

# The Advent REVIEW AND HERALD And Sabbath

"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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### EPIPHANY.

He came; no pomp nor royal crown  
 Waited his steps or decked his brow;  
 But grief and shame oppressed him now,  
 While friends disown,  
 And death the injured King laid low.

He came; but few him reverence paid;  
 The cold world's scorn, the sharpened spear,  
 The taunt, the thorn, the sigh, the tear,  
 Were his instead;  
 No room nor home for Jesus here.

He comes again; earth's diadem  
 And thrones of power to him belong,  
 While round him angels chant in song;  
 And bright as gems  
 His saints shall join the mighty throng.

He comes, he comes! but not alone,  
 For myriads now are in his train;  
 And earth, and sky, and sounding main  
 Shall cease their groan,  
 And shout him welcome back again.

He comes! O hearts that wait, that mourn,  
 Be clean, stand firm, watch now and pray.  
 And sweetly then the King will say:  
 "Beloved, well done;  
 Enter the everlasting day."

— D. T. Taylor.

## 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.

THROUGH dissension and alienation, Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and cultivated tendencies, and they are deceived by Satan, and led into sin. Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." Underhand work must be done; a deceptive influence must be exerted; pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan clothes temptation and sin with the garments of righteousness, and by this deception he wins many to his side. Christ pronounced him a liar and a murderer. O that unwary souls would learn wisdom from Christ!

As the end draws near, Satan will stir up his aids, in proportion to their capabilities and

knowledge, to sow seeds which will produce a harvest that they will not care to garner. He works in so deceiving a way that he himself is not detected, and then he reaps the benefit of the disaffection shown by those whom he has tempted. He is all prepared to hurl charges through them against those whom God would have stand stiffly for the truth.

Through apostasy, fallen men and fallen angels are in the same confederacy, leagued to work against good. They are united in a desperate companionship. Through his evil angels, Satan contrives to form an alliance with professedly pious men, and thus he leaves the church of God. He knows that if he can induce men, as he induced the angels, to join in rebellion, under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accursed spirit, and lead them to charge God's servants with evil and guile. They are his trained detectives; their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil, and by speaking of that which will create discord.

I beseech all who engage in the work of murmuring and complaining because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work begun in heaven by Satan. They are following in his track, sowing unbelief, discord, and disloyalty; for no one can entertain feelings of disaffection, and keep them to himself. He must tell others that he is not treated as he should be. Thus they are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled.

Thus Satan works to-day through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without hypocrisy and partiality, will have just as severe trials brought against them as Satan can bring through those who claim to love God. Proportionate to the light and knowledge these opposers have is Satan's success. The root of bitterness strikes deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he needs.

The only remedy for our churches, for our families, and for individuals, is entire conformity to the will and character of God. Unless God shall work through the two olive-trees, his witnesses, causing them to empty from themselves the golden oil through the golden tubes into the golden bowl, and hence to the burning lamps, representing the church, no one will be safe for a moment from the machinations of Satan. He will, if possible, deprave human nature, and assimilate it to his own corrupt principles. But this golden oil will revive

the Spirit of God in the heart of man. A Christlike principle will be introduced which will be like leaven. Through the inspiration of the Holy Spirit, satanic agencies will be overcome.

Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise. He started on the track of apostasy, and his jealous spirit caused him to see many things that were objectionable, even in heaven. After he fell, he envied Adam and Eve their innocence. He tempted them to sin, and they yielded, and became like himself, disloyal to God. But they repented of their sin, received Christ, and returned to their loyalty. So the enemy tempts men and women to-day. Those who listen to his voice will demerit others, and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others. O that such would become changed by beholding Christ! O that they would become meek and lowly by learning of him! Then they would go forth, not as missionaries for Satan, to cause disunion and alienation, to bruise and mangle character, but as missionaries for Christ, to be peacemakers and to restore. Let the Holy Spirit come in and expel this unholy passion, which cannot survive in heaven. Let it die; let it be crucified. Open the heart to the attributes of Christ, who was holy, harmless, undefiled.

Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." His voice comes sounding down the line to our time, "Beware of that misrepresenting tongue, which is not content unless leagued with the disaffected, those who are tempted to think they have been misused." Self, self, self, is the theme of all such. They become envious and jealous, and Satan helps them, putting his magnifying-glass before their eyes until a mote looks to them like a mountain. With a beam in their own eye, they are very anxious to pull the mote out of their brother's eye. But the word of God exhorts, "Love as brethren, be pitiful, be courteous." True moral worth does not seek to make a place for itself by thinking and speaking evil, by depreciating others. All envy, all jealousy, all evil-speaking, with all unbelief, must be put away from God's children.

Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He will strive to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and

prayer, or else the embankment will give way; and like a mill-stream, the undercurrent of wrong will sweep away the safeguard. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted.

The sufferings of the Redeemer, in his life and in his death, make it possible for man to return to his loyalty, and become refined and elevated. As his substitute and surety, Christ elevates man, and brings his mind into sympathy with the divine mind. Through faith, that faith that works by love and purifies the soul from all moral defilement, we may overcome every evil trait of character. By accepting the proavision made for us, we may represent the character of Christ. Thus we are identified with the Son of God, being one with him as he is one with his Father. So we may overcome the enemy who would lead us away from our loyalty. We may become more than conquerors through him that loved us.

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. Here the two principles of right and wrong are developed.

The firmness manifested by Daniel must be shown by all God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even though he come as an angel of light. Thus we may constantly contend for the faith once delivered to the saints.

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield his people from the temptations of the enemy. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted. Characters are to be developed that will decide the fitness of the human family for the heavenly home,—characters that will stand through the pressure of unfavorable circumstances in private and public life, and that will, under the severest temptations, through the grace of God grow brave and true, be firm as a rock to principle, and come forth from the fiery ordeal, of more value than the golden wedge of Ophir. God will endorse, with his own superscription, as his elect, those who possess such characters.

All who love God and are loyal to his government, will be tempted to change leaders. But God has said, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The Lord accepts no half-hearted service. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole being is to be under God's control. We must not think that we can take supervision of our own thoughts. They must be brought into captivity to Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal.

"Do we keep before our minds as a fact that every endowment of sense and reason and intuition belongs to the undying fullness of our nature, and that we shall carry all these, with their fruits of use and misuse, before the judgment-seat of God?"

## REDEMPTION.

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

(Concluded.)

ALL the works of God are for a purpose. In the beginning they were pronounced "very good." Instead of thorns, decay, and death, man had before him everything that was beautiful and grand, upon which he could look with increasing admiration and complete satisfaction, with the possibility and privilege of ever remaining the possessor of his God-given home. In that home there were no stooping forms or tear-dimmed eyes; no hairs whitened by the frost of time, or brows careworn by blighted hopes; no barren waste, with its mirage to disappoint the weary traveler; no devastating storms to waste the labor of man. Instead, the generous heart of nature, watered by the distilling dews of heaven, brought forth plentifully for the joy and comfort of him who was created in the image of God. Was it too much to require of him willing obedience? Such must be our service if we would have fulness of joy.

But sin has marred this fair creation, so that even the earth is represented as groaning beneath the load of sin upon it, and longing to be delivered from the bondage of corruption. Rom. 8:19-22. The unregenerate know no other home than this world, and we have not yet seen another except as the eye of faith has beheld it in the promise of God. This blessed hope cheers the weary pilgrim as he contemplates the Scriptures of truth.

To them we turn, and for a moment inquire, What has God said concerning the future home of the righteous? From Gen. 1:26 we learn that man was given dominion over the earth; but he held this dominion no longer than he maintained his allegiance to his Maker; and by yielding to the claims of the great deceiver, the inheritance passed into the hands of him of whom man, by sin, became the bond-servant. Rom. 6:16; 2 Peter 2:19. From that time, Satan has been the *prince* of this world. See John 12:31; 14:30; 16:11. He is also called "the prince of the power of the air." Eph. 2:2. An instance in the life of Christ may serve to make this thought clear to the mind of the reader. When our Saviour began his work on earth, Satan employed every possible device to cause the Son of God to fail, and he began at the very point upon which he caused our first parents to fall. But Jesus gained the victory for us here. The last influence brought to bear upon Christ at this time was the promise that all the kingdoms of this world should be given to him if only he would first worship Satan.

By carefully reading Luke 4:1-7, we observe the following facts: (1) Christ was tempted; (2) he was offered the kingdoms of this world; (3) they were Satan's to give. If this were not true, there would be no force whatever in the word "tempted," and the victory thus gained would avail nothing in our behalf. Christ had come to redeem the lost possession, and he would not receive it from one who had only usurped authority. It had been promised: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first* dominion." Micah 4:8. God had declared, "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. 115:16); and thus it must be. "He created it not in vain, he formed it to be inhabited." Isa. 45:18. This is his purpose; therefore he says, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Prov. 2:22. Moreover, we are exhorted to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." Matt. 6:10. This prayer is to be uttered by the last Christians upon the earth before the coming of the Lord. Therefore we may not expect this kingdom to be established until the wicked are cut off from the earth.

But was not the earth promised to our father Abraham and his posterity? And did they not have the promise fulfilled to them in the possession of Canaan? It is true that the Lord promised to give Abraham all the land he could see (Gen. 13:14, 15), and that this promise included the whole world (Rom. 4:13); yet he was so poor that it was necessary for him to buy the cave of Machpelah of the sons of Heth, in which to bury his dead. Genesis 23. And Stephen, in his defense before the high priest, said: "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Abraham did not expect to receive this present world in fulfilment of that promise. In speaking of the faithful up to that time, the apostle Paul says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. He then proceeds to show that the faithful of all ages have looked to a time, still future, when they, with us, should come into possession of the long-desired home. Abraham sojourned *in* the promised land, which he knew "he should *after* receive for an inheritance." Verses 8, 9. Again, the same writer says: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing *for us*, that they without us should not be made perfect." Verses 39, 40.

How, then, will they realize the promise? We have seen that the promise was made to Abraham and his seed. Primarily, the word "seed" refers to Christ, but it also includes all who are his by redemption. Gal. 3:16, 29. This is in harmony with the language of the second psalm, which says, concerning Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Then we are joint heirs with Christ to the immortal inheritance (Rom. 8:17), and shall, at his coming and the resurrection of the righteous, receive, with all who have died in faith, that kingdom which, it is declared, it is the Father's good pleasure to give. Luke 12:32.

The change in the home of man will be no less than that wrought in him by the power of redeeming love. In Christ, he has become a new creature (2 Cor. 5:17), and for him are created a new heavens and a new earth; for so the Lord has promised: "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. See also Revelation 21. Peter tells us that the present heavens and earth are reserved unto the fires of the last great day, which will consume all who have resisted the will and love of Christ, saying, "Where is the promise of his coming?" and continues: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which 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. . . . Nevertheless, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter

2:9-13. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

This is God's plan and purpose for all who will cast aside vain reasonings, accept the cross which infinite Wisdom sees is necessary to prepare us for that happy abode, and live the life of faith. There the desert will blossom as the rose, and the parched ground will become a pool. There the lame man will leap as a hart, and the tongue that was tied will be loosed to sing praises to the great Benefactor. Eyes which never saw the light of day will be opened to behold creation redeemed. No ravenous beast will be found there, but the gentleness of Jesus will be seen in all. And the nations which are saved shall walk in the light of the glory of God and of the Lamb which lightens the city—the New Jerusalem. There will be the throne of God, and he will wipe away all tears from the eyes of his people. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord [Gal. 3:8, 9], and their offspring with them." Isa. 65:21-23. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "O how great is thy goodness, which thou hast laid up for them that fear thee." Ps. 31:19. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Ps. 107:2.

**MORE ABOUT THE VIRGIN MARY.**

BY ELDER L. D. SANTEE.  
(Princeton, Ill.)

I WROTE an article in the REVIEW a few weeks ago, showing that the term "virgin," as applied to the mother of Jesus, is a misnomer after her marriage with Joseph; but from letters received, I conclude that all did not understand my position, so I will notice the subject again. In the first place, every one believing the Bible must believe that Christ was born of a virgin. Read the prophecy of Isa. 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This is quoted in Matt. 1:23; read also verse 18. It is equally plain that she afterward married Joseph and had seven children. Matt. 13:55, 56. "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?"

Now the point is this: the Catholics pray to her as she *is*, not as she *was*; so we say that it is a misnomer to address prayers *now* to the Virgin Mary. After the birth of Christ she became a wife and mother. Why, then, call her a virgin? God said of Christ (Heb. 5:5): "Thou art my Son, to-day have I begotten thee." So I say reverently of Christ, He was the son of Mary and of God. I repeat, from my former article: "He was as divine as his Father and as human as his mother." He was "God manifested in the flesh," and this same woman, honored above all others, afterward married Joseph, a carpenter of Nazareth, and raised a large family. All honor to the pure, sweet woman,—not the Immaculate Virgin, but the loving mother who could number with joy seven olive plants in the home garden.

