brought sin into the world. But the second Adam came in, and took his place, and kept the law, thus demonstrating before the universe that God is right, that he is not arbitrary, that when he says, “God is love,” that is true, and that all he does and says is for the blessing of mankind.

But he did not keep the law simply as an illustration, simply as a grand object-lesson before all the universe; he did it *for us*, and we, in him, did it. Now, do *you* really believe it? Are you ready to acknowledge that Christ did this for you?—to say that the first Adam failed, all you have from the first Adam is a failure, and God is right, and the devil wrong? Will you say, I will give up, I will separate myself from the first Adam, I will go to the second; I will take him; he did it?

When the hour of his judgment is come, (and it is come), the question is, Is Christ right? Was he obedient? Did he meet fully God's mind in regard to obedience to his rule of government in the earth? Do you think he did? Did he do it for you? Are you willing to accept it that God is right? Will any one stand longer, and witness that the devil is right, and God wrong? “The hour of his judgment is come.” What do you say? Is God right? He says he is. He says he is righteous, and he says, “There is none righteous, no, not one.” He is God alone. When the young man came to Christ, and said, “Master, what good thing shall I do, that I may have eternal life?” Christ said, “Why callest thou me good? There is none good but one, that is, God.” And so Paul says, There is no good in me.

What is the standard of the judgment? “So speak ye and so do, as they that shall be judged by the law of liberty.” The standard of judgment is the law of liberty in Jesus Christ; and he puts himself forth, and is willing to be judged by the world, and take their evidence. We read, in Deut. 32:29-31: “O that they were wise, that they understood this, that they would consider their latter end!

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges.” That is just where God leaves his case. When we were enemies, Christ died for us; and he called us as witnesses when we were enemies. Before man repented, when the world was involved in guilt, he said: I will put my case out to my enemies, they shall be the judges. But before that time, I will give them a fair opportunity to see the truth.

So we have the judgment. God does not set up Jesus Christ, the Son of God, merely as a heavenly being, but he takes him as a man, and he says that all shall stand or fall together with him. He says: My government shall hang upon him, for he comes from the world that sinned, and is declared by the whole universe to be righteous; we will stand together. That was for us.

What is it to be righteous by faith (because this is the message of righteousness by faith)?—It is to say: God is true. I accept his statement of things. I will go from the very first verse of his book to the very last verse of his book, and I will say, It is true, every word of it. I will stand where it puts me. If it says, You are a sinner, I will say, I am. If it says, You are righteous, I will say, I am.

Now see what the work of the Holy Ghost is: “And when he is come, he will reprove [rebuke, or convict] the world.” He will convict the world. He is the representative of Jesus Christ in the world. Christ says: I will send him *to you*. And when he is come, he will convict *the world*; he will secure a conviction against the world, through you. You are my witnesses. You stand for me. My Spirit shall be my representative in you, and your life shall be my life by the power of the Spirit; and through you, by the Spirit, I will convict the world. I will convict the world of sin, then I will convict them of righteousness, then I will convict them of judgment; “of sin, because they believe not on me.” Every one out of me sinned. I will convict them of sin, so that they themselves will admit it, and all the world, including the devil, will admit it. “Of righteousness, because I go to my Father. . . . Of judgment, because the prince of this world is judged.”

There are only two that are judged,—Christ and the prince of this world; it all hangs on that. We stand or fall with the one that we choose and the side that we take. If the devil is right, all the children of the devil are right. If God in Christ is right, all the children of God are right. Now when we believe that God is right, that makes us right. Then when he is declared right, we are, because we are in him. It will be decided, his enemies themselves being the judges, that he is right; but we must make our decision before the end. That is, we must, through faith in his word, acknowledge that he is right, before his enemies do. In the day of probation (“To-day if ye will hear his voice, harden not your heart”), to-day, is the time to declare to all the world that he is right, and to stand by him, no matter what happens to us. But when he is right, I am right; when, by faith in him, I acknowledge that he is right when he says that I am a sinner, I say that he is right. When

he says that all the world is guilty before God, I say that he is right. When he says that he is the only true God, I say that he is right. When he says that there is none righteous, no, not one, I say, It is so. When he says that God is good, I say, That is right. When he says all that he does is good, I say that he is right, and I will not wait to see whether it works out good, but I will say it before the end; I will say it in my experience, and at the end. That is righteousness by faith.

“Fear God, and give glory to him; for the hour of his judgment is come.” The time is here, and the trial is on, and the witnesses are being called, and it may be our turn next. Now what is our witness? What do we say to-day before all the world, before all the universe? Shall we take his word, his statement of things, without twist or turn, and say: Lord, I do not know all you say, I do not know very much of what you mean; but you are right, and just as fast as I find it out, I shall know more of your righteousness, which will be my righteousness? That is righteousness by faith; that is preparing for the judgment. “The hour of his judgment is come.”

If this view of God's work and God's love in Jesus Christ will not move the heart to faithfulness and praise, I do not know what will. He has hung everything on it, himself with us, and we stand or fall with him. But let us remember that we do not go down unless he goes down. If we are in him, then when he is judged, we are judged. Those who believe in him do not come into judgment, but have passed out of death, into life, in him. “Fear God, and give glory to him; for the hour of his judgment is come.”

W. W. P.

### In the Question Chair.

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

#### 791. — BURNED UP.

Will you please explain 2 Peter 3:10? “The earth also and the works that are therein shall be burned up.” Is the earth itself burned, or only the works that are in it? M. W.

Ans.—It will be noticed that the statements of 2 Peter 3:10, 11 are very strong and comprehensive: “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?” etc. The heavens,—that is, the atmosphere surrounding the earth,—the elements, the earth, and the works therein, all that man has constructed, are all to be subject to the fires of the day of judgment, and perdition of ungodly men. Verse 7. This is at the end of the thousand years, and connects this scene with the lake of fire of Rev. 20:10, 11. The heat of this fire is so intense that the elements are said to melt with fervent heat. The word “melt” is from a word which means “to loose, untie, set free.” It is the same word which, in verse 11, is rendered “dissolved.” The elements, the original molecules of matter, are not annihilated, but by the intense heat are loosed and separated from one another. But the elements, when reduced to this condition, are utterly invisible. This is why the heavens and the earth are said,

in Rev. 20:11, to *flee away*, so that *no place* is found for them. They are reduced to a gaseous condition, and thus disappear from view. Thus all these things are "dissolved." The works of man, even the pyramids themselves, cannot long endure the furnace heat. The earth then becomes a molten mass, a literal lake, or sea, or ocean, of fire, in which sinners and even the author of sin himself perishes. Mal. 4:1. But the purifying fires becoming more intense still, the very elements dissolve, and the heavens and the earth, reduced to a gaseous condition, become invisible, and seem to vanish away. It is a thorough job which the Lord does with sin at last. Every vestige and taint of the evil thing is wiped out of the universe; and then God brings together again the purified elements, in the form of a new heaven and new earth, to be the everlasting abode of his people. 2 Peter 3:13.

U. S.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

### IN HIS STEPS.

BY ELIZABETH ROSSER.  
(Chandler, Ore.)

When trials thicken round my way,  
And useless seems the weary race,  
I look to see the light of day  
Outshining from my Saviour's face.

He trod a far more thorny path  
Than ever I'll be called to tread;  
Alone, he bore the Father's wrath  
Upon his unprotected head.