**A LOST SOUL'S LAMENT.**

BY ELIZABETH ROSSER.  
(Chandler, Ore.)

It was morning, and the Spirit touched the portal of my heart,  
Saying, "Rise and open to me." But I answered,  
"Nay; depart!  
The world with all its pleasure and its beauty I must see;  
Some more convenient season I will call again for thee."  
"Some more convenient season!" How the morning hours flew by!  
Not a thorn was in my pathway, not a cloud was in my sky;  
The world was full of gladness, and my heart was gay with song.  
"O, stay me not to listen now; the day will yet be long."

It was noontide, and the joys of early morn had passed away;  
I was laboring and fretting 'neath the burden of the day,  
When the Spirit softly whispered, "Listen, Soul, to my request:  
Thou art weary, heavy laden; come, and I will give thee rest."  
But the road was broad I walked in, set with pleasures bright and fair;  
And he showed a narrow pathway,—nothing but a cross was there,—  
So I answered: "Wealth and honor, name and fame, I hope to win;  
But some more convenient season I will rise and let thee in."

It was evening: I was weary of my vain and wasted life,—  
Weary of its empty honors, of its jealousy and strife.  
Welcome then would be the Spirit, but I called and called in vain;  
Sorrowful, he had departed, and he never came again.  
Thus for naught I sold my birthright, and now I lie unblest  
Where the wicked cease from troubling, and the weary are at rest.  
No hope have they who laid me down to sleep beneath the sod,  
Where I wait my final summons to the judgment-bar of God.

**THE GUIDANCE OF THE HOLY SPIRIT.**

At one time when Christ was instructing his disciples in regard to their future conduct, he told them that when they should be brought before governors and kings, they should not take thought how or what they should speak, because what they should speak would be given to them at that hour by the Holy Spirit.

This is a special promise for those who may be called to pass through such an experience, and of course has no reference to the ordinary preaching of the gospel. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and, "Give attention to reading, to exhortation, to doctrine. . . Meditate upon these things; give thyself wholly to them," are apostolic commands that cannot be safely ignored by the gospel minister. Yet there have not been wanting ministers who have maintained that those words of Christ apply to all public preaching of the word. Those ministers of the gospel who have adopted this idea have spared themselves some hard work by so doing, but, generally speaking, they have not spared their auditors from tedious, uninteresting, and unprofitable discourses. Men of great natural gifts may succeed for a time, particularly when their audiences are neither learned nor critical. The well-known lines,—

"Larger ships may venture more,  
But little boats should keep near shore,"

are applicable in such cases.

A recollection comes to mind of a minister who entered the pulpit, and made this request of his congregation: "Have any of you a text upon your mind which you would like to have

me preach from to-day?" The text was forthcoming, and the sermon, or what purported to be a sermon, also. A brother who lived in that vicinity, afterward said to the writer: "I used to think it was remarkable for him to do that, but I found out, after a while, that no matter what text he used, we always got the same sermon!" This is very liable to be the case in preaching under such circumstances.

This preacher believed that the Holy Spirit would relieve him of all necessity for study—a mistaken theory, surely. The Holy Spirit is not given to men to take the place of their brains, and thus relieve them of the obligation to study and think, but rather to help, to guide in study, that the fruit of their study may be recalled at the right time, and thus be made effective.

The experience of the apostles may be referred to as evidence upon this point. Under the immediate and personal instruction of the Great Teacher, they spent three and one-half years. During those years their hearts, like good soil, were receiving the seeds of truth; and as the rain, descending, quickens the seed sown in the earth, making it grow and bring forth fruit, so does the Spirit of God water hearts in which his word has been planted, and make them fruitful. Thus the apostle received the word of God, and in later times, whether on great occasions, like Pentecost, or on other lesser occasions, according to their need, the Holy Spirit, operating upon their hearts, brought to their remembrance a portion of truth which they had previously learned, and which was applicable to that time and occasion. Thus Christ declared: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

The difference between our position and that of the apostles and those who personally learned of Christ before his ascension, is that now the Holy Spirit is our teacher in study as well as helper in discourse; but it may be doubted if the Holy Spirit lends its aid to one who trusts wholly to present, or *pulpit*, inspiration, and neglects to make thorough preparation for preaching, especially if he has time to do so.

There is such a thing as crediting to the Holy Spirit things and actions that are entirely of human origin. This is a very serious wrong; for the Holy Spirit must not be trifled with, and for one to take a manifestation of something entirely human and earthly for it, is to make a grievous mistake. But this is sometimes done. Human impressions, fancy, diseased imaginations, and personal enthusiasm are frequently held up and taken as the work of the Holy Spirit. Private interpretations of Scripture and fads of various kinds are dignified in the same way. Even exhibitions of personal pique and downright anger have thus been clothed with fictitious sacredness.

The Holy Spirit never lends itself to any underhanded work of any kind. If one is raised by it, it is not that he may thrust another down, but rather that he may better lift others up. Never does the Holy Spirit incline the receiver to a self-righteous spirit—to the action or attitude that seems to say, "Stand by thyself, come not near to me; for I am holier than thou." "But the wisdom that is from above [and that wisdom is by the Spirit of God] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

We want the Holy Spirit; it is the vitalizing power, the very life, of the believer and of the church. But we want the genuine Spirit. We have been warned against the appearing of a spurious christ, but a spurious spirit is nearly as bad. Indeed, only by a spurious, a false



spirit, could any one be led to receive a false christ.

There is also a danger, to which some persons are exposed, of thinking that their every little thought or impression is the result of the direct and special operation of the Holy Spirit. This would make the Spirit of God responsible for all the whims, caprices, and foibles of human nature; and it also leads many people to look with distrust upon just claims of the Holy Spirit's presence. Upon this point the words of Dr. Hamlin in the *Sunday-School Times* of August 28 are to the point. Speaking of two English ministers of the gospel who conducted the services at the late conference held under the auspices of Mr. Moody, at Northfield, Mass., and generally highly commending their work, the doctor says:—

It may be proper to mention one thing in which these men, in common with many others, leave themselves open to possible misconstruction. They speak of the guidance of the Holy Spirit—for example, in the choice of the themes on which they will speak at a particular hour—in terms that may fairly be taken to imply that such guidance forestalls the need of using their own minds and wills. This too often leads either to a species of fanaticism or to the indolence which neglects all effort, and then lays the charge of failure upon God. More still, words and actions are asserted to be upon the prompting of the Holy Spirit, which the event proves to have been entirely human. This has been strikingly illustrated at this conference, when action vehemently declared to be from God was reversed the next morning; and evidently a generous impulse of enthusiasm controlled in the evening, and calm, far-sighted prudence the following day. It is much to be doubted whether any man is authorized to say that he speaks for God, in the sense of having all God's secret counsel. And no amount of conviction on his own part that he has it *seems to justify the public proclamation of that conviction*. That way lie dogmatism, bigotry, censoriousness, and spiritual pride. Humility is an indispensable factor of every phase of Christian attainment.

M. E. K.

#### ETERNAL TORMENT AND PAPAL PERSECUTION.

BY FRANCIS HOPE.  
(*Birkenhead, England.*)

IN reading the history of apostate Christianity, I have been struck with the fact that the intense belief in eternal torment was one great cause of the persecutions of the Dark Ages. This belief came into the church at a very early period, at a time when the Christians were suffering pagan persecution, and they consoled themselves with the thought that soon God would take eternal vengeance on their enemies. Treasured in this way, it soon became the *one* great doctrine of the church, until the Catholics seemed to go mad on the subject. Lecky says, of that period:—

The agonies of hell seemed then the central fact of religion, and the perpetual subject of the thoughts of men. The whole intellect of Europe was employed in illustrating them. All literature, all painting, all eloquence, was concentrated on the same dreadful theme. By the pen of Dante and by the pencil of Orgagna, by the pictures that crowded every church and the sermons that rang from every pulpit, the maddening terror was sustained. The saint was often permitted in vision to behold the agonies of the lost, and to recount the spectacle he had witnessed. He loved to tell how, by the lurid glare of the eternal flames, he had seen millions writhing in every form of ghastly suffering, their eyeballs rolling with unspeakable anguish, their limbs gashed and mutilated and quivering with pain, tortured by pangs that seemed ever keener by the recurrence, and shrieking in vain to an un pitying heaven.

They believed in the actual existence of such a place. A fresco in a monastery at Pavia is emblematical of the age. It is a monk with clasped hands, and a look of agonizing terror, regarding the sufferings of the lost, the inscription above revealing his one harrowing thought: "*Quis sustinebit ne descendam moriens?*" Now when men intensely believe

such a doctrine as a fact, and if they also believe that all who differ with them are so doomed, and if they also further believe that it is in their power to save them from it, even to "compel them," such men will always persecute to the full extent of their power. And while it is true that persecutions have sometimes sprung from pure wickedness and cruelty, it is also true that the majority of burnings and tortures were administered by men who were loyal and devout to what they believed to be true, and who tortured from a sense of duty and not from wantonness. Their idea was to save the heretic from still worse and eternal tortures by making him recant. What claim could human suffering have on them if the Almighty punished with such a far more exceeding and eternal weight of torture? This was one reason why belief in that doctrine led to persecution.

Another reason was this: As already intimated, the church under persecution consoled itself with the very unchristian thought that soon God would reward their enemies with eternal fire. To show this, I quote the following ferocious passage from Tertullian. It is from a treatise dissuading Christians from attending the public shows. He points to them a counter-attraction,—a spectacle reserved for them, so attractive, so fascinating, that the most joyous festival of earth faded into insignificance. This happy scene was the tortures of hell. He says:—

What shall be the magnitude of that scene? How shall I admire? How shall I laugh? How shall I rejoice? How shall I triumph when I behold so many and such illustrious kings, who were said to have mounted into heaven, groaning with Jupiter, their god, in the lowest hell! Then shall the soldiers who had persecuted the name of Christ burn in a more cruel fire than any they had kindled for the saints. Then shall the tragedians pour forth in their misfortune more piteous cries than those with which they had made the theater resound, while the comedian's powers will be better seen as he becomes flexible by the heat. Then shall the driver in the circus stand forth to view, all blushing in his flaming chariot, and the gladiators, pierced, not by spears, but by darts of fire! . . . Compared with such spectacles, with such subjects of triumph as these, what can pretor or consul, questor or pontiff, afford? And even now faith can bring them near; imagination can depict them as present.

Such longing for, and gloating over, the misery of their enemies soon had its effect; for as soon as the church became powerful, it could wait no longer for the pleasing spectacle, but had to anticipate the reality by having an "earnest" of the future joys here on earth. "Faith" might bring it near, imagination might make it vivid; but when they had power, they went in for the reality. This is without doubt one reason why burning was chosen for the punishment of heresy; it resembled hell. This is the second reason why that belief caused persecution.

The second reason suggests the third; that is, that the constant contemplation of suffering will indurate and debase and steel human nature. Every war and scene of violence is proof of this. If you regard the thought with delight, you will very soon long for the sight of the torture itself, and delight in it; for, as we all know, thoughts soon change into actions. Loyola, the founder of the Jesuits, used to consecrate one entire day each week for meditation upon the sufferings of the lost. Augustine said, "The end of religion is to become like the object of worship;" and having changed their God into a Moloch of cruelty, they insensibly became like him; and exhibited an amount of cold, passionless, deliberate, and studied barbarity unrivaled in the history of mankind. They punished the heretic in a manner as like unto hell as they knew how; for by a belief in the doctrine of eternal torment, they had come to think that the tortures they inflicted would be continued eternally.

#### HAVE YOU CONSIDERED?

BY S. O. JAMES.  
(*Milford, Iowa.*)

HAVE you considered what God says by his apostle in Rom. 9:27, 28, that though the number of the children of Israel be as the sand of the sea, a remnant shall be saved? The purpose of the great God cannot be thwarted. Though it may seem to be, and actually is, true that thousands who are in the church are false to their profession, and are no better than the world, God will find a few who will keep his commandments just as they are written, and will not bow to the beast or to his image.

Have you considered that he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth? If you have, what is the result of your consideration? Have you reached the place, in your experience, which you have hungered for so long, where the sweet peace of Christ fills your soul each hour in the day because he leads you continually? If you have not, do you not think it high time that you should reach that point?

Have you considered that we must be without spot, and blameless? How much more time do you expect in which to lay aside the weights that have so long hindered your usefulness, and given you sorrow instead of joy? Have you considered that every day between the present and that time when Jesus shall say, "It is done," is infinitely more precious than all the gold and silver in the hills and valleys of the earth? Since time is the material of which life is made, every moment is valuable. In one moment you may cause angels to rejoice, yet in the next, if you do not watch, you may cause them to weep.

There is no joy like that afforded by a constant communion of the soul with its only Source of strength and comfort. Will you not strive to keep up this communion? Though for a little moment, Jesus hides his lovely face, have you not considered that it is but to try your faith in the promise, "I will never leave thee, nor forsake thee"? But we are cowardly; we are afraid that if we present our bodies to him continually, we may suffer a little, as though our joy would not be increased the more. Have you considered that it is nobler to die than to yield to Satan and sin; for Satan seeks only to thwart God's loving purpose and mar his beautiful work? Are you temperate, daily growing stronger in the strength of God? or are you, by selfish gratification, causing sorrow of heart to yourself and to those who love you most? O be aroused by all that is good within you! Have a new experience; get out of the old ruts; grasp the arm of Jesus by faith; pray till the clouds of doubt are dispersed; go to him boldly, and ask for just what you know you are in need of, remembering that nothing is too hard for the Lord. Have you not said to yourself a thousand times, "I must go forward; I must consecrate all to the Lord, and never draw back"?—Yes, you have. You have said: "I owe it to the Lord. My profession demands it, and I *must* not, I *will* not, be false to the trust reposed in me by the loving Captain of my salvation." Yet you have halted, questioned, doubted, turned, and fled ingloriously. Did it humble you, and confirm your faith in Christ's words, "Without me ye can do nothing"? O, what a long-suffering Saviour he is! May it be ours to know, a little way in the future, that transporting joy, that indescribable happiness, that will come to redeemed souls when first they look upon the face of Jesus, and hear from lips divine the invitation, "Enter thou into the joy of thy Lord."

## Special Attention.

### PASSING EVENTS AND COMMENTS.

**The Pension Bureau.**—If any one is mystified over the disappearance of the vast sums of money that are being raised by the United States in its tariff and internal revenues, let him study for a few minutes the figures presented by the pension bureau. These figures show, according to the *Scientific American*, that at the present rate of expenditure, nine tenths of the customs duties collected at all our customs houses, or ninety-six per cent. of the internal revenues of the country, are devoted to the payment of pensions. Now, at a period of thirty-two years after the civil war, the number of pensioners on account of that war exceeds by over 250,000, the number of soldiers in service from the commencement to the close of the war. The army of pensioners is now nearly forty per cent. greater than was the army at any time during the war; and the government has paid out \$2,000,000,000 on this account. It would seem as if the pension business is tapering the wrong way. There can be no doubt that this monstrous abuse calls for investigation and adjustment. A new generation has grown up since the war, who are in many ways reaping whatever benefits came from the fighting of those who are now either dead or aged; and yet the number of pensioners does not diminish.

**Too Radical.**—The great English Wesleyan Methodist Church recently held its general conference, and at the meeting a petition was presented by a local conference requesting that action might be taken against the custom of receiving liquor-sellers into the church. The petition was rejected, even so good a man as Hugh Price Hughes declaring that such action would be altogether too radical for the good of the church. It is a sad truth that pure and undefiled religion is too radical for the natural heart; and human nature, either in the church or out of it, rebels against it. The Methodists are not the only people who compromise with the devil to please the wealthy and influential. A man with money in his fist is a perfect terror to the powers that be in our churches. It is true that God does not despise a man because he is rich, nor fear him, either. All the wealth in this world could not alter God's plan a hair's breadth, nor can poverty prevent its progress. God wants his people to discern closely and carefully, and prayerfully between good and evil, between sin and righteousness. He wants us to cultivate the one and reject the other, and he will see to the consequences.

**Trusted Men Falling.**—Not a day hardly that we do not learn of fraud, embezzlement, defalcations, robberies, by men standing in places of sacred trust. Any one asking the question, Whom can I trust? is met with a shake of the head. The Bible long ago said, "Cursed be the man that trusteth in man, and maketh flesh his arm." The Presbyterian board of college aid, of Chicago, is mourning the untimely absence of its treasurer, with at least \$50,000 in cash. He was an honored and trusted man. Another bank cashier in Durand, Ill., a prominent church man, is gone, and all the money he could get, with him; and so we could fill the paper with similar sad cases. These evils have their uses as well as their detriments; for, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Human nature, however polished or gilded, is a delusion, a cruel snare. A man, apart from God, is not to be trusted in times of fierce temptation. We can trust our fellow men through Jesus Christ. Through him we can love our fellow men, even the most

unworthy of them, and we can invest our last dollar in them. They may fail us, and run away, and disappoint our hopes; but we have Jesus' name and promise as our security, for we did it as unto him, and we are safe. If we build our hopes on men, we shall suffer loss.

**Men without Leaders.**—The Bible declares that "it is not in man that walketh to direct his steps." Men need steering as really as do the ships. A man without a guide is adrift as much as is a ship afloat without helmsman or rudder. Thousands of public men and would-be guides of the people are to-day groping about for a path, or drifting with a current. A few weeks ago the religious world was somewhat shocked to learn that B. Fay Mills, the great revivalist, had joined with the Unitarians in some religious meetings; but the matter was lightly passed over. Now it is announced that he has wholly gone over to that people, and will soon inaugurate a work in Boston under the auspices of the Unitarian body.

Another somewhat popular preacher of Chicago recently left the Presbyterians for broader fields, and formed what was styled the People's Church, that met in Mc Vicker's theater. Now he declares he is a convert to Klondike. Having been frozen out of one church and starved out of another, he will henceforth let the gospel and sinners care for themselves, while he goes—where? These men, like many others, are adrift. They need what we all need, the guidance of the Spirit of truth. Without this we shall all likewise make shipwreck of faith.

**The Depth of Human Depravity.**—Those of us who imagine that we are made of pretty good material, and that there are elements of good in human nature, will hardly know how to account for some of the terrible revelations of sin and crime that are continually coming to light. How much is covered up, God only knows; but enough is being brought to light to cause a shudder at the thought of the possible depth to which human meanness can descend. For instance, a man is now on trial at Chicago for murdering his wife, and destroying her body in a vat of caustic potash, or soda. If he is guilty, and there is ground to fear that he is, he beguiled her into his sausage factory in the evening, there killed her, and then, through the night, boiled her flesh to a solution. In the presence of this awful charge, the man assumes and carries out a wonderful indifference, that seems to be disturbed only by the thought of his own possible danger.

**He Wants It—But.**—The Hawaiian question may give Uncle Sam some trouble, and he seems to realize it. Uncle Sam would like to pocket those islands well enough. They would be handy to have. There is quite a large American element on the islands that would like to place the little nation in the keeping of this country. They have planned, pleaded, and plotted to have it so. There are a lot of natives who do not want to be pocketed by anybody. They desire to retain the felicity of independent government. In fact, they would rather prefer a weak and tottering kingdom, with which they could play their usual pranks, to a good, substantial government that they could not fool with.

But that is not all. Japan feels deeply wounded with the prospect of the absorption of Hawaii by this government; and the latest news seems to indicate that it will not be permitted by the mikado without some very tangible protesting. Steps are already being taken to circumvent such a move. Other countries, likewise, we apprehend, would sympathize with Japan in a substantial manner. So, while he would be glad, Uncle Sam hesitates. T.

### SCIENTIFIC HOPE VS. SCRIPTURE HOPE.

SCIENTISTS give themselves much unnecessary concern about the origin and probable end of this world. Not accepting the sublime declaration, "In the beginning God created the heaven and the earth," they are obliged to construct a theory of first things to suit themselves, and as might be expected, what suits the mind of one does not suit another. Thus they have many theories concerning the creation, or growth, of this world, and the foundation of all these theories is conjecture. Having built the world by conjecture, and likewise peopled it, they very considerably proceed to descend upon its final end the same way. Some would have the world fall into the sun at last, and burn up, with all that is in it, even the scientists. Others would have it freeze up solid, and become a veritable floating iceberg in the ocean of space. Still others believe that the earth will grow old; that its seas and rivers will dry up, all vegetation wither, all animal life cease; and the world become dead, with every trace of man and his works obliterated from it and from the universe, even the memory of it being forgotten.

Not content with holding out before mankind this dark picture of chaotic nothingness as the final end of the world, a very narrow boundary is represented as being between us and the greatest calamities—calamities, be it remembered, not sent as correctives by an all-wise and loving Creator, but the work of blind, unthinking forces. A prominent astronomer of the present time makes the following statement:—

Not only is our earth unique in its favorable position in our system, but our system, as far as is known, is unique in the universe of systems. We rarely think on how narrow a margin we live. A little more heat or a little more cold, and we die. Our existence depends on keeping changes of temperature within a range of about 1 per cent. of what we know as possible extremes. If the moon were very much larger, the tidal wave would carry the entire ocean twice a day over the surface of the earth. If the earth were much smaller, we would lose our atmosphere; if it were much larger, we could not stand upright more than five minutes, nor would we be able to mount a hill except by painful crawling. If the year were twice as long as it is, it is doubtful if we could raise food enough in the summer to carry us through the winter, or if we could survive the accumulated cold. In every way our earth lies just at the meeting-point of two kinds of death which, "on this bank and shoal of time," we must fight with either hand. It makes no difference whether we have fitted ourselves to the earth through a long series of evolution, or whether it was fitted to us; as far as we know, it is the only inhabitable spot in the universe, and the chances are almost infinite that no other is, so favorably located. Let us make the most we can of it.

No doubt it is true that we live upon a very narrow margin,—that very slight changes would depopulate the world,—but how much better it is to believe that these things are in the hands of an intelligent and loving Creator, and that these forces so potent for evil are under his control, than that they and we are but the blind leading the blind, until all shall perish together.

With this faith in God, we can indeed make the most of earth, not by selfishly securing all we can of the world for our own gratification, but by doing good to others, and expecting to hear at last from the great Architect of the universe, whose plans cover the heavens, the earth, and all human contingencies, the words, "Well done." The faith in a coming Redeemer and King, and in a new earth and the rewarding of all virtue and the punishment of all sin, is surely more pleasing, and will lead to better results, than the scientific exegesis of something blindly, evolved from nothing, to return to nothingness at last. The Christian has this faith, and with it the perfect love that casts out fear, and makes all things work together for his good.

## 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.

### A SABBATH HYMN.

BY THORO HARRIS.  
(Washington, D. C.)

How glorious was that day which saw  
The earth from chaos rise,  
And by thy transcendental law  
Become a paradise!

Thy hand designed each moving thing;  
And by consummate skill  
And power unequalled, thou didst bring  
To pass thy sovereign will.

When breath that issued forth from thee  
Inspired the earthy frame  
Of thy created image, he  
A living soul became.

O may the life that thou dost lend  
Be kindled by thine own!  
And may our tuneful songs ascend  
Like incense to thy throne!

Dominion, honor, glory, praise,  
And endless thanks be given  
To him who works in wondrous ways,  
Exalted King of heaven!

### WORKING OUT.

BY MRS. S. V. SUTHERLAND.  
(Battle Creek College.)

ONE of the most perplexing questions which agitates the well-to-do housekeeper is that of the hired servant girl. Ignorant girls are employed by many because they are obedient and willing to work, but their lack of knowledge and their inefficiency are a constant worry. Some girls are quicker to learn, but the complaint against such often is that they spend their nights out, demand many days off, are disobedient, and often impudent. Schools are being established in the large cities for the purpose of training cooks, maids, and general domestics. These schools will do something toward supplying the demand for competent domestics. But more than training is necessary to make a young woman reliable and trustworthy. There must be a change of heart, which only an acquaintance with Christ can bring about. Christians are the best workers in any capacity, and only Christians have the true spirit of serving.

Many girls have a decided talent for cooking and housekeeping. Years of training would make of them only second-rate workers in other lines; but if their talents for cooking and housekeeping were cultivated and consecrated to God, they would make a marked success. A mission field that has been overlooked by most of us is open to these girls, in the homes of the rich. They can enter and take Christ with them, and by their godly lives and efficient service show him to those in these homes.

This is a delicate theme with many of our girls. They consider housework degrading, and feel that a "hired girl" is to be despised. If they are compelled to earn their own living, and cannot teach, do Bible work, typewriting, or work in some office, they take up housework as a last resort. They take no interest in their work, and feel that it disgraces them. Is it to be wondered at if their mistresses partake of the same spirit? Not long ago I met a young woman who wore on her face an expression of utter discontent and melancholy. Three months before, it had been a pleasure to look upon her happy face. I thought that she must have had some great trouble, but she explained that she had been disappointed in not securing a position in the Bible work; she could not teach, and she had no money, so she "had to

work out." She had a good place, and did not have to work on the Sabbath; but she said that she could not be a Christian and work in anybody's kitchen. She had decided to give up the truth if she could not find some other work.

This is all wrong. The Lord never leads his children where there is no opportunity to work for him. Many families have been converted to God by those who have gone into their homes as servants, even when the servant was only half-hearted in his work. How much could have been accomplished if all the work had been done 'as to the Lord, and not unto men'?

The Lord has told us that necessary work is honorable; that we should study to learn the best methods and the most rapid way of doing work. The cook or the housekeeper who makes of her work a science instead of a drudgery is respected everywhere. Take your Bible, and read of the confidence that Abraham placed in his servant. See how the little captive maid that waited upon Naaman's wife not only persuaded the great captain and the king of Syria that the prophet in Israel could heal the leprosy, but also converted the servants so that they were ready to urge Naaman to follow Elisha's instructions when he became angry at the command to go wash in the Jordan; and remember how Joseph, by his faithfulness as a servant and his fidelity to God, became the second man in the kingdom of Egypt.