Alone in sad Gethsemane  
Upon his knees behold him sink;  
"If 'tis thy will concerning me,  
The cup thou givest, I will drink."

And when on Calvary he hung,—  
The sinless One for me to die,—  
From out that heart in anguish wrung,  
"Father, forgive," was his last cry.

Why should I murmur or complain?  
O'er my worst lot why should I mourn?  
What do I know of grief or pain  
Like that which my dear Lord has borne?

### AUSTRALIA.

QUEENSLAND.—Since my last report, encouraging word has been received from Brother Whittle, at Charters Towers, in the far north. During the first three months of his work, about a dozen persons embraced the truth, most of whom have remained firm; and regular Sabbath services were established. Charters Towers is a mining city, and its inhabitants are miners, so it may prove difficult to hold a company of believers together. Brother Whittle was urged to open a Sunday-school about five miles from Charters Towers, and after consultation, he did so. Of this experience, he writes, under date of July 18:—

"With reference to my work among the outside people, I am much encouraged. The people in whose house I started the Sunday-school have both embraced the Sabbath, and are the right sort, intelligent and earnest. They seem to have grasped the position fully. A neighbor has also accepted the truth, and her aged father and mother are both convinced on all points, and will, I believe, decide to do right. They are good Scotch folks, and would be a great help to us. Besides these, three other neighbors are favorably interested, and I hope they will accept. These would form a good company, whose members would all live within

a few miles of one another. They are also within three miles of Brother Uleric (a German farmer). One other family, composed of an aged mother and two married daughters, should be mentioned. One daughter has begun to observe the Sabbath. They keep a store, and live farther from the meetings. The Sunday-school is still prospering. The attendance keeps up, and the children are very much interested. I have other readings, and my time is so occupied that it seems difficult to find time to visit Townsville."

The Sabbath-keepers at Townsville are crying loudly for a Bible worker, but we have no one to send. The harvest is great and white, but the laborers are indeed few. Brother Palment and Sister Gertrude Walker are engaged in Bible work in Brisbane, and report a good interest, and their hands full of work. Sabbath meetings are held in two suburbs. The three workers mentioned above are at present all the conference workers in Queensland.

ADELAIDE, SOUTH AUSTRALIA.—The sudden perplexity into which the cause in this colony was thrown four months ago by the apostasy of the two ministers laboring in this field, and the scarcity of laborers, led to the transfer of my wife and myself from Queensland to Adelaide, early in April. Satan had laid his plans deep to lead away the entire church. A separate conference was to be organized, a paper started, a school opened, and a Sabbath cause maintained, without the third angel's message, without the sanctuary doctrine, and especially without the health reform and spiritual gifts.

Testimonies from the Spirit of God, written in the small hours of the morning, pointed out clearly the ground over which these brethren had started, and would certainly travel, if they did not repent and turn about. Those who had had many years' experience in the work, and had seen the outcome of such movements, faithfully added their testimony. The scriptures bearing upon the points attacked were presented, and God's good Spirit, in response to the prayers of our people, made these points especially plain. We are happy to report that the majority of the church wheeled right into line, and have been growing in grace. Nine new members have been baptized, and twelve added to the church. Two good families have just embraced the truth in the country near by, the heads of which are leading men in their community. Those who embrace the truth at such times, with a full knowledge of others' leaving it, know what they are doing, and will, we believe, make staunch additions. The tithe of this church for the quarter ending June 30, was the largest ever paid by them, being over seventy pounds (about \$350).

We know that the prayers of God's people from all parts of the world ascended to him in behalf of this field and church, and we believe it was due to them that the plans of the apostasy came to such a sudden end. Within two months, public meetings in the hall were discontinued, and in another month, the Sabbath meetings held in a private house were discontinued, and the people scattered, mostly to their old churches. These were people who had known little of our work. Both ministers finally took the position that the law was not binding at present, and so gave up the Sabbath, as they were warned they would do, and as they confidently affirmed they never would. Both men have joined the Baptist association, and are now acting as pastors of village churches, one about one hundred miles from Adelaide, the other about fifty miles. They were labored with privately by several of their brethren, including Brother Haskell, who called upon them a number of times, and had long, earnest talks with them. Everything was done that could be thought of to help them. When their decisions were finally made, we

gave our attention to the church and aggressive work, and all have refrained from personal denunciations or comments. We hear very little from the other side also, practically nothing at present. They informed us that they had refused invitations to speak publicly against Seventh-day Adventism. For all this we feel grateful to God, not that we fear comment, but because we do not love strife.

We were more pleased to engage in Christian Help work, and were occupied in family visits and meetings of the Christian Help band. These meetings were occupied with sewing, planning for the work, and giving instruction about helping the poor to help themselves. The meeting of the Parliament and the petitions of the Council of Churches and the Presbyterians to that body, praying for the "recognition of God in the preamble of the new commonwealth bill" opened the way for active counter-petition work, upon which the church entered with real zeal. Two thousand five hundred names have been secured, and interviews have been held with the premier and other statesmen and leading citizens. An image to the papacy is as real and live a question in these colonies as in the States, and the prediction in "Great Controversy," that other nations would follow the example of the United States, is on the point of realization throughout all Australia.

We are well, and enjoying the semitropical midwinter climate. The almond-trees are white with blossoms, and give the orchards more nearly the appearance of trees covered with snow, than any sight we have seen since leaving the States six years ago.

With love to all our people everywhere,

G. B. STARR.

### THE COLORADO SANITARIUM.

We need make no apology for again presenting this institution before the readers of the REVIEW; for we know that our people are interested in all lines of our denominational work. Many accounts of the inauguration of the work and the construction of the building have been printed in the past; hence we need not enter into detail regarding these matters at this time. Suffice it to say that the sanitarium has been in operation a little over a year. It will furnish comfortable accommodations for seventy-five patients. Fully that number are now guests of the institution, and every day brings new arrivals; so that the great question with the management is where to provide room for the demands made upon them. We are sure it would be an encouraging sight to our readers if they could look into our cheery dining-room situated on the fourth floor, commanding from its windows a view of the rugged, rocky peaks in the background, and the rolling plateau in front, and filled with at least seventy-five patients, all partaking with hearty zest of the hygienic dishes placed before them.

All classes are represented among these patients; and as all conditions are found, so also there are seen all kinds of dispositions, moods, and temperaments. Thus far we can truly say that the Lord has blessed in the attempt to adapt our methods to all, and our patients to-day have a spirit of contentment and appreciation of the efforts made in their behalf. Dr. Riley's plan of conducting the medical work, as well as his general management of the institution, has won the respect and confidence of all connected with the same, and many expressions of appreciation are witnessed on every side. An effort has been made to place before the patients the true principles of healthful living, both as regards the instruction that has been imparted to them and the practical exemplification of the principles in the food served. A number of patients have voluntarily



left off the use of flesh foods as a result of listening to the lectures which have been given; and now, as never before, there is a real spirit of inquiry on the part of a goodly number regarding the health principles for which the institution stands.

At the present time the light given through the Testimonies of God's Spirit is being studied by the sanitarium family, and many changes in the individual practise of some of the workers are being noted.

The spiritual interests of the institution are in a more prosperous condition than ever before in its history. There is more or less of a spirit of inquiry and investigation on the part of the patients; and in the religious exercises which are held during the week, a spirit of earnestness is manifested by the helpers and by a number of the patients who regularly attend. These services consist of the following exercises: Preaching on Sunday evening to patients and helpers; prayer-meeting on Friday evening for all who may desire to attend; Sabbath-school at 12:30. In addition to these, daily worship for the sanitarium family and for the patients is held.

The first year for the pioneer class for nurses is now nearly completed. The class started with twenty members, but has been reduced so that at the present time there are only thirteen. Some have fallen out through sickness and other causes. The present number are doing efficient work, and are more than ever convinced that the Lord has a field of usefulness for them in this work to which they have been called. It is now proposed to begin a second year's class, October 1. This new class will be limited to fifteen members. There will be required of them sixty-five hours of labor a week the first year, in return for which they will receive their board, room, books, uniforms, and theoretical instruction, together with such practical experience as may be afforded.

We greatly appreciate the efforts of our people in different sections of the country in working for the interests of the sanitarium, and we trust they will by no means slacken their efforts. Now that the work is moving on so successfully, it is a time for us to put forth still greater efforts to increase its power and efficiency. Patients can much more readily be induced to come to an institution that is flourishing and filled to overflowing than to one that is running down, and about ready to collapse. The present number of patients at the sanitarium makes it necessary for all who expect to come here in that capacity at present, to make arrangements before leaving home, in order that they may not be disappointed. All correspondence with reference to the institution in any way should be addressed to the superintendent, W. H. Riley, M. D., Colorado Sanitarium, Boulder, Colo.

A word might be added in this connection relative to the advantages and opportunities presented here for our own people to obtain a livelihood in connection with the institution. Some have come from distant States expecting that they would find ready employment in the sanitarium, or in connection with some of the Sabbath-keepers in Boulder. In many cases sore disappointment has followed. The institution already has a full quota of help. None should come to Boulder with the intention of obtaining employment unless they have first made settled arrangements along this line.

We have in Boulder a church of one hundred and fifty members. These are nearly all poor people, and dependent upon daily labor for their support. Hence there is very little opportunity for one to find employment among our own people; and as Boulder itself is not a manufacturing town, it is fully as difficult to find employment among those outside of our people. Hence once more we would caution any against coming to Boulder hoping to re-

ceive employment; for in the great majority of cases they must be doomed to disappointment.

The same is also true of those who may desire to come as patients, but have not money to defray their expenses. The sanitarium is already carrying a number of charity patients, more than it is really able to do, and it would be an utter impossibility to add any to this list. Hence any of our people who may be in need of treatment, but who are unable to defray their necessary expenses, should apply to their own church or conference for help.

Those connected with the management of the work here are more than ever convinced that God had a hand in establishing the sanitarium in this place, and that he will lead the work on, and by it accomplish great results in the purpose for which it was established. The prayers and interest of our people everywhere are asked, that God may bless the health work, and make it a power in this place, and in the world generally, to bring men to see and revere the Creator of their being and the Saviour of their souls.

The writer is glad to add, in a personal way, that he finds himself much improved by his short sojourn at the sanitarium since his return from the East, and he hopes, with continued rest and treatment and the blessing of the Lord, to be restored to health once more.

F. M. WILCOX,  
*Chaplain Colorado Sanitarium.*

#### MANITOBA.

PORTAGE LA PRAIRIE.—A week ago I wrote stating some things with regard to the trial of Brother John McKelvy for working on Sunday, July 11. Brother McKelvy was taken to jail, August 18, and was released the 23d. This matter has caused much comment, and as far as I have heard them express themselves, most of the people are in favor of religious liberty. Some, however, are for persecution; and others of our brethren have been threatened since this case came up. We are seeking God for wisdom and grace to do his will, and expect much of his Spirit. This imprisonment has strengthened Brother McKelvy and his family, and has opened the way for the truth to go to all his neighbors. Surely now is the time to present the truth in Manitoba. We expect to see the work go forward as never before during the next few months.

J. C. FOSTER.

#### NEW BRUNSWICK.

ST. MARTINS.—Elder R. S. Webber and myself began tent-meetings in this place, June 29. I rented a house and moved in with my family, and we pitched the tent in the same yard. We have presented the main features of the message. A few have decided to obey. The people are slow in deciding, but God is working on their hearts. They still attend well, and continue to purchase literature. At the close of each sermon, we have mentioned a tract treating on that special subject, and in this way have sold \$26.60 worth. Besides this, Brother Abel Livingston, our tent-master, has gone out into the country around and sold \$8.35 worth, making a total of \$35 worth sold. Our donations have been \$23.68.

Brother Livingston will now canvass the village and country for "Bible Readings." We are glad to see the printed truth being circulated; for that will speak when other means are silent.

G. E. LANGDON.

#### MASSACHUSETTS.

WORCESTER, Aug. 25, 1897.

DEAR BRETHREN AND SISTERS IN THE TRUTH—GREETING: After our camp-meeting here in Worcester, it was decided that I, in company

with Elder C. H. Edwards, should remain here, and hold a series of tent-meetings. A fine lot was secured near the center of the city, and about two miles from the camp-ground; and there our tent was pitched, and there, since that time, we have been preaching the word. We have had many disadvantages. For nearly four weeks the weather has been either constantly rainy or the nights uncomfortably cold, or both. Then it is old territory here. There has been much preaching here before, and for many reasons, the impressions that people hold of the truth are not always favorable; still, they think they know all about it, and many refuse to come and listen. Notwithstanding all this, the Lord has been with us, and the truth never looked more glorious or more precious. When the weather permits, our meetings are well attended, and the tender Spirit of the Lord is present. Quite a number are becoming deeply interested, and we believe there will be those who will take their stand for the truth.

On Monday evenings, we hold a prayer and social meeting, and these are truly precious seasons. The Lord comes very near, and there is much freedom in speaking and praying, even among those who are not yet fully with us.

Personally, I can say that the truths of the message, and especially that of the Lord's soon coming, never looked so precious to me as now. With a longing which I cannot put into words, I look forward to the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy." The world, with its falsehood, and its selfish struggle for wealth, precedence and power, has no charms for me. Saddest of all, those principles of the world too often enter the church, and there cloak themselves with zeal, and disguise themselves with the forms of piety; and by their presence there, Christ, in the person of his followers, is, as of old, betrayed with the Judas kiss, and crucified afresh. But thank the dear Lord, this will not always be. My constant prayer is that God will ever keep me free from the politic spirit, and use me to speak of his unchanging love for sinners, in some humble place, where the breath of ambition will pass me by.

With Christian love to all,  
G. E. FIFIELD.

#### IOWA.

WAYLAND.—This is a village of about four or five hundred inhabitants, in the northern part of Henry county. We came here July 6, and have had a fair attendance till the present time. Some have acknowledged that these things are so, but the people seem rather slow to move. Our tents are pitched in the school yard, under the trees, which have given shade during the very warm weather, and also some protection from the wind. We are pleased to acknowledge the receipt of two copies of the REVIEW AND HERALD, which have visited our tent company weekly since we came to Wayland.