### STUDIES IN CHILD CULTURE.—NO. 15.

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

"ACCORDING to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Even though a man's work may be a failure and be destroyed, yet the man himself may be saved, provided he has built on the foundation, which is Christ. But it would be terrible if the work that had to be destroyed, because the material used was all stubble, included his own children. I shall never forget the agony of a father who came to me, and said, "Do you think I can possibly be saved?"

"Of course you can be saved," I answered; "anybody can be saved who will."

"But," he replied, "how can I, when my own son followed in my steps, and went to ruin?"

And it was very hard to persuade that man that such a wrong as he had done could possibly have been provided for in the gospel plan.

The first things in building for our children are to count the cost, to gather the material, and find the foundation. Our foundation is Christ Jesus, and the material for the building is his word. The cost? Ah, that requires all that God could give in Christ, and all that father and mother can give, in themselves, for the child.

A lady told me recently that her daughter had to be singular among her schoolmates on account of the health dress which she wore, and was getting discouraged. The ridicule which she had to meet was "too much for

her," and she (the mother) did not know what to do. It seemed very hard, she thought, that the child must be persecuted on account of her health dress. I replied: "Of course it is hard; persecution is always hard; there is no 'fun' in standing against the world for a principle; but even a child can do it. She should be cultured in the principles, the courage and love of truth, which will give her firmness in what is right."

"I have expected to teach her these things after a while," said the mother. "Of course I knew she must be taught the principles, but she is not old enough yet."

"Not old enough!" I answered. "Old enough to be sent to school, and meet persecution because she wears a health dress, and yet not old enough to understand the principles which make it necessary? The principles should be taught first of all. It is cruel to send a child out into the world to meet opposition, who has not been fortified by a knowledge of the principles involved, and had the reasons for them made so clear that she shall see no other way but to obey them, and hence love them; for we must love that which keeps us in strength, if we know it as such. This love of those principles will quickly lay hold of the power which will make her firm and courageous."

The course which this mother pursued is like building the house first, and then tucking a foundation under it. It can be done, but it is very expensive, especially in character-building. The Bible should be the beginning of all teaching,—*the very beginning*. There is not one thing that child or man should know that has not its root in that wisdom of God which is to be found in his revealed word, and that should not be started as a seedling, or a scion, out of that word in childhood. God has not made the mistake of serving up his truth in forms which must necessarily be unpalatable to those who must either live by it or die. No book in the world is capable of being made more delightful to children whose minds are still uncorrupted, than the Bible; and nothing else will keep them from corruption.

I am glad to draw again from my own experience as to the delights of Bible study for a child, in support of this statement. I was not sent to school until I was about nineteen, but spent my life in the closest companionship with my father, who was my sole teacher. The Bible was the one book which we studied together; and as I grew, and the range of studies widened, it was the book by which every other was judged. I read aloud, with my father, almost everything which was influential in the thought of that day, including Paine, Voltaire, Rousseau, and others whose names even I have forgotten, who were in controversy with Christ. My father had me read these aloud to him. He felt that because they were constantly discussed in those days, and would evidently be thrust upon my notice as I went out into the world, this was the surest way to protect me from the influence of their sophisms. We read them with the Bible, and it was not difficult for me, child as I was, to distinguish between their errors and the truth, and to see the weakness of the error as it was pointed out, and the strength of the truth as it was demonstrated by his life as well as by his teachings. I do not remember when the foundation principles were first discovered to my mind and heart. I knew them as settled, and was building upon them in every lesson as long ago as memory has made a record.

The method of building was very simple, as would have seemed the material, I dare say, to many, as it was used in its most common forms. If I had a new dress, it was made the topic of a Bible study. We began with the fig-leaf, with which man first undertook to conceal his guilty self-consciousness, and from this begin-



ning went on through every reference to any form of dress. Many were the topics into which it branched off, and many the beautiful lessons which blossomed out of it, as we studied about Joseph's coat of many colors; the white raiment of the angel visitors; the robes of the priests; the Babylonish garment, which made so much trouble; the wonderful cloak of Elijah; the gorgeous apparel of King Solomon; the strange attire which was prohibited, with its "round tires like the moon," and its crimping pins; the camel's hair of John the Baptist; the seamless coat that Mary made for her divine Son; the robe of his righteousness; the garments of praise and of salvation; the wedding garment, that meant so much to the man who did not have it on; the vesture dipped in blood, and the robes that had been washed and made white in the blood of the Lamb; garments "spotted with the flesh," and garments "kept unspotted from the world." O, it was a wonderful old cedar chest, filled with a strangely assorted wardrobe, that we found in that Bible lesson on my little new dress. And then the shoes, the bonnets, the aprons, everything in which, as a child, I was interested,—the old book was full of it.

I use this as an illustration of a method of Bible study which will not fail to make a child understand how truly the Bible is the children's book. In this lies the secret of interest. Children can never be interested in anything which is not interested in them. No person can interest a child, or get his confidence, love, and sympathy, who has not a personal interest in him. The reason why children have not been interested in the Bible, why they would rather read and study almost anything else, is because they have an idea that it is for "big" and "sober" people. They have not been taught how truly it is a children's book. They know that it tells that Christ said, "Suffer little children, and forbid them not, to come unto me," but that is about all they have heard about it. One boy said, "O yes, there were the children who called the old prophet 'bald head,' and the bears came out of the wood and ate 'em all up." And that was all he seemed to know of the things which concerned a boy in the sacred word.

Like the mother mentioned at the beginning of this paper, others have thought the children must wait for years and understanding before they could be taught the principles which are in the Bible. But a moment's thought will show any, I am sure, that the little ones should know, as early as possible, how intimately they are associated, as children, with these truths and principles. If they come to understand that the things which they wear, the grass on which they play, the beds in which they sleep, and their little dumb playfellows, are all to be found in the Bible in some form, they will soon discover an interest in it that will lead parents on to such a study with them as they would probably never undertake alone.

A FEW QUESTIONS.

BY D. H. KRESS, M. D.  
(Sanitarium.)

PLEASE answer the following questions in the REVIEW:—

1. Are lettuce, radishes, onions, cress, and similar "garden truck," if eaten with only salt as a dressing, wholesome? What about green cucumbers? What property in onions makes them hot? What is the objection to sauerkraut, if eaten without grease?

2. Why is it necessary to cook porridge for hours, when a few minutes is sufficient for unleavened bread containing the same ingredients? E. R.

1. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10:17. The object of eating is here clearly stated. We are to eat for

strength, and not merely to satisfy a perverted palate. Tissue is constantly breaking down in the body. The proteids in our food are used to build up new tissue in its place. Fuel is also needed to supply heat and force to the body. The starchy foods serve this purpose. The proportion of the proteids to starchy foods should be one of proteids to seven of starch. These are the principal food elements necessary to sustain life; and the amount of them found in foods determines their nutritive value, or the proportion of strength the food will impart. Let us compare the nutritive value of bread, beans, etc., with that of the articles mentioned by our correspondent.

Nutritive value of bread,	63
"    "    wheat flour,	85
"    "    barley meal,	85
"    "    rice,	87
"    "    beans,	84

The nutritive value of lettuce, radishes, onions, cabbages, and cresses, is only about five per cent. These are principally composed of woody fiber, which is indigestible. Where people eat largely of flesh foods or eggs, this woody fiber may be necessary for bulk; but those who have discarded flesh foods receive enough bulk in the grains and fruits. Radishes are irritants which, when eaten, irritate the mucous lining of the stomach, producing a congestion; and after entering the blood, they irritate the brain-cells and nerves. When the volatile oil of the onion enters the circulation, it paralyzes, or benumbs, the brain-cells, producing a partial stupor. This is the reason why this vegetable would best be discarded. We have need of patience, and should therefore avoid nerve irritants. The admonition is: "Take heed to yourselves, that your hearts be, at no time, stupefied by gluttony and ebriety and worldly care; and so that day come upon you unawares." Matt. 21:34, Syriac Version.

2. In baking, the heat is raised to a temperature of between 300° and 400° F. The process of baking causes the moistened starch granules to burst, and results in a partial digestion, or a conversion of the starch into dextrin. In boiling or cooking, the temperature cannot be raised much above 212° F. A longer time is therefore required to prepare cereals in this way. Even then the starches are only partly dextrinized. Baked foods are preferable for this reason, being easier of digestion. Porridges are not to be used freely; solid foods requiring mastication are preferable.

HOW TO PREPARE TOAST.

WHEN toast is made according to the directions given last week, it may be baked in quantity and kept for future use. In some cities zwieback can be purchased at bakeries. In other towns, bakers will sell stale bread at about half price; that is, bread that is one or two days old, but wholesome. Several loaves may be purchased at once, and made into toast to be used as desired.

*Dry Toast.*—One trouble with the diet of many people is that it is too moist. Soups, porridges, puddings, anything that will go down without chewing, and as rapidly as it can be shoveled in, is the ideal food with many, while that which requires mastication is rejected on that score alone. Dyspepsia surely results from such a course. Dry, crisp zwieback, eaten by itself or with a banana or other ripe fruit, is good food for anybody, and a necessity with many. It must be chewed and thoroughly mixed with saliva before it can be swallowed. It is sweet and wholesome.

*Fruit Toast.*—Many kinds of fruits can be used, perhaps nearly all kinds. Place a piece of zwieback for each member of the family on a large platter or on individual plates. Heat

in a skillet sufficient milk, and lay the pieces in, one at a time, turning them almost immediately, and removing them. Do not let the pieces lie and soak. Use a pancake-turner to turn and remove the toast, and in serving it from the platter. In case the fruit is acid, it will not be best to use milk. In that case, use water seasoned with nut butter, which is now within the reach of nearly all, and a little salt. While this operation is going on, have a small quantity of the fruit to be used, heating in a saucepan. Crush the fruit thoroughly. To run it through a colander is best. Have plenty of juice. When it reaches a boil, thicken a little with cornstarch, and sweeten to taste. Then dip carefully over the toast, being particular to cover the edges. Set the toast in a warm oven until you are ready to eat it.

If a more delicate effect is desired, beat to a stiff froth the white of a fresh egg; remove the fruit from the fire, and when it has slightly cooled, so that it will not at once cook the egg, beat the white of the egg into the fruit sauce, beat the whole mass together, then apply to the toast.

The variety that may thus be given to toast is very great. Or toast may be prepared in a similar method, using cream sauce, egg sauce, lemon sauce, or other dressing.

*Egg Toast.*—Those who use eggs and can procure fresh ones can prepare a tempting dish of toast by dipping the pieces in rich milk, and laying on each slice a poached egg, carefully boiled in salted water. Be sure not to boil the egg to hardness; and be sure not to break the yolk in handling.

ECZEMA.

A CORRESPONDENT asks, "What is a good diet for eczema? and what would be a good home treatment?" The following from "Home Hand-Book" will answer the last question: "The disease is often very chronic and frequently obstinate. It is, of course, necessary that all the known causes of the disease be first removed. When there are external irritants brought in connection with the skin by the daily occupation, the patient must either rest from labor or engage in some other business. It is very important to give attention to the general health, especially the improvement of the digestion and removal of gouty, rheumatic, or scrofulous conditions of the system. In many cases a course of thoroughly eliminative treatment is required to get the blood in a good condition. The irritation or itching may often be relieved by bathing the parts in saleratus water, a dram to the pint; by carbolic-acid ointment, ten drops to the ounce of vaseline; by bran-tea, starch powder, and other soothing applications. A very excellent lotion for use in these cases is the following: Two drams of carbonate of soda (saleratus), one ounce of glycerin, seven ounces of bran-tea or slippery-elm water. In eczema of the head, it is often necessary to cut the hair close to the scalp. When thick scabs are formed, they may be removed after softening with vaseline or sweet-oil, which should be freely applied at night, and covered with a cloth held in place by a nightcap or bandage. A hot spray applied from five to fifteen minutes two or three times a day is an excellent remedy when there is thickening of the skin, especially in old cases." Bismuth ointment is also highly recommended. It is compounded of subcarbonate of bismuth, one ounce; yellow vaseline, three ounces.

Eminently the best diet for one afflicted with eczema would be one in which irritants and impurities would be least likely to occur, which would be in a diet of fruits and grains. Excessive use of sugar or excessive quantities of any kind of food should be carefully avoided. In small children, errors of diet in the mother frequently cause skin diseases in the child.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 14, 1897.

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### CHRIST THE THEME OF THE BIBLE.