J. W. DAMON, C. A. WASHBURN.

#### NORTH CAROLINA.

REIDSVILLE.—We came to this place last fall. After closing our tent-meetings, we held a course of lectures, and one man took hold of the truth, and now it has taken hold of him. It found him drinking a pint of liquor every day, but a great change has taken place in him. He is now rejoicing in a Saviour's love, and his wife is studying her Bible. We found very bitter prejudice when we came, but it has nearly all gone now. As we have practised healthful living and simple remedies in sickness, the Lord has blessed the work here. Mrs. Sanford boarded and treated a young lady nearly all winter, and the results gave such

satisfaction that her mother has taken her to the Sanitarium, where of course she will be helped, and we hope cured.

Another brother has lately taken his stand with us, for which we praise the Lord. We expect soon to go into the eastern part of the State to labor. We are of good courage in the Lord. We find the people very friendly as neighbors, though they do not believe our doctrine. We have just learned that the blessed Lord has been working here more than we were aware of, for which we thank and praise him.

E. L. SANFORD.

#### WYOMING.

HYATTVILLE.—At the time of my last report, Brother C. H. Abbott and I had just started the work at Hyattville. This little town is in the Point Rock Valley, which has no settlements except along the creek. We gave thirty-five discourses, made forty visits, held nine Bible readings, distributed fifty-four papers, a number of tracts, and sold eighteen books. We also secured several subscriptions for our periodicals.

I regret very much that I have been so slow to approach strangers with our papers, when it is the Lord's work, and the papers are just what the people need. We canvass every house in these little towns and valleys with our books and papers, and can truly say that this work is much better than sitting around the tent, reading the papers and books, and waiting for the people to come to us. There are only a few people to work with, but they must have the message. Four honest souls took a firm stand for the truth at this place. The day after the meeting closed, a man came into the tent, and said he wanted that paper that we were telling him about. After talking with him, and telling him how the message had advanced since he heard Elder Bartlett preach years ago, in some Eastern State, he said, "You have the truth, and I believe every word of it, and intend to live it." We pray that he may do so. We shall visit him before we leave.

By invitation, Brother Abbott went to Ten Sleep, twenty miles away, and spoke on Sunday afternoon and in the evening in a schoolhouse. While there, he heard of a family of our faith in the neighborhood. We visited this family and it was a feast to us and to the mother and three daughters, who received the light in Colorado one year ago. The father did not enjoy the visit so well. Two weeks before, as they passed the summit of the Big Horn range, making their way to this unsettled Basin country, he congratulated himself that *for once* he had got out of the reach of Adventists. We shall pray for this husband and father, that his heart may be softened by the Spirit of the Master. Brother Abbott was called home on account of sickness in his family, and I moved the tent thirty miles down on the Big Horn River, to Basin City, a town not a year old. It is very windy here. Just as I had all things ready for meeting, the wind blew the tent down, and I had to use all the ropes to keep the small tent on its feet. I procured a hall, free, and lost no time.

O. S. FERREN.

#### DAKOTA.

In harmony with the request of the General Conference Committee, I closed up my work in the Indiana Conference, and came to the Dakota Conference to labor, reaching this field in time to attend both the North and South Dakota camp-meetings. After the camp-meeting at Mitchell, we pitched a tent at Canton, where Elders Crowther and Warren labored last year with a tent. After a three weeks' effort with little or no visible interest except on

the part of two or three persons, it was decided to move the tent to Lennox, a small town eighteen miles west of Canton. We have now been at this place two weeks. The attendance ranges from fifty to one hundred, a large number of whom attend quite regularly.

As there are a great many Germans in this town and vicinity, we have services in that language twice a week at the tent and once a week in a schoolhouse two miles from town; these are conducted by David Voth and John Isaac. Professor Berthelson is with us, and assists by speaking in the English language at the tent. He also has held services in the Danish language. Twice a week, in the afternoon, we hold a children's meeting. These meetings are well attended. My daughter is also holding meetings twice a week with the women, in the interests of health and temperance. These lectures are well attended, and those who come seem deeply interested.

J. W. WATT.

#### VERMONT.

In response to an invitation from the Vermont Conference, I have labored in this State since arriving here from Florida, June 11. I have been associated in the work with Elder H. W. Pierce. We began a series of meetings in the village of East Randolph, June 30, closing August 8. Anything bearing the name of Adventism was held in disrepute here. We were told that the First-day Adventist holiness people held a tent-meeting here last fall, and that their meetings were characterized by much shouting, noise, and fanatical demonstrations, which led to the existing prejudice in the minds of many good citizens. It was with difficulty that we were able to secure a place for the tent, but finally we were offered a lot by a Catholic, at a good price. He told us that the people were determined that we should not come into the village. As soon as it was known that we had secured a place for the tent, threats were made to arrest us if we were noisy.

At first only a few attended, but as these carried a favorable report to their friends and neighbors, others ventured to come, so that at our last meeting there were more present than at any former service. It seemed a pity to take down the tent when many were beginning to attend, but we knew of no alternative, as it was wanted at the camp-meeting. The last Randolph paper contained the following favorable report of our work: "The tent-meeting closed Sunday evening. The attendance has been quite good, especially toward the close. Professor Whitford's singing was much enjoyed, and both he and Elder Pierce won the goodwill and respect of all by their courteous bearing. Seventh-day doctrine or not, they preached and sang much truth, which can hardly fail of bringing some good results to this community."

I remained a week after Brother Pierce left, visiting the people, and holding Bible readings. Three adults decided to obey all the truth, and there are yet others for whom I have hope. I am sure that if they yield to conviction, they will identify themselves with those who are keeping the commandments of God and the faith of Jesus.

Sabbath, August 15, I presented the subject of spiritual gifts to a company of thirteen persons. With two exceptions, all endorsed the positions taken, and I have reason to think that one of these will yet come into the light, and obey the truth. Taking it altogether, we feel that the work at Randolph has been a success. For the privileges and blessings enjoyed we thank God, and take courage to labor on, regardless of our own ease, comfort, or convenience. God calls us to labor, and not to faint.

CHARLES P. WHITFORD.

## News of the Week.

FOR WEEK ENDING SEPTEMBER 4, 1897.

#### NEWS NOTES.

The discriminating duty of ten per cent. on goods brought to this country in other than American ships has been interpreted by some to apply to goods brought from foreign countries through Canada. Senator Chandler, of New Hampshire, declares that the whole clause is a fraud; that it was never understood by him nor by other congressmen; and that while his constituents may forgive him, he can never forgive himself for voting for the bill. Collection of the ten per cent. on the goods coming through Canada is now suspended, pending a decision by the attorney-general.

Japan was visited by an earthquake, Aug. 29. The shocks were of the longest continuance ever known in Japan, and affected the main islands throughout their entire extent. About an hour after the earthquakes, a great tidal wave rolled in on the land from the sea, doing great damage, whole villages and towns along the coast being swept away. Railroads were broken up, bridges destroyed, and general chaos reigned everywhere. In Tokyo 5,000 houses were destroyed or flooded. In another province 1,500 were destroyed, and thirty persons drowned. Some sea-coast towns were fifteen feet under water.

The turning out of Professor Andrews from Brown University because of his advocacy of free silver, is bearing fruit of a similar character. Congressman M. E. Benton, of Missouri, who is a member of the board of curators of the University of Missouri, at Columbia, has brought a charge against Professor Charles Hicks, of that university. He charges Professor Hicks with being a high-tariff protectionist, a disbeliever in Jeffersonian democracy, and an inculcator of his ideas in his teaching. An investigation will be held. Why should not Professor Andrews and Professor Hicks change places? Turning teachers out of colleges for their political opinions is evidently a game that two can play at.

A new wrinkle has just been discovered in the new tariff law. One section adds ten per cent. higher tariff than the ordinary tariff on all goods imported into this country in foreign ships, unless, by treaty with the exporting country, we are prohibited from doing so. The United States has treaties with fifteen nations in relation to this point. With seven others, among which are Great Britain and France, no specification covering this point forms part of the treaties made with them. The language of the clause is obscure and it is not known precisely what is meant by it. There seems to be great danger that this nation will be plunged into a tariff war with several countries, which will be likely to retard trade. The attorney-general is called upon to render a decision as to the exact meaning of this tariff section, that it may be known upon what goods to exact the extra ten per cent.

The steamer "Portland," which arrived at Seattle from St. Michaels, brings the latest authentic news from the Klondike and the other mines in the same country. Many miners returned on this steamer, bringing sums ranging from \$1,000 to \$45,000 each. They estimate that from \$10,000,000 to \$15,000,000 in gold will be taken from the mines this winter. They also bear a most earnest warning, which they desire should be given the widest possible publicity, that no one should attempt to go to the mines at this time of year. Those there, and those on the way who it may be supposed will reach there, number 5,000 people. Provisions are very scarce and high, even for a gold country, and it will be little less than a miracle if those already there escape starvation. Some who wintered there last year say that their cabins were under forty feet of snow. A careful comparison of the amount of provisions and the number of people in the mines, evinces that this warning is timely.

There seems to be no end to the ambitious schemes of Japan. Evidence is now furnished that shows that the mikado's agents are at work in Central America, endeavoring to induce the republic of Nicaragua to set aside the treaty made with the United States in regard to the projected Nicaragua canal, and make a treaty with Japan, giving her this right. Americans in Central America are of the opinion that the late union of Nicaragua, Salvador, and Honduras was for the purpose of forming a new government that would not hold itself responsible for the treaties made by the former governments. Any attempt of Japan to interfere with the United States control of

that canal would be resented by this nation much more than her conduct in regard to Hawaii; for the people of the United States, as a whole, are much more in favor of United States control of the Nicaragua canal than they are for the annexation of Hawaii.

The Austro-Hungarian Trade Chamber in Alexandria, Egypt, in its annual report makes the following arraignment of Egyptian affairs: "When Egypt was supposed to be 'bankrupt,' she conquered new provinces, built railroads, extended her telegraph lines, and raised public buildings. Trade was good, business brisk, and the people prosperous. To-day, Egypt is minus her conquered provinces, she has lost her independence, business is at a standstill, and the people starve; but her 'finances are in good order.'" It may be seen by this that a nation's finances may be in a very flattering condition, while at the same time the people are in a suffering condition; in other words, that governmental prosperity and national prosperity are not always synonymous. A government, by unjust and unnecessary taxation, may fill its coffers full to overflowing; but the same process that makes a full national treasury may also empty the pockets of the people, and reduce them to beggary.

Now, for the first time, the alliance between Russia and France is openly and generally recognized. It is not saying too much to assert that the knowledge of it has produced a profound sensation. It is received uncomfortably in Germany, whose emperor has just returned from his visit to the czar. Austria does not enjoy it, but is inclined to sneer at it. The English people are pleased with it, for it seems to them to be a direct snub to the emperor of Germany, whose anti-English proclivities are well known. He can no longer pose as the arbiter of Europe. France and Russia can put 1,000,000 more men and 1,500 more guns into the field than the Triple Alliance can, and on the sea it is much stronger. France, of course, is delirious with joy. The mercurial and sanguine Frenchman already thinks he sees the retrocession of Alsace and Lorraine. With Mouravieff and Hanotaux acting in collusion, with the armies and navies of the two countries at their backs, the Triple Alliance may well move carefully. It is likely that the fear of this alliance has led the emperor of Germany to his very extraordinary friendliness with Turkey; for in case of a general European war, Turkey, on the land, is stronger than Italy. But Russia, just now, is also a great and good friend to Turkey.

#### ITEMS.

- Railroads are very busy moving the crops.
- Aug. 29 a filibustering expedition left Florida for Cuba.
- Eighty new locomotives for Russian railroads will be built in France.
- Over \$7,000,000 has lately gone from the East to the West to move the crops.
- General Weyler has once more issued outside of his trocha for a raid on the insurgents.
- It is now ascertained that 2,000 pounds of gold went down with the sinking "Mexico."
- Two United States marshals were killed lately by "moonshiners" in Pope county, Ark.
- The new premier of Spain is finding great difficulty in holding the diverse parties in Spain together. The Carlists are very active.
- A convention of Nicaragua business men has asked their government to establish a gold basis of currency.
- Gold has been found in the bottom of an old creek at Edmonton, S. Dak., and excitement runs high there.
- There are indications that the Hawaiian treaty will be hurried through, and that Hawaii will act upon it first.
- The price of silver has taken another drop, the silver in a silver dollar now being worth 39.62 cents, as measured by gold.
- Gold has been discovered at Michipicolen, Mich., not far from Sault Ste. Marie. There is quite a rush of prospectors there.
- Schlatter, the healer, has gone from Canton to Chicago. He was accompanied by his manager (!) and private secretary.
- In company with the rise in wheat, all cereals have risen in value, and meats and provisions generally are higher in price.
- The labor leaders at St. Louis, after passing a series of resolutions denouncing the courts, adjourned to meet at Chicago, Sept. 27.

—Two Chicago men have discovered a new explosive of great power, which can be fired in a cannon, and explodes at a certain depth in the water.

—Under the pontificate of Pope Leo XIII, twenty-three dioceses have been established in the United States, and 3,000 churches have been built.

—The St. Louis Labor Conference proved to be a grand fizzle. But few persons were present, and nothing to amount to anything was done.

—A river steamer in five sections was lately sent from Toledo, Ohio, to Seattle, Wash., by rail. She will be launched on the Pacific, and go to the Yukon for gold.

—The United States cruiser "Chicago," which has been for a time out of commission, is being rapidly refitted and made ready for sea at the Brooklyn navy yard.

—There seems to be a probability that Professor Andrews will yet return to Brown University. The college corporation has asked him to withdraw his resignation.

—The strikers for higher wages among the coal-miners seem likely to gain an advance of wages, an advance of ten per cent. a ton having already been offered them.

—The Zionist Conference, composed of Jews who purpose to purchase the land of Palestine, and re-establish a Jewish state, opened in Basel, Switzerland, Aug. 29.

—The great Yerkes telescope is now in place, and the glass is proved to be perfect. It has been used sufficiently to demonstrate that it excels any other glass ever made.

—The treaty cementing the Franco-Russian alliance was signed in duplicate, one copy in the Peterhof palace, Russia, the other on the French ship of war "Pothuau."

—The United States Treasury officials are of the opinion that there will not be much of a flow of gold to this country. They think that American bread-stuffs will be paid for in American securities instead.

—The president of the Argentine Republic has advised his congress to retaliate against the United States for our higher tariff, by putting an increased duty on articles imported there from this country.