IN Christ, riding gloriously on in his redeeming work, the Bible finds the burden of its theme. Christ is the Alpha and Omega, the "author and finisher, of our faith;" the one who devised the method by which lost man can be saved; the one who will bring that plan to its glorious finish. Heb. 12:2. The Bible opens with his work as Creator; it closes with his coming again as the Redeemer. Through all the ages, he is the subject of its praises and its prophecies. Ere man left the garden of Eden, he was introduced as the coming "seed of the woman," which should bruise the serpent's head. Gen. 3:15. He was in Noah, warning the wicked antediluvians of a coming flood. 1 Peter 3:19, 20. Melchisedec, king and priest of the Most High God, was his representative. Hebrews 7. He was typified by Abraham and Isaac. Gal. 3:16; 4:28. As prophet and leader, he was prefigured by Moses. Deut. 18:15. He was with the church in the wilderness (Ex. 32:34), a pillar of cloud by day, and of fire by night. Ex. 13:21. His coming to this world at his first advent was plainly predicted, and the time of his manifestation as the Messiah was marked by a definite and easily computed prophetic period. Dan. 9:25. As a sacrifice and offering, psalm and prophecy sound his praises. As a merciful high priest who can be touched with the feeling of our infirmities, apostles magnify his name; while the ecstatic visions of the glory that shall be revealed when he shall set up that kingdom which shall harbor neither sin nor death, and have no end, have thrilled with rapture bards and kings, prophets and apostles, have called forth the highest and sweetest notes of angelic anthem and heavenly song, and excited, even among the angels, a desire to search into the mysteries of this marvelous theme. 1 Peter 1:11, 12.

Thus when the apostle bids us "look unto Jesus" (Heb. 12:2), we are called to no limited vision. To behold him in all his ways and works, our eyes must sweep the whole horizon round. If we look for the Creator of all things, we see Jesus. If we search for the Redeemer of the world, it is to Jesus we are brought. Do we look for the center around which all God's plans and purposes revolve?—There is Jesus. Do we yearn for a sacrifice of such merit that it can reach to the deepest taint of sin?—We find it in Jesus. Do we look for an offering so worthy that God can accept it for a guilty world?—Again we see Jesus. Do we long for one who can bear the burden of human woes, the world's sicknesses and sorrows, and so our own?—We find the compassionate One, and lo! it is Jesus. Do we look at the course, and ask the significance, of human history?—It is found in Jesus; for real history is but the record of the development of God's plans for the accomplishment of his work in the world.

"Ancient history converged to his cross; modern history has received from him its organizing law" (H. B. Smith). Modern history radiates from the mount of Calvary; and all events are controlled, directly or indirectly, to the carrying out of God's gracious designs for his people. If we look to the unnumbered sepulchers of the holy dead, our minds turn to Jesus; for he it is who is coming to call them from their dusty beds. If we contemplate the destiny of the righteous living, again we look to Jesus; for he is coming to change them to immortality. If we look to prophecy, we see Jesus; for it is of "the times of restitution" which he will ordain, that "all the holy prophets" have spoken "since the world began." Acts 3:19-21. And if the mind desires to dwell on the future inheritance of the saints, there still we see, in all his glory, the beloved Jesus; for he it is who establishes that kingdom, and bids the blessed of his Father enter in, and enjoy it forever and forever. Matt. 25:34.

Thus in whatever direction we look, above or below, to things near or afar off, to past, present, or future, in every Bible doctrine, in every practical truth, at the summit of every divine plan, at the end of every vista, we see Jesus, the sum and substance, the center and circumference, of every anticipated joy; the One altogether lovely, the chief among ten thousand; under God, the *All in All*. 1 Cor. 15:27, 28. U. S.

### I, THE CHIEF OF SINNERS.

TRUE Christian experience in every individual case has as one of its primary facts the realization that I, personally, am the chiefest and vilest of sinners. The apostle says: "This is a faithful saying, and *worthy of all acceptance*, that Christ Jesus came into the world to save sinners; of *whom I am chief*." Paul adopts that sentiment for himself; and he puts that confession into the mouth of every subject of grace. It cannot be claimed that every Christian experience starts with that confession, made from the heart. But as the grace of God penetrates the soul, and the depths of the heart are revealed to us, this startling truth becomes more and more apparent. And when at last, pride and self-esteem are laid aside, and the natural heart is exposed to the rays of the Sun of Righteousness, O, the awful sight that meets our gaze!

Have you ever had a view of your own heart, reader? You have had glimpses of human depravity that have made you shudder; but when you see your own heart as God sees it, you will behold the worst sight of your life. It makes no difference who you are, or how you were brought up, or how well you have behaved yourself, your heart, by nature, is "deceitful above all things; and desperately wicked;" but, "Who can know it?" The Lord knows it; for, "I the Lord search the heart, I try the reins."

But there will surely be some Nicodemuses who will exclaim, "How can these things be?" We have been brought up respectably; our parents before us were Christians; we have been religiously taught to avoid the great sins and vices in which the lower classes are steeped. How, then, can we be the chiefest of sinners? But wait; was not Paul brought up religiously? Was not he cultured and respectable? Yet he

said, "sinners, of whom I am chief." Notice! he does not even say "was chief," but "*am* chief." If he must say that, what shall you and I say?

But it will do no good to say it with hypocritical cant, while our hearts are puffed with self-esteem and spiritual pride. It is a fact; and the only way we should ever say it is when, in perfect self-abhorrence, we realize the fact. Job was a man whom God loved, "a perfect and an upright man, one that feareth God, and escheweth evil." But he needed to see himself as what he really was except for the grace of God. It took deep affliction and humiliation to rid him of his ideas of self-righteousness. But at the last he cried out before God: "Behold, I am vile." "I abhor myself, and repent in dust and ashes."

It would seem that this knowledge was rather late in coming to Job; but, dear reader, has it ever come to you? If not, the foundation is not well laid. If there is a particle of self laid in the foundation of your hope, take it out if it wrecks all your plans. It will ruin you at last.

We can never realize our true condition until we look upon sin as God sees it. The gloss of respectability may blind our eyes, but it does not count in his sight. With men the heinousness of sin consists in its outward development. But with God it is in heart defilement: "Thou desirest truth in the inward parts." Outward sin affects others; inward sin defiles the man who carries it. We hate a man with a foul record; but real purity despises the foul heart. Here is a poor criminal, his hands stained with sin and crime. O, what a sinner is he! True, he is a pitiable object. But his parents were such. He was born in sin. He was nurtured in drunkenness and vileness. Sin and crime were the atmosphere he breathed. He never saw a single ray of the Sun of Righteousness. He never heard the tender voice of a Saviour of love. The path he treads is the one in which an unhappy fate has placed him. He does no violence to his convictions or knowledge of a better way, for of these he has none. He simply acts out, without restraint, the evils of his heart.

Another man brought in the full light of gospel truth, with an open Bible before him, surrounded by enlightening influences, may look with deep disgust upon such a man as described above, while in his heart he cherishes the same sins. Can we say he is better or purer than the other?—Nay. God undoubtedly takes into consideration our privileges. "For unto whomsoever much is given, of him shall much be required." This is the declaration of Christ. "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Here is this man with hatred in his heart. But that, in God's sight, is actual murder. It is the principle of murder. Perhaps he cherishes impure desires and thoughts; if so, he is an adulterer. He may be covetous, that is loving this world; if so, he is a heathen idolater. He is as much worse than the real darkened heathen as his privileges have been greater. Covetousness is idolatry; and the Bible says so repeatedly. Idolatry is the most heinous of all sins, because it separates the soul from God. Evil thoughts are as sinful in God's sight as sinful deeds; and as much more so as the individual who carries this foulness in his heart has had more light than the other.



It is not pleasant to insist upon this self-conviction, but it must come. O, the multitude of unholy thoughts and passions that have welled up from the heart! True, we have been able to stifle them in the thought; but as foul odors reveal the reeking depths of the pool of corruption, so do these vapory thoughts reveal what is in the heart by nature. Had we been born and nurtured in the dreary haunts of sin, where would we have been? God pity us all! for we are indeed poor, and miserable, and blind, and naked. O who shall deliver us from this body of death?

At the outset we spoke of this knowledge of the presence of sin as one of the fundamental facts in our Christian experience. This fact will never leave us in our earthly career. We not only have been sinners—we *are* the chief of sinners. I, myself, am nothing but a miserable, lost sinner; but, thanks be to God, a saved sinner! For, coupled with that other fact is this most glorious truth that, "Christ Jesus came into the world to save sinners." I am a sinner, he saves me. I am a deep sinner, from the sole of my foot to my head no soundness, but wounds and bruises and putrefying sores. Yes; but the blood of Christ cleanses from *all* sin.

Self-righteousness is but filthy rags. Not one good thing have we. But Christ is full of grace and truth. When sin is dead in us, Christ can live in the sin-deserted temple; and he will make it a glorious dwelling. There is not one gospel for the poor, low-down man and woman of vice and ignorance, and another for the respectable pharisaical professor of religion. No; we are all sinners to a degree and a depth that naught but the infinite, far-reaching grace of an omnipotent Saviour can penetrate or save. But that grace can reach and save to the uttermost.

G. C. T.

#### PILLAR SAINTS.

THE system of monkery, which found its first advocates in Egypt, grew out of the belief that in order for one to lead a holy life and be separate from the world, it was necessary to withdraw from society and live in solitude. For this reason, monasteries, convents, and hermitages were established. Another feature of this system was that the more one denied himself of the natural wants of the body and subjected himself to hardship and the infliction of physical pain, the greater was his virtue and holiness. This belief led to all sorts of eccentricity and extreme practises, one of the most peculiar being that of the "pillar saints," which originated in Syria.

These pillar saints, or as they were called in derision, "holy birds" and "air martyrs," either erected for themselves a pillar or chose one among the ruins of the heathen temples; and would in some cases spend years on the top of the pillar, night and day, summer and winter, in burning sun and raging storm, without shelter.

One of the earliest and most noted of these pillar saints was Simeon, of Syria, who erected for himself a pillar in the vicinity of Antioch, in the early part of the fifth century, A. D. In addition to the hardship of remaining night and day on the top of the pillar, he wore around his neck a heavy iron chain; much of his time was spent in prayer, with his head bowed down to his feet. In this manner he spent thirty-

seven years, till his death at the age of seventy-two. He gained so great notoriety that people came from distant lands, even as far as Britain, to see him.

Soon after the death of Simeon, another pillar saint named Daniel, who took up his lofty abode on a pillar near Constantinople, attracted much attention, even exceeding Simeon of Syria in the amount of hardship endured. It is said that for several days at a time, his abode was covered with snow and ice; at last, the emperor interfered, and caused a shelter to be placed on the top of the pillar. The space on the top of some of the pillars thus occupied was but three feet square; some of these saints combined with other hardships much fasting, sometimes taking but one meal a week for several weeks in succession.

At Athens, just east of the Acropolis, stand several large pillars of the great temple of Jupiter; one of these is noted as having been the abode of a pillar saint during the Middle Ages. This method of attaining holiness and notoriety, which was practised mostly in the East, continued till the twelfth century.

How hard men made the way which the Lord made easy! What wonderful efforts they made to attain righteousness by their own works, which, when compared with true righteousness, as the Bible says, is but as filthy rags; and how strange that men should make such long voyages to see self-made righteousness, when the only righteous One was with them, freely to bestow, as the reward of faith, true holiness. How sad that the very land where Paul made the subject of righteousness by faith so plain should be filled with these pillar saints, who, while professing to be holiest of all, were making almost superhuman efforts to establish the extreme contrary of the truth! This whole system of pillar saints, monkery, and hermitages but illustrates how completely darkness had superseded light in the church.

The darkness which reigned in the East in those days is not yet all dispelled. The true light must shine in these fields before the Lord comes; he has sent us the true light, and now bids us to arise and shine. He has put it into the hearts of his people to devote the Sabbath-school offerings for six months to the enlightenment of these fields. May these offerings show that every member of our Sabbath-schools has a large heart for these souls in the darkness of error and superstition.

H. P. H.

#### "WHAT SHALL IT PROFIT?"

NEVER has the question of the great Teacher, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" been more pertinent than now, when the intense desire for gold has started thousands in a wild rush to the new Eldorado of the Northwest. The country where this gold lies is one of the most inhospitable ever discovered by man. During eight months of the year, bleak winter holds all things in his icy embrace. The frosts of unknown centuries have pierced to the very depths of the earth, and only a thin bit of topsoil is ever thawed by the summer's sun. The warmth of the summer starts into life mosquitoes in countless swarms, so eager for blood that one returning from the Klondike says that he has seen strong men weep like children because of the tortures inflicted by them. The distance to the land is great; the hardships to be en-

dured on the way, even under the most favorable circumstances, are enough to appall the stoutest hearts; yet in spite of all these obstacles and many more that might be mentioned, the mad rush continues. A man in Chicago who is worth \$1,500,000, has started for the Klondike. One would think that a man with so much wealth would be satisfied, but no; he wants more, and will brave all dangers to get it.