—A Chicago paper gives a glowing account of how easy it now is for a man to find employment in that city, and on the same page tells how two hundred of the unemployed of the city have agreed to go to Cuba to fight for Cuban independence!

—It is said that Secretary Sherman feels very keenly the press comments suggesting his failing mental powers, and that he will enter the Ohio State political campaign to make speeches for Senator Hanna, with the intention of proving his mental ability.

—General Azcarraga, the new premier of Spain, has expressed himself in a very strong manner in regard to any interference of the United States in the affairs of Cuba. He declares that should the United States do anything of this kind, Spain is "prepared to do her duty."

—Several of the proprietors of the coal-mines in West Virginia, in which work has been suspended because of the strike, have entered into an agreement with the railroads to bring in a large number of laborers from other parts of the country. Such a course must inevitably result in riot and bloodshed.

—Five boys, the oldest of whom was but sixteen years of age, attempted to derail and rob a train on the Brighton Beach Road, near New York City, Aug. 29. The train, which was full of excursionists, struck the obstructions, but swept them away and remained on the track. Two arrests have been made.

—A great meeting of bimetalists was held at Lincoln, Neb., Aug. 31. The occasion was the convention of those who favor the white metal for the purpose of forming a union of forces. Mr. Bryan was present, and received a great ovation. Congressman Towne, of Wisconsin, delivered the principal address.

—Just after the Canadian customs collectors on the border of the British Northwest Territory and Alaska had decided to allow all miners' outfits for personal use to come in free, the United States customs officers, by orders from Washington, put a duty of \$30 upon every horse brought across the border from Canada.

—The New York World is authority for the statement that on a late arrival at New York of Wm. Rockefeller and H. C. Frick, both well-known millionaires, from a trip to Europe, the customs officers

made only a make-believe examination of their numerous trunks, never putting their hands in deeper than their wrists.

—Rev. Frank B. Vrooman, assistant pastor of the People's Church in Chicago, has resigned his position. He has organized a mining company, and will go to the Klondike. He says he was frozen out of the Presbyterian Church, and starved out of the People's Church. After such experiences, Alaska has no terrors for him.

—August 31 was the anniversary of the accession of Sultan Abdul Hamid to the throne. The day was celebrated with great rejoicings in Constantinople and other cities of the Ottoman Empire. The sultan particularly expressed his satisfaction at the loyalty of his Greek subjects, who seemed to vie with the Mussulmans in doing him honor.

—M. Meline, premier of France, in a late letter to the Alsace-Lorraine Society, expressed the hope of a reunion of those provinces with France. The German government is much incensed at this, and it is said that an explanation will be demanded. It is evident that the attitude of France will be more distinctly resolute toward Germany than before the Russian alliance.

—Admiral Beardslee, commanding the United States fleet at Honolulu, has turned over his flagship, the "Philadelphia," and the command of the fleet to Admiral Miller. The first act of Admiral Miller, upon taking command, is regarded as significant. He dispensed with the services of the Japanese servants on the United States ships, and they were sent ashore.

—The new Schlatter is now believed to be a fraud by the citizens of Chicago; that is, they do not think him the Schlatter of former days. But it matters little whether he is that Schlatter or some other Schlatter. In either case, the fraud is equally transparent. Healers of this stamp serve as indicators of the amount of ignorance and folly that still afflicts humanity.

—Indiana will put its new law for compulsory education to the test the coming term of school. No excuse but sickness will be received, books and even clothing are provided for the indigent, and truant officers are appointed to watch for offenders. Children without homes will be provided for. Those under fourteen years of age will not be allowed to work in factories or shops.

—The visit of President Faure to Russia seems to have been the occasion for signing the offensive and defensive treaty between France and Russia. The czar now refers to his country and France as allied nations. There seems to be little doubt that the late visit of Emperor William to Russia was made with the hope that this Franco-Russian treaty might be deferred or forever debarred, but he was not successful.

—The return of President Faure to France, bearing the official treaty of alliance between France and Russia, was an occasion of great rejoicing all through France. The city of Paris was *en fête* for the occasion, but a gloomy color was thrown over the event by an apparent attempt to assassinate the president. Just three minutes after the president had passed the Church of the Madeleine, a bomb exploded inside the churchyard. No one was hurt, but the public was much excited by it.

—The insurrectionary Afridis have taken another pass—the Kobat Pass. There are evidences of dissatisfaction on the part of some of the native British soldiers, because of their Mohammedan tendencies, and the cry is raised that real British troops are wanted. Little confidence is now placed in the professions of loyalty made by the ameer of Afghanistan. For years he has drawn a heavy subsidy from England; and should he prove treacherous now, unless he has the support of Russia, he may live to regret it.

—W. Russell Ward, the California millionaire who a few weeks ago created a sensation by eloping with the wife of Mr. John Bradbury, another wealthy Californian, committed suicide, Sept. 3, by throwing himself from the window of an express-train near Wheatfield, Iowa. He was on his way to England to meet his wife. It would seem that remorse, shame, and fear led to his insanity; for he gave many evidences of being out of his right mind on the train before he jumped from the window.

—The Rio de Janeiro correspondent of the *Tageblatt*, a German paper published in Berlin, declares that the insurrection in Brazil is spreading, and that there is no doubt that the insurgent leader, Condehiro, is a monarchist, and that his aim is to restore the monarchy, with the Comte d'Eu, son-in-law of the late emperor, Dom Pedro II, for emperor. This report was evidently intended for the latitude of Berlin, as there is good reason for believing that the emperor of Germany would be glad to see an empire restored in Brazil.



## Special Notices.

### REMAINING CAMP-MEETINGS FOR 1897.

DISTRICT 2.		
Florida, Tampa,		Oct. 1-10
DISTRICT 3.		
Indiana (southwestern), Sullivan,		Sept. 17-26
DISTRICT 5.		
Arkansas (general) Ozark,	Sept. 22 to Oct.	4
Oklahoma " Guthrie,	Oct.	7-17
DISTRICT 6.		
Idaho, Boise City,	Sept. 23 to Oct.	3
Oregon (eastern), Union,	Oct.	7-17

### NORTH DAKOTA, NOTICE!

I REQUEST all Sabbath-keepers in North Dakota to send me their name and address, together with any points of information that will assist in finding them, or otherwise be of profit. And as all may not see this, those who do will please send the name and address of any brother or sister of whom they may know.

L. M. CROWTHER.

Hillsboro, N. Dak.

### NOTICE TO NEBRASKA.

Our last local camp-meeting for the Nebraska Conference will be held at Fremont, Sept. 28 to Oct. 5, instead of on the date previously announced. Let all our people living in that section of the State notice this change, and plan accordingly, so that a full attendance may be secured from the opening day till the close.

The annual session for the entire conference will be held in the tabernacle at College View, Oct. 12-18, at which the business pertaining to the conference, conference association, tract society, Sabbath-school association, and kindred organizations will be transacted. All churches are requested to send a full number of delegates to participate in the consideration of important matters, and our people generally are invited to attend. Daily instruction will be given along the lines of truth which are "meat in due season." We expect some help from the General Conference, and all laborers employed by the Nebraska Conference are invited to be present.