It is easy to see what the results will be. Thousands will be disappointed. A goodly number of these will leave their bones to bleach in the wilderness. Others will be forced to return, broken in health and bankrupt in purse, regretting the day when they left home on such a dangerous and deceiving quest. A very few may succeed in the object of their journey; but will they be any more likely to be happy here, or to be saved in God's kingdom?—No, indeed. The successful, as well as those who fail to succeed, will learn the truthfulness of the words of the apostle, "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. Surely those whose whole heart is set upon wealth, and who, after all, fail to get it, will be sorrowful; and wealth, like poverty, brings a train of sorrows, worries, and cares with it. They are not the same kind as those that wait on poverty, but they are just as poignant. We are told that in the last days "rich men" will "weep and howl" because of the miseries that will come upon them. James 5:1. We are also told that in the great day of God's wrath, men will cast their silver and gold to the moles and to the bats while they vainly seek, in dens and caves of the earth, to hide themselves from the presence of that God whom they have loved less than the wealth they will then regard as of little worth.

In the light of these facts, we raise again the question propounded by our Lord, "What shall it profit" if one "shall gain the whole world, and lose his own soul?" These words suggest one of the gravest dangers that lie before us. Gold itself will not corrode; but nothing corrodes the soul like it. For it the meanest, wickedest, and most terrible actions are performed. Not long ago the public was shocked to learn that one of the richest men in America loaned a poor nephew \$50, taking a mortgage, at a high rate of interest, on his little home, and that he allowed a member of this nephew's family to die for lack of comforts that he might easily have supplied. So even nature's tender ties are dissolved by the canker love of gold. Such a soul is already lost,—lost to every noble impulse. How, then, can it understand or appreciate divine love?

The Lord offers us better riches than those of this world; and to us in this day he says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18. This gold has been well defined to be faith and love. The idea of our purchasing it is evidently used because gold is usually purchased; but the Lord gives it to us freely, if we are in the mood to receive it. Faith and love! what marvelous riches are here! Faith toward God, which brings the soul into close communion with the great Father-heart of all the universe, and love to him and toward our fellow men!

Here are riches worth far more than all the Ophirs, Eldorados, and Klondikes of the world, and all without money or price. Shall we not seek for these riches? If we earnestly seek, we shall surely find. M. E. K.

### 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.]

#### 792.—UNLEARNED AND IGNORANT MEN.

Are we to understand that the apostles were not men of ordinary education, because they are spoken of as being "unlearned and ignorant"? Acts 4:13. J. C. S.

*Ans.*—Why the rulers and elders and scribes, and Annas and Caiaphas and John and Alexander, and all their kindred, before whom Peter and John appeared on this occasion, called them "unlearned and ignorant," we are not informed. They would do so from one or both of two reasons: either because of some inaccuracies of language or because of the supposed foolishness of the sentiments they uttered, the two marks of literary attainment by which the world usually judges of one's learning or ignorance. And this suggests two lines of mental discipline, in both of which one may be ignorant, or in either one of which one may be ignorant while wise in the other. Thus one may express very foolish sentiments in very grammatical language, or he may advance wise thoughts and sound sentiments in very imperfect language. In one case such a one would be ignorant in his sentiments and views, but wise in his knowledge of how to use language; in the other, he would be wise in his thoughts and sentiments, but ignorant in his use of language. If we hear one saying, "He done it," for, "He did it," or talking about the "Lord's love for you and I," we know at once that he is lacking in the culture of books and the schools. On the other hand, if one, even in the most correct and elegant language, expresses his belief that the days of Genesis 1, according to the record, were twenty-four-hour days, so-called scientists and theologians in general set him down as an ignoramus and a fool. Now as to the apostles, so far as anything in the record appears, their language was all correct (though this, of course, may have been made right by the translation); but the claims they advanced, of the manifestation of healing power, and future eternal salvation through One whom the Jews had crucified, but whom God had raised from the dead, struck Annas, Caiaphas, John, Alexander, and all their school as the climax of absurdity. This was doubtless the reason why they pronounced them "unlearned and ignorant men." The record further says that "they took knowledge of them, that they had been with Jesus." That is, the same characteristics appeared in the apostles which they had noticed in the Master. Christ certainly always spoke in accordance with the laws of correct language; but he uttered sublime, and to the proud and worldly-wise Pharisees, incomprehensible truths; and they pronounced him mad and possessed of a devil, and laughed him to scorn. John 10:20; Luke 8:53. The same bold manner in uttering truths which, in the eyes of the world, are only foolishness, appeared in the apostles, and called forth the astonishment of the people. But does not the record acknowledge that they were "unlearned and igno-

rant"?—Not necessarily; for it may speak, as is sometimes the case, from the standpoint of the scribes and the elders; and the Bible would not regard as unlearned and ignorant those who had been trained in the school of Christ, and had true discernment in spiritual things. According to Jewish custom, they had doubtless enjoyed the schooling of the synagogue, which would furnish them with an ordinary education.

#### 793.—THE MINISTRATION OF DEATH.

Will you please explain 2 Cor. 3:6-8? What is meant by "the ministration of death, written and engraven in stones"? J. H. D.

*Ans.*—What was graven upon stones?—It was the ten commandments which God wrote upon the tables. That reference is here made to the ten commandments on the tables which God gave to Moses while communing with him in the mount, is evident from the record of Ex. 34:29-35. The glory of the Lord so impressed itself upon the countenance of Moses when he received the law, that the skin of his face shone, and he was obliged to put a veil, not over the law, but over his face, before the children of Israel could commune with him. And what is a "ministration"?—It is the performance of the service of a minister. As applied to law, which is here under consideration, it is what is universally understood by the administration of the law; that is, promulgating a knowledge of the law, seeing that its provisions are carried out, and its penalties executed. But how can this be? for the text reads, "Ministration of death, written and engraven in stones"? but there was nothing about a "ministration" engraven on the two tables. But the law was written on the tables, and the ministration pertained to that law; and so, by the figure of metonymy, the one is put in place of the other. We say that a man "sets a good table," when we mean only that he places good food upon his table. So here, because the law was written upon stones, and the ministration was the ministration of that law, Paul says, "The ministration of death, written and engraven in stones." But why was it called a "ministration of death"?—Because the form of government was a theocracy, the law of God was taken as the constitution of the state, and nothing short of the penalty of death could have been consistently affixed to its violation. This is why the penalty of death was visited upon the transgression of any of the ten commandments under that dispensation. It was the penalty of their violation merely as the civil laws of the state, and did not meet their penalty as the moral law of God, for which the sinner must answer in the coming Judgment. And this ministration, this arrangement, was "glorious"; that is, it was ordained in glory, with such a manifestation of God's glory that the face of Moses, the minister, could not be looked upon by the people, without being covered with a veil. Paul uses this fact to signify that that arrangement was to be done away, by being superseded by something more glorious, which is the ministration of the Spirit; just as the light of the moon and stars is done away by the light of the sun, being superseded by the overpowering light of day. It was the "glory" only, not the law, which was to be done away, and which has been done away. But the law still remains, not now the civil law of any commonwealth, but as the moral law of God, by which all men are to be judged in the future. 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.

### SAVED TO SERVE.

BY MRS. S. L. STOUT.  
(Machinaw, Ill.)

SAVED to spend, in loving service,  
All the life Thou didst redeem;  
Saved to labor for the Master,  
Sowing gospel seed for him.

Saved to speak to him that's lowly,  
Words of kindness and of trust;  
Greet with smiles my fallen brother,  
Raise him up from out the dust.

Saved to meet the little children  
With love's cheerful, kind caress;  
Saved to smooth the dying pillow,  
Comforting the comfortless.

Saved to shoulder daily trials,  
Bear them bravely for His sake,  
Ever looking for the footprints  
Which our Lord's blest feet did make.

Saved to serve the One who called me  
From my life by care oppress,  
Serving those who cross my pathway  
As I journey home to rest.

By and by the Saviour, girded,  
Will come forth to serve his own.  
O the rapture of that meeting  
In the glory of God's throne!

### TENNESSEE RIVER CONFERENCE CAMP-MEETING.

THIS meeting was held in a nicely shaded grove in the suburbs of Milan, Tenn., August 24-31. The location of the town made it convenient to be reached, either by railway or teams, by the brethren, as most of them live in the western part of the State. Elder I. H. Evans and myself reached the grounds Wednesday evening, August 25, from the Oakwood Industrial School, where we had spent two days looking after the interests of that school. The camp was quite well arranged, and the services well begun, Elders Starr, Huffman, and Pegg being present and engaged in the exercises. The attendance of the brethren at the beginning of the meeting was larger than at any camp-meeting before held in the conference. Each succeeding day brought new arrivals of brethren and sisters. This was encouraging to all. Notwithstanding the warm, dry weather, and much dust, all seemed to enjoy the privileges of the meeting. The usual business of conference, tract society, and Sabbath-school association was transacted, with unity and harmony prevailing in a marked degree. The discussion of questions relating to the different lines of work was very free, and conclusions were readily reached.

The spiritual interests of the meeting were given a due share of attention, and victories were gained. Advancement in spiritual life was made by a number of both young and old. Revival services on Sabbath resulted in deepening the consecration and experience of a large number present, and decisions were made for greater faithfulness in labor in the service of God, payment of tithe, etc.

This conference is carrying a larger force of laborers according to its financial ability than almost any other; consequently a debt of several hundred dollars had accrued. This was provided for by special donations; and it is hoped that by careful management in the future, such a condition will not occur again. Elder F. D. Starr was unanimously elected president of the conference, and there seems to be no reason why the conference should not have a prosperous future.

The attendance at the meeting from the

town and vicinity was good, and the interest awakened was such that a request was made by the citizens to have a tent and laborers remain for a time further to present the truths of the message. This request was favorably considered, and Elder Pegg and others will follow up the interest. Thus closed what many of the brethren and sisters considered one of the best camp-meetings they ever attended. I enjoyed my first acquaintance with these brethren very much.

N. W. ALLEE.

#### WORK FOR THE COLORED PEOPLE IN MISSISSIPPI.

THE floods of the early part of this season brought suffering and disaster along the Yazoo River Valley, and at many places along the Mississippi. Thousands were driven from their homes by the rising water, which at some points reached over fifty feet above low-water mark. The submerged district embraced the most productive cotton and corn lands of the South, covering the finest plantations to a depth of from three to twenty feet.

Early in the season the "Morning Star" was stationed in a fine farming locality, midway between Vicksburg and Yazoo City, on the Yazoo River. Meetings were begun, and a night-school was opened in the chapel of the "Star;" the interest was good. But scarcely was the work well begun when all other interests became subordinate to the anxiety in regard to the rapidly rising waters. The lowering banks were measured daily, and the relentless rising of the waters seemed to paralyze all lines of effort. Never did we realize the helplessness of man as at this time.

Daily the water crept nearer to the homes which, though often humble, were dear to their owners. Finally a day came when the water overflowed its banks; the next day the cotton and corn fields were covered; next the houses were surrounded; finally the water was but a few inches from the floor of the living-rooms; then the passing steamboat was hailed and the home abandoned. Some saved their goods by placing them on rafts of logs, on which they had built a temporary house of split cypress "shakes." Some built scaffolds in their houses as high as possible, and stored what they could upon them; while others, wholly disheartened, abandoned their homes forever, taking with them what they could. In the levee districts the situation was still more serious. When a break occurred, making a crevasse, the water poured, in a relentless flood, into the lands below, often compelling the people to flee for their lives, abandoning everything in their efforts to escape.

It was but a short time until our audience had "gone to the hills," and the work closed in that locality for the time being. This was our first effort in Southern country or "plantation work;" and although it closed suddenly for the season, we learned many lessons in regard to this branch of the work which will be of value in the future.

In other places the work is moving steadily forward. In Vicksburg the prejudice which has heretofore made the work somewhat difficult, is breaking away, and our workers have more openings for Bible readings and small schools than they can fill. Our little company at this place are firm in the truth, and are growing spiritually. Our day-school has been a credit to the work this season, and promises to open this fall with greatly increased attendance and influence. The attention of school-teachers is being attracted to it as a place where they can gain, in the most thorough manner, just the instruction they need better to fit them for their work. The night-school runs all the year through, and is attended by those who are earnest in their efforts to learn. It is well attended by our own people, and as

a result all of them can now read the Bible for themselves. One unexpected feature of the night-school last winter was the attendance of several who studied in other schools in the city through the day, and came to our evening school to get help in their day-school studies.

Early last winter the work was opened in Yazoo City, a place of about five thousand inhabitants one hundred and ten miles from Vicksburg by the Yazoo River route. Brother F. W. Halliday and his wife report an excellent interest at this place. There is no opposition to the work as yet, and they have more openings for Bible readings and small schools than they can fill. It will soon be advisable to open a regular school in this place, where all can attend. Many are accepting the principles of Bible truth as fast as presented, and we look for a goodly company of commandment-keepers at this place.