H. E. ROBINSON.

### THE AMERICAN MEDICAL MISSIONARY COLLEGE, CHICAGO, ILL., AND BATTLE CREEK, MICH.



A. M. M. COLLEGE, 2 AND 4 COLLEGE PLACE, CHICAGO.

THIS institution is a thoroughly equipped medical school, the purpose of which is the education of physicians for missionary work at home and abroad. It is undenominational and unsectarian in character. No students are received except those who are thoroughly committed to missionary work under a properly organized board. Opportunities for instruction, both theoretical and practical, are first-class in every particular.

The third annual session of the American Medical Missionary College will begin Nov. 3, 1897. Persons desiring to enter this course, or who desire to receive a copy of the annual "announcement" giving full particulars, should address the undersigned.

As only a limited number can be received, it is important that application should be made soon.  
J. H. KELLOGG, M. D., President,  
Battle Creek, Mich.

## Publishers' Department.

### A FEW TESTIMONIALS.

WE have selected the following from the testimonials received, commending Bell's Language Series:—

From the Medical Superintendent of the Battle Creek Sanitarium, Battle Creek, Mich.:—

"Review and Herald:

"GENTLEMEN: I have taken great pleasure in examining Bell's Language Series, and have no hesitation whatever in pronouncing it by far the best series of text-books on English with which I am acquainted.

"The excellency of Professor Bell's system has been abundantly demonstrated by the proficiency of his pupils in the practical use of the instruction which they have received, as editors, proof-readers, writers, and public speakers.

"Predicting for these books a most unqualified success, I remain,

"Very sincerely and respectfully yours,

"J. H. KELLOGG, M. D."

From the Instructor in English, Walla Walla College, College Place, Wash.:—

"Review and Herald:

"GENTLEMEN: We used Books 2 and 3 of Bell's Language Series last year, and shall continue to use them the coming year. They are the best text-books I know of on the subject. . . . I am glad that Book 4 of the series is to be ready for the work next year. . . . If it has as many excellences as Books 2 and 3, it will certainly be what we need.

"Yours truly,

"T. E. ANDREWS."

From the Instructor in English Language and Literature, and Oratory, South Lancaster Academy, South Lancaster, Mass.:—

"Review and Herald:

"GENTLEMEN: I have given Nos. 2 and 3 of Bell's Language Series a thorough trial the past year. I can say, with all candor, that I am thoroughly satisfied that these books will fill a long-felt need in our schools. The principles of language are taught almost entirely by examples, which have been carefully selected with regard to pure sentiment and elevating thought. I see nothing of an objectionable nature in them; and as I have studied the effect of the work on the class using the books, I have found it leading toward God, while at the same time the student is becoming proficient in the use of the language.

"I understand that Professor Bell's Rhetoric is now ready for publication. Why can we not have it ready for our school in September? [It is now ready.—ED.] We are also needing, in the primary department, just what his younger book would supply.

Sincerely yours,

"MRS. SARA J. HALL."

BROTHER WM. A. WOOD, one of our canvassers, writes: "The 'Gospel Primer' is a good book to sell, for it not only catches the eye of the children, but many of the parents also like to hear read some of those simply but beautifully told words of Jesus, which are to be found in the body of the book. 'Except ye become as little children' tells plainly the condition in which we must be in order to receive the truths of the gospel. Such truths, told in the easy story form of child-language, at once appeal to and reach the human mind and heart, though crowned with gray hairs. Thank the Lord for his Spirit, that makes us wise in our generation."

### NOTICES.

FOR SALE.—House of seven rooms in Asheville, N. C. House is well built, location convenient. Any one desiring a quiet location in the South, where he can do missionary work, would do well to purchase. Price \$800. We need the means for the work in the South. Address D. T. Shireman, Hickory, N. C.

WANTED.—Twenty-five good teachers to enter Battle Creek College, Sept. 14, 1897, or soon after, for a speedy preparation for teaching in our church schools. Many churches are calling for teachers who can conduct these schools on the Lord's plan. We want to start twenty-five of these schools this year by January 1.

Those who desire to take this short course, and who can trust in God to do much for them in a short time, should write at once to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

### ADDRESSES.

THE address of Elder C. H. Keslake is now Perth Amboy, N. J.

The address of O. A. Johnson will hereafter be College View, Neb.

The address of Elder J. W. Collie is changed from 2431 W. Broadway, Louisville, Ky., to 249 Cedar Ave., Cleveland, Ohio.

J. A. WILSON, Springfield, Tenn., wants the address of a boy about a home. He has lost his name and address.

### PUBLICATIONS WANTED.

THE following wish to have reading-matter suitable for distribution sent to their several addresses:—

French papers, J. P. Martin, Prescott, Iowa.

Papers and tracts, Mrs. Harriet Gibson, Pawnee and Sixth Sts., Leavenworth, Kan.

Papers, Mrs. Blanche H. Gwynne, Marshall, Tex.

Current copies of *Instructor* and *Little Friend* for reformatory work, Ida Carmichael, Keene, Tex.

*Signs and Sentinels* (not REVIEWS), Mrs. M. L. Thompson, 1002 Beauregard St., Marshall, Tex.

REVIEWS and *Signs*, J. W. Buckland, Box 236, Great Bend, Kan.

*Signs, Sentinels*, and REVIEWS, Mrs. Allie Hipp, Dallas, Tex.

## GRAND TRUNK RAILWAY SYSTEM.

### DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

#### EASTBOUND.

Bay City, Detroit, Port Huron, and East Stations..... † 7.00 A. M.  
Bay City, Detroit, Port Huron, and Int. Stations..... † 7.45 P. M.  
Port Huron, Susp. Bridge, New York, and Montreal, \* 8.22 P. M.  
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... \* 2.25 A. M.

#### WESTBOUND.

South Bend, Chicago, and West..... \* 8.42 A. M.  
Chicago and Intermediate Stations..... † 12.15 P. M.  
Mixed, Valparaiso and Int. Stations..... † 7.05 A. M.  
South Bend, Chicago, and West..... \* 4.05 P. M.  
South Bend, Chicago, and West..... † 12.55 A. M.

### SLEEPING AND THROUGH CAR SERVICE.

#### EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

#### WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

#### CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

\* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

W. E. DAVIS,

E. H. GUGHES,

G. P. and T. Agent,

A. G. H. AGENT,

MONTREAL, QUEBEC.

CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., Kalamazoo.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	6
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.40	pm 10.30	pm 3.00	pm 12.30	pm 11.41
Michigan City.....	11.49		8.58	pm 12.08	4.50	2.09	pm 1.31
Niles.....	am 12.48		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....	2.10	7.15	11.52	2.08	7.16	4.08	4.05
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.55	4.38	4.43
Marshall.....	3.30	8.25	1.20	3.05	8.19		5.10
Albion.....	4.00	8.47	1.45	3.27	8.38		5.34
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.53	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	10.05	6.45	7.80
Detroit.....	7.20	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 6.39	pm 4.18	4.33
Niagara Falls.....					5.58		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.30
Rochester.....				3.13	9.55	4.20	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.60
Springfield.....				pm 3.25	8.45	pm 1.30	7.00
Boston.....				12.10	8.34	pm 1.12	9.38
				3.00	11.35	4.00	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. & Bos. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							
New York.....							
Syracuse.....				am 5.00	pm 3.00		pm 7.15
Rochester.....				10.00	6.00		am 12.10
Battle Creek.....				pm 5.00	am 2.10		pm 12.25
Buffalo.....				6.55	4.10		am 2.25
Niagara Falls.....				7.50	5.40		pm 3.55
Falls View.....				8.30	6.23		4.37
Detroit.....	pm 8.20	am 7.15	am 7.55	am 1.50	pm 12.55	pm 4.45	5.12
Ann Arbor.....	9.40	8.12	9.18		1.55	5.55	am 12.31
Jackson.....	11.15	9.10	11.00	3.35	2.57	7.55	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.33	4.07	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.48	10.00	3.40
Niles.....	3.15	12.23	4.10	6.40	6.27		5.08
Michigan City.....	4.20	pm 1.22	5.20	7.02	7.25		6.06
Chicago.....	6.30	3.00	7.15	9.03	8.55		7.50

\*Daily. Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,

GEO. J. SADLER,

General Pass. & Ticket Agent, Chicago

Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 7, 1897.