There is a crying need for some provision for the destitute and uncared-for colored children of the cities. Such children are surrounded by influences so debasing that they have no chance but to grow up dishonest and immoral. It is to be hoped that some plan may be devised by which these uncared-for children can be placed under different conditions, where they may have the opportunity of developing honest and useful lives. If orphans' homes are a necessity in the North, the demands in this destitute Southern field are tenfold more imperative.

J. E. WHITE.

#### LABORS AMONG THE FRENCH IN NORTH-WESTERN MICHIGAN AND WISCONSIN.

SINCE sending my last report to the REVIEW, I have labored about three weeks at and near Stephenson, Mich., and a little over three weeks at points in Wisconsin, at which I had formerly labored. At Stephenson, God drew near to believers, and wrought for them and for the youth by his truth and converting Spirit; six Belgian-French converts were baptized.

Among the places in which I bestowed labor in Wisconsin were Robinson, Flintville, Brookside, Little River, and Lena. At all these points, victories were gained, and refreshing showers of the latter rain were enjoyed. The benign influences of the Holy Spirit were felt at each place. Bible truths for these times were brought out and endorsed, and I was reminded of these words, which I first heard our dear and lamented brother, Elder C. W. Sperry, utter thirty-seven years ago: "The Spirit of God follows the truth as electricity follows the wires."

At Robinson, as truths new to me and to others were presented, tears of joy and gratitude moistened many eyes, and I stopped speaking while the French brethren and sisters sang a part of a French hymn expressive of gratitude and praise to God. We then went to Green Bay, near the premises of the elder of the Robinson church, and baptized two Belgian-French, one of whom served two French opponents in their negotiations with me for a discussion less than two years ago.

I went to Flintville to meet a Catholic priest who had on three occasions disturbed the Flintville church during their religious service, saying that he would break up the service. But the brethren and sisters went forward in their worship, trusting in God and fearing no evil. Elder S. Swinson and I called on this priest, and I drew him out and talked with him about two hours, undermining his strongholds with "the sword of the Spirit." I then invited him to attend our evening meeting. He responded, and made a faint effort to disturb us; whereupon I kindly told him and the audience that as Catholics would not like to have me disturb them during their service, so we did not like to be disturbed during our service. I added:

"But if the gentleman is anxious to have a discussion to test points of difference between us, I shall be ready to meet him, provided we agree upon and sign regulations, and discuss not less than one week, having thoroughly announced the discussion beforehand." The priest said no more.

I stayed with our dear Belgian families at Little River, near Oconto, about one week. With them my spirit rested, as I imagine Jesus' did at the house of Lazarus; for I knew these friends to be true, and willing to advance in the ways of the Lord and in the light of present truth. I had profitable seasons with them, especially at their monthly meeting, which was held the third Sabbath in August. Elder Swinson was with me at this meeting, and helped in conducting the English service, there being several of our American and German brethren and sisters from Lena and Spruce in attendance. Ten persons were received as candidates for baptism. These were equally divided between Belgian-French and Germans understanding English. Three days ago I baptized five persons at Lena who had recently received the message with their whole hearts, and were enjoying the freshness of a sound conversion and of their first love. Yesterday, Sabbath, August 28, I had the privilege of baptizing six Belgian-French converts at Brookside, in the beautiful waters of Green Bay, there being several brethren present from Little River and Lena. Some had come as far as twenty-five miles. This will make eleven additions to the Lena church.

Words cannot express my gratitude for having reached the period of the latter rain and the loud cry of the third angel. Here we are, brethren, after some of us have for many years looked forward to this time with sweet and cheering anticipation. Let us now rejoice through realization, and go on rejoicing in the Lord and praising him more and more, even through trials and conflicts, until our work is accomplished, the last victory is gained, and we hear the glad words: "Well done; . . . enter thou into the joy of thy Lord."

My post-office address is still Daggett, Mich.  
D. T. BOURDEAU.

#### MONTANA.

ELKHORN.—On August 19 we closed a successful series of tent-meetings in Basin, then we packed up our tents and appurtenances, and came to this town, where we pitched our large tent, also the family tents, and began meetings on the evening of the 22d.

We have had a good attendance from the start, and the interest is strong. So far the inquirers after truth have not been debative, but laying aside all preconceived ideas, appear to be searching for truth for the love of it.

Generally speaking, Elkhorn has quite a large number of children and young people who appear to be very wicked. So little respect have they for God and his house and service, that they usually endeavor to make so much tumult and confusion outside during the hour of worship as to make it impossible for people inside to either hear or enjoy the service. Only recently, during a service in the Methodist church, the only church in the town, they threw a giant firecracker among the worshippers inside, which exploded with fearful noise. They have offered us much annoyance, throwing stones on the tent, whipping the canvas, etc., but we get along fairly well, nevertheless. We have never threatened them with the law for disturbance. Jesus came to save sinful men, and we have here an excellent opportunity for the love of God, wonderful in compassion, patience, and goodness, to shine forth. Perhaps it may win some soul from among these youth to him. The town has a population of about seven hundred, mostly



foreigners, and of all faiths. We find it an excellent field for labor, and the Lord is blessing us richly.

The wind-storms here have been something terrible during the last few days. They are of the "twister" variety; they seem to hit a tent on all sides at once, lifting it up and down, and making much confusion and wreckage inside. We have been granted quietness of the elements for the space of three hours each evening during service, and for this we are indeed thankful. Brother C. F. Keeling and his wife are assisting us in the tent work this season. We are all of good courage, and strong in the Lord. Pray that we may gather some souls for Christ here.

MR. AND MRS. C. T. SHAFFER.

#### CALIFORNIA.

MORGAN HILL.—Sunday, August 1, the new Seventh-day Adventist church was dedicated. Elders E. E. Andross, H. F. Courter, and the writer were present. "Temple-building" was the subject of the dedicatory sermon, which was preached by Elder Andross. The prayer was offered by Elder Courter. The value of the church property is put at \$800. The size of the building is thirty by forty-eight feet, and it is very neatly finished. One recent addition to the church by baptism makes a membership of twenty-five. The attendance at Sabbath-school is about forty.

Until October 1 my address will be Box 191, Brookfield, Mo. J. G. SMITH.

August 4.

#### IOWA.

DAVENPORT AND DUBUQUE.—"Great is the Lord, and greatly to be praised." I was in Davenport when I wrote last. "The Lord hath done great things for us; whereof we are glad." The church now has a membership of twenty-five. The members are faithful in tithes and offerings, and love and unity prevail. The last quarterly report shows more work done than in any previous quarter since their organization. The station and boat racks are kept supplied, also the jail. In thus laboring for the spiritual and temporal wants of others, their own souls are fed and watered. Brother and Sister Kendall, who are engaged in the health food work, are having rich experiences. Sister Johnson is putting the book "Christ Our Saviour" into many homes. Sister Beaman, the Bible worker, finds plenty to do.

The sorrows and joys of this people have been mine. When I left them last April, I had, as it were, to close my eyes and run, I saw so much to do. But the work is the Lord's, and he cares for it. When it was decided that I should enter a new field, I began to seek the Lord to direct to just the place. One evening while praying, a voice seemed to say, "Dubuque, my child," so I felt confident that the Lord wanted me there. June 2, with Brother and Sister Hawkins, I came to Dubuque. To our knowledge no work has been done by our people in this county. There are twenty thousand Catholics here; the spires and crosses of their churches are seen in all directions. We have had marked evidences, from the first, that the Lord brought us here. Before coming, we expected great things of the Lord; but he has done exceeding abundantly above all that we asked or thought. Never before, in so short a time, have we found so many people who are hungry for spiritual food. There are more calls than we can fill. Truly the harvest is great; but where are the reapers?

While canvassing for the *Signs*, Brother Hawkins met a gentleman who recognized the paper. He said, "My parents, who are dead, were Adventists." Although unconverted, his heart was touched, and he gave us an invitation to hold readings with his family. This

family of seven are now rejoicing in the truth. They have erected the family altar, are laying aside the tithes, and are faithful in attending the Sabbath and prayer-meeting services. Readings are being held with a woman who knew William Miller. His nephew visited her a few years ago. At the first reading held with another woman, she said, "You are an Adventist." Then she spoke of a woman living three miles in the country, who had told her to let her know if she ever heard of an Adventist. The next week this woman from the country, with her husband, was at the reading. She was delighted to see an Adventist, having been one herself, and at one time an active laborer. She came to this place after her marriage, and finding none of like faith, became careless, and finally drifted into another church, but was never satisfied. She has returned to the Lord, and is happy in him. We hope that her husband will also obey.

The other day I met a woman on the street, who said, "Are you canvassing?" I told her my work, and she said, "Won't you come to my home?" The father, mother, married daughter, and family are much interested. One day while selling tracts and making appointments for readings, a woman had much to say, in a bitter spirit. Later, she apologized for what she had said and done. Readers tell us, "I know the Lord sent you." Others say, "I have been praying for light." We seldom go to a reading but mention is made of others who wish readings. We are praying that the Lord will send more laborers to this field; for now, just now, is the time to work. I believe a consecrated, energetic man and his wife would meet with success in the health food work here. We greatly desire that the heavenly mold shall be upon all our words and works. MOLLIE R. LONG.

#### LOUISIANA.

NEW ORLEANS AND HOPE VILLA.—Knowing that there are those who are interested in the prosperity of the cause of God in this part of his great vineyard, I will write a few words concerning the work in the above-named places. Since my last report, a few have received the message with gladness in this large city, and are growing in the knowledge of God, while a few others, having no root in themselves, endured but a little while. One brother who began to observe the Sabbath of the Lord last winter is now in the Battle Creek Sanitarium, and is rapidly recovering from an illness which it was thought must soon end his life. Here I would pause to say, How good God has been to us to place the best means of recovery within our reach, and to teach us how to preserve our bodies in health! Yet we do not value this light as we should.

Personal work from house to house has been carried on, in giving Bible readings, selling tracts and small books, and securing subscriptions for our good papers. A large quantity of reading-matter has also been distributed free. This is a work that must be done here in order to give the work a healthy growth. There are many who will receive the truth when they are brought to see its true character. For these we must sometimes labor long and patiently. A young woman who graduated from the high school here will soon go from this church to the Sanitarium take up a course of study to fit herself for missionary work. We are glad to see this, and while some go to prepare for the work, we are disposed to hope that others will join us in carrying the truth to the homes of the people.

August 9 I visited Hope Villa, and held meetings for six days with the Sabbath-keepers there. Nine services were held, and the attendance was good from the first, notwithstanding the Methodists had recently held meetings

for a week, and the Baptists had just closed the second week of their meeting when ours began. It was refreshing to see the people come from a distance in wagons and on horseback. It has never been my privilege to speak to a people who seemed to enjoy the simple preaching of the word more than did these. Prejudice gave way as I tried to lift up the Saviour, that we together might see more of his lovely character as it is revealed in the Scriptures of truth. The Sabbath service was a season of seeking God. Some who had become discouraged renewed their covenant with God by confession, and walked out by faith upon his promises. All felt encouraged. The prospect seems good for the work there to become more permanent. More instruction should be given, and I believe that a church of twelve members could then be organized. During the past three weeks I have sold a few small books, and taken twenty-two subscriptions for our good papers. J. E. EVANS.

#### SUNDAY TO THE FRONT IN MANITOBA.

As stated before, the trial of Brother Kelly came off August 27. Judgment was deferred until the following day, to enable the justice to consider some points in the law. During the trial the court room was crowded with interested listeners, whose remarks showed that the majority were in sympathy with Brother Kelly. The trial was short, consisting mainly of the examination of the witnesses. Brother Kelly's defense consisted of a statement that according to the Bible, the seventh day, and not the first, is the Lord's day; and that as he had kept that day strictly, he had to plead "not guilty." He has had the fullest liberty to go and come. On Sabbath, August 28, when judgment was to be rendered, he sent a note to the justice, explaining that as it was the Sabbath, he could not appear. The court accepted his reasons, and excused him for non-attendance. However, judgment was passed. Brother Kelly was found guilty, and fined \$1 and costs, to be recovered by distress if not paid. The whole amount is \$3.35.

It is now five days since the judgment was rendered, and Brother Kelly has not paid the fine, and no attempt has been made to collect it. Last Sunday he went right along with his work as a barber, but so far has heard nothing of it.

The daily papers have commented on the case, and many of the local papers at other points have spoken in regard to it. We have secured the insertion of an article on religious liberty in one of the daily papers, and one on the Sabbath question in another. Thus the truth on these points has been carried to all parts of the province and the Northwest Territories, and has attracted the attention of many of the leading people. We feel that the Lord has overruled this matter to his own glory.

There is a movement on foot to organize a provincial Lord's day alliance similar to the one in Ontario. The immediate cause of this move was the following notice, which recently appeared in the daily papers: "On Sunday, August 8, the steamer 'Assinaboine' will leave for Selkirk at 9 A. M., returning the same day at 8:30 P. M." This was the inauguration of a series of Sunday excursions.