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## Editorial Notes.

From reports published in Philadelphia papers, we judge that quite an interest is being aroused in that city by the tent-meetings conducted by Elders Merrell and Farnsworth.

Word from Brother E. Hilliard, Tonga, states that their work is progressing encouragingly. They have twenty-three pupils in their school, and the tuition amounts to \$42 per month. Brother Hilliard and his wife are busily endeavoring to learn the language of the Tongans.

Arrangements have been made, as we are informed, by which Elders W. H. Saxby, of Cleveland, and J. W. Collie, of Louisville, will exchange fields of labor. These brethren have both successfully conducted the work in their respective missions, and the present arrangement gives mutual satisfaction. May the Lord continue to bless them in their new work, with even larger blessings.

We are informed that a move is being made by some of our sisters in the West to establish a home for homeless women; and that Denver has been chosen as the location for the same. The idea is to receive friendless and dependent women, regardless of religious profession or faith; and to endeavor to make the home as nearly self-supporting as possible. This is a very worthy project, and we shall be glad to hear from it more specifically. In the meantime we will refer any who may be interested to Miss Minnie A. Riley, Boulder, Colo.

Several New York papers of September 3 had reports, under flaming head-lines, of exhibitions of mob violence toward our brethren who are holding tent-meetings in Perth Amboy, N. J. The cause appears to be that a lady having embraced the faith was deserted by her enraged husband. The papers all unite in crediting the ministers with mildness and firm courage. Ignorance and bigotry are at the bottom of all such demonstrations; but the grace of the gospel will overcome these. At last account no serious trouble had occurred, though appearances were very threatening.

The efforts put forth by the friends of religious liberty in Australia seem to have been successful in preventing the insertion of religious clauses or provisions in the proposed constitution of the Australian federation. Ten thousand names were secured in Victoria, and presented in a petition to the Parliament of that colony, protesting against the mingling of church matters with those of the state. We are glad to know that in spite of the most determined efforts of talented and earnest but misguided men, right views are held by the majority of those who have this matter in hand.

New subscriptions to the *Christian Educator* are rapidly coming in. Some are sending two or three other names with their own. Those who are paying \$2 a year for the REVIEW should not fail to send in their names immediately, as the new mailing list of the *Educator* is being rapidly prepared. The first number can still be had. Mrs. S. M. I. Henry begins, in the second number, a series of home studies for parents in teaching their children reading and many other subjects. The *Youth's Instructor* and the *Christian Educator* are sent together to new subscribers for \$1 a year. The first two numbers are being sent to all our subscribers.

Two friends, one a Christian, were walking on the seashore. Turning suddenly around, they saw the long line of footprints their steps had left upon the sand. "Such," said the Christian, "is the effect of our sins; what a lifetime record they leave behind us." But while they were talking, the tide, coming in, covered up and blotted out all the marks they had so recently left visible upon the sand. This illustrated how easily and quickly the blood of Christ can cover and blot out all our sins, if we will not shut off from our pathway the healing streams. "I, even I," says the Lord by the prophet, "am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25. The non-Christian saw the force and beauty of the figure, and then and there laid hold, by faith, of the atoning sacrifice of Christ as the fountain in which his sins could all be washed away.

The *Episcopal Recorder* of September 2, in a well-merited rebuke of the frippery and foppiness of the high church ritual, which it denominates "millinery worship," closes the article with these sound words: "When men depart from the plain and simple teachings and practises of the New Testament, and begin excursions among the usages and extravagances of the superstitious ante-Nicene age, they commit themselves to a down grade of uncertain length, whose bottom may be an abyss. Should not men look before they leap, and ask for what port they are destined before they set sail?" The disgusting formalisms of the high church ritual, its genuflections, postures, bowings, intonations, altars, altar cloths, birettas, copes, chasubles, incense, confessionals, candles, crosses, albs, stoles, and cassocks, are but the tawdry trappings of the great apostasy. How long shall such a travesty of the pure and spiritual worship enjoined in the word of God be endured? The day is near when the brightness of the coming of Christ and the spirit of his mouth shall destroy the man of sin and all his accouterments. 2 Thess. 2:8.

Senator George F. Hoar, in an article in the August *Forum*, says: "I hope the time is coming when we shall feel our greatness among the nations so well assured that our public men will stop talking about it. But the people now expect a good deal of boasting from our orators. Even our chaplains in their prayers inform the Lord of the greatness of this country, and of the magnificence and the glory of the American people." This is a fitting rebuke of the course of some government prayer manufacturers, and suggests the query whether, when the wind of the orators is shut off, the government chaplains should not themselves be turned down.

The annual balance sheet of the *Echo* Publishing Company of Melbourne, Australia, has come to hand. It is gratifying to note that the balance is on the gain side, to the extent of over 576 pounds, or almost \$2800. This is a very good showing, especially in consideration of the financial situation in that country. Of course it will be understood that financial gain is not the object for which our publishing work is carried on. When a small margin of gain is obtained, the real energies of the establishments are devoted to an unremunerative class of work so far as money is concerned. The publication of gospel truth is the great work we have in hand. The treasurer of the company, Brother N. D. Faulkhead, says: "We have very much indeed to be thankful for in our work here. We are exceedingly busy; work is coming in quite well. We have on hand now several very large jobs. We have more hands now than ever we had before; our pay-roll runs up to over fifty pounds weekly, and we still have good prospects for the future. We trust that the Lord will continue to bless the institution and those who have charge of it. We realize that we need more of the love of God, and to be very humble before him, that he may work through us."

Another turn of the screw seems to have been taken in the Eastern question, according to latest reports. The New York *Observer* of September 2 says: "It seems probable that Austria and Russia have at last reached a definite agreement with respect to the Eastern question, and that, in time, the process of partition applied to Poland will be applied to Turkey in Europe. . . . If such an agreement has really been reached, and its probability is increased by the fact that it is precisely what the interests of the two governments would dictate, the one apparently insuperable obstacle to the partition of Turkey in Europe, if not of all Turkey, has been removed. For with Great Britain in her present mood, and given a free hand on the Nile, and with France favoring Russia, the sultan will have no defender, save Germany; and Germany, rather than risk isolation by quarreling with Austria and Russia, will submit with what grace she can." Thus every advance step in the solution of this question seems to point more and more directly to the carrying out of the specifications of the prophecy concerning the future of Turkey: "He shall come to his end, and none shall help him." With what thrilling interest does the student of prophecy behold the removal, one by one, of the obstacles which have stood in the way of this consummation!