A meeting was called by the ministers to consider the situation, and resolutions were adopted favoring the organization of a Lord's day alliance, in order to secure "the proper observance of the Lord's day," protesting against the desecration of the Lord's day by steamer excursions; and inviting the clergymen of Winnipeg to call the attention of their congregations to the matter the following Sunday.

The committee appointed to take the necessary preliminary steps toward the organization

of the proposed Lord's day alliance, met last week; and the chairman reported that he had been in correspondence with the secretary of the Ontario Lord's Day Alliance, and had received from him considerable information and several of the publications issued by the executive there. As a convention for the province of Ontario is to be held in Toronto early in September, it was decided to leave the work of definite organization until after that date. In the discussion that took place at the meeting, it was evident that the provincial idea will be kept prominent in any organization that shall be formed. Various communications received from municipalities outside the city indicated deep interest in the matter of preserving the Lord's day as a day of rest and worship, and hence it is likely that provincial legislation in the shape of a Lord's day act will be asked for at the next session of the local legislature.

In view of these things it seems evident that the time has come for a forward move in the work of the message here. We feel that all our legislators should be notified at once of what is coming; that our position should be plainly placed before them; and that reading-matter on religious liberty should be put in their hands, with the request that they study it carefully in view of the prospective legislation. We need a paper and literature on religious liberty, published in this field. We should have a Canadian paper at once to meet this issue. We appeal to the General Conference Committee to provide one without delay, in harmony with the recommendation of the last General Conference.

To our people in this field we say, Now is the time to come up to the help of the Lord, and oppose the forces of evil. Will not every member take hold of the work in earnest, and do all in his power to furnish means to fight the battles for religious liberty? Let your prayers ascend continually to the throne of grace, that wisdom may be given to meet the powers of darkness in this struggle. It behooves every soul that believes the truth for to-day to put on the whole armor of God, that he may be able to stand. God is our strength, and he has power and grace sufficient for all our need. Let all differences, all heartburnings, all doubts and fears, be put away; and let Christ come into the heart, and abide there. Then we shall see a work done which will glorify God.

We shall be thankful for plenty of literature, sent post-paid, for use at this time. *Signs* and *Sentinels* are especially desirable. Send to Alex. Ritchie, 287 Burrows Ave., Winnipeg. W. H. FALCONER.

#### THE HASKELL HOME.

WE are glad to be able again to remind the friends of humanity included within the circle of readers who receive this paper, that the time has nearly come for the semiannual collection for the support of the Haskell Home for Orphans. The work of training and educating orphan children, and the mothers' school connected with the Haskell Home, unquestionably constitutes one of the most important missionary enterprises which we have undertaken within recent years,—an enterprise to a large degree in pioneer work. Never before has an attempt been made to secure for orphan children brought together in an institution such superior advantages for training them to a life of usefulness, and to secure, to so large a degree, the influences and conditions which are ordinarily found only in a private home. The children of the Haskell Home are not herded together, as is too often the case in large institutions for children, but are divided into small groups known as families, each of which is under the care of a missionary mother, who gives the little ones, as nearly as possible, the

same care, thoughtful attention, love, and sympathy as does the natural mother. By this means a relationship is established which is in the highest degree calculated to develop what is purest and best in the little ones, while the great evils which sometimes arise from what is termed "institutionalism" are wholly obviated.

But to accomplish this is by no means an easy task. It requires on the part of the managers, directors, care-takers, "mothers," and all connected with the institution, a degree of labor, self-sacrifice, and patient effort which can be but little appreciated by those who have never undertaken a task of this kind. That the effort has not been a failure, however, is clearly manifested in the good results which have been attained. It would certainly do the hearts of our readers good if they could see the little ones from month to month, and note the wonderful progress which is made in eradicating evil traits of character and unfortunate habits, and could fully realize that each one of these little ones, were it not for the Haskell Home and the kind hearts and hands contributing to its maintenance and laboring for its support, would now be out in the cold world, exposed to the unfortunate conditions and influences which generally surround the orphan child, and bring him almost certainly to eternal ruin. The fact that more than a hundred of these little ones are now sheltered in the Haskell Home, while good homes have been found for nearly twice as many more in private families as the result of the effort which has been made in connection with this enterprise, is ample justification for all the expense which has been incurred in the support of the work up to the present time, and all which may be required for its further maintenance.

The work of the Home is progressing in a most satisfactory and encouraging manner. Brother and Sister Comins, who have dedicated themselves to the cause of God, labor arduously in the positions of superintendent and matron, and render most efficient service. Both of them give their services for the work without salary or compensation of any sort, and, in addition, have donated ten thousand dollars, comprising almost their entire property, to the advancement of the work. More than a dozen consecrated women connected with the Home as missionary mothers are also laboring untiringly for the good of the little ones under their care. Nearly all these workers contribute their services wholly without compensation other than a place to sleep and plain food to eat. The greatest economy is practised in the maintenance of the Home. An earnest effort is made to enlist the children in contributing what they can to its support by the cultivation of the ground, and in laboring about the house in every possible capacity in which a child's help can be utilized. The greatest simplicity is observed in dress, and indeed in every detail of the conduct of the Home.

Under these circumstances the management feel no hesitation whatever in calling upon the friends of this work everywhere to contribute liberally to its support, with the assurance that not a dollar contributed will be wasted. In the light of the commandment of our Saviour to the young man who asked what he might do to inherit eternal life, there must certainly be very few who can excuse themselves for refusing to listen to an appeal in behalf of Christ's little ones who, deprived of their natural parents, are by providential circumstances placed in the hands of those who profess to be followers of Christ, for care and training.

October 2 has been set apart for a general collection for the benefit of the Haskell Home. The treasury is empty. The inmates of the Haskell Home and the James White Memorial Home, an enterprise connected with it, number 170, and \$4,000 will be necessary to provide for them for the next six months.

Many institutions of this sort keep several persons continually employed traveling from place to place soliciting funds from the general public. Thus far it has not been necessary to resort to this means for raising money for the Haskell Home. This is an enterprise in the foundation of which divine Providence was so singularly manifested that the friends of the work have considered it a privilege to contribute a sufficient amount thus far to provide the actual necessities of life. The work is growing steadily, and of course an increase of funds will be needed to maintain and develop it.

It is the sincere hope and earnest prayer of the managers that the kind friends who have so generously donated to this work in the past, when times were harder than at present, will not fall below their previous contributions this year, but, will, if possible, increase the amount a little, so as to provide for the further extension of the good work. Remember, friends, that there are in this institution at the present time, including the Old People's Home, many scores of hungry mouths that must be daily filled, and that the Haskell Home has no income whatever except the two semiannual contributions by means of which the entire denomination is given an opportunity to contribute to the support of this institution, which, so far as we know, is at the present time the only one of the sort maintained by Seventh-day Adventists in the entire world.

J. H. KELLOGG, M. D.

## News of the Week.

FOR WEEK ENDING SEPTEMBER 11, 1897.

### NEWS NOTES.

King Humbert, of Italy, lately visited Germany to see the autumn maneuvers of the German army. He was received with high honors. Four army corps were reviewed, and the king and queen of Italy were very heartily cheered by the troops. At a banquet, Emperor William made a speech of welcome to his Italian guests, referring in very strong terms to the alliance existing between them. King Humbert replied in the same vein, but some sharp critics think they see in the king of Italy's answer a slight drawing back from the alliance. It would not be at all surprising if the alliance of France with Russia should have quite an effect upon Italy; for if this alliance should lead to war, Italy, as an ally of Germany and Austria, must fight, and Italy wants peace.

Of the two saints lately canonized by the pope, one died in 1539, and was taken out of purgatory in 1805; the other died in 1640, and was released from purgatory in 1677. According to the Catholic faith, these were very holy men, who wrought many miracles, yet one remained in the purgatorial fires two hundred and sixty-six years, and the other thirty-seven years! It should be a matter of satisfaction to those who believe such nonsense, that it does not take so long to get a saint out of purgatory now as it used to. The difference between two hundred and sixty-six years and thirty-seven years more promptly than it used to be. But it may be that there is a money consideration that has some effect in expediting the exit of souls from the purgatorial regions.

An ominous event to the southern part of the United States is the official announcement that the dreaded disease, yellow fever, is epidemic at Ocean Springs, Miss. One person has died of the fever at New Orleans, and there are several other cases in the city. It has also appeared at other places. The various boards of health in the States which are in danger are taking energetic action to ward off the disease. The yellow fever is probably the worst epidemic disease affecting the people of this country, often amounting to a veritable plague. Cold weather is the best preventive of it that is known, and it is well that the appearance of the fever this season is so late, since it cannot be long, even in the Southern States, before the frosts will put it to flight.

A collision of two trains at Emporia, Kan., on the evening of Sept. 8, caused the death of sixteen persons, and many others were injured. William J. Bryan was on the train, but being in a rear car, he was uninjured. He helped to carry out the dead and to care for the wounded. Of his work the cor-

respondent of the Chicago *Herald* said: "One poor fellow who was badly maimed called to Mr. Bryan, and said: 'I went to hear you to-day; I am dying now, and want to shake your hand, and say, God bless you. If you possibly can, Mr. Bryan, get me a drink of water.' Mr. Bryan went into the fast mail-car, one end of which was burning, and came out with the water, which he gave to the suffering passenger. He brought out cushions for others of the injured and was everywhere present to minister to the wants of the suffering."

The Catholic bishop of Mons, France, has lately resigned, giving as a reason that his health is poor. Generally, Catholic bishops hold their office for life, and some surprise is manifested at his resignation. A Catholic bishop in France does not send his resignation to the pope, but to the French Minister of Public Worship. Before his successor can be appointed, he must satisfy the French government that his politics is all right, and the pope that his religion is the same. There is also considerable expense in becoming a bishop, as the would-be bishop must pay \$450 for the papal bull which constitutes him bishop; and in this matter the Vatican holds strictly to the principle of cash down. No credits are given. A late candidate for a bishopric in France was unable to raise the necessary \$450; but he had an aunt who owned, among other valuable lands, some fine pasture. He wrote to her telling her of his prospects, and asking her if she would not set apart a piece of her rich *pasture* for the papal bull? His wit was successful, and he obtained the bishopric.

It sometimes seems as though more horrible things happen in the State of Pennsylvania than in any other State of the Union. A late event strengthens this conviction. At Hazleton, Pa., on Sept. 10, a large company of striking miners undertook to march in the public road to Lattimer, a town a few miles away. They were unarmed, and were making no riotous demonstrations, only marching. Near the latter place they were stopped by ninety deputy sheriffs, under command of one Martin, who ordered them to return. They declared that they had a right to march in the road, and that they had done so ever since the strike began. Martin read the riot act to them, but most of them were foreigners, and did not know what he was reading. Suddenly Martin gave the command to fire. Three deadly volleys were then poured into the hundreds of huddled miners, twenty-two were instantly killed, a dozen more died in a few hours, and seventy others sustained injuries more or less severe. The survivors fled. Terrible excitement prevailed, and the hasty action of the sheriffs is very generally condemned. The governor has ordered a body of the State militia to Hazleton. It is such things that lead the laboring class to believe that they are likely to be deprived of their rights and reduced to slavery.

#### ITEMS.

—The population of New York City is now 2,000,000.

—Pope Leo XIII is planning for a great jubilee at the close of the century.

—The question of compulsory education is receiving some attention in Russia.

—The dervishes on the Upper Nile have evacuated Berber, and retired toward Khartum.

—Some of the rebellious tribesmen in India are surrendering their arms to the British.

—Japan holds to its determination not to allow Hawaii to become a part of the United States.

—Col. George Bliss, eminent lawyer and politician, died at his home in Wakefield, R. I., Sept. 2.

—General Igracio Andrade has been elected president of Venezuela. He was the candidate for the Liberal party.

—The king of Siam is the only genuine Buddhist monarch, and it is proposed by some to make a Buddhist pope of him.

—By a new system of telegraphing, using a machine called a synchronograph, 4,300 words have been sent in a minute.

—The fear of the yellow fever is so great in the South that a rigid quarantine has been established in many Southern towns.

—It is becoming customary in some English churches to pray for the President of the United States as well as for the Queen of England.

—Clarence King, formerly chief of the United States geological survey, declares it as his opinion that we are on the eve of a great mining era.

—Two Spanish officers fought a duel with swords near Havana lately. One was killed. One had charged the other with fraud, which he resented.

—Considerable excitement has developed in this country over a rumor that Great Britain has bought the unfinished Panama Canal, and will complete it.

—General Lee has obtained leave of absence from Cuba, and has returned to the United States. It is likely that he will not go back, but that President McKinley will appoint his successor soon.

—Andrew Carnegie, the Scotch-American millionaire, has added to his immense real-estate holdings by purchasing Skibo Castle and lands in Sutherlandshire, England, an estate of 28,000 acres.

—The very hot weather which has prevailed over so large a portion of the United States during the past week has had a bad effect upon crops, particularly corn, which has been badly withered by it.

—Charles M. Charnley, a Presbyterian elder of Chicago, and for some years treasurer of a benevolent society under the auspices of that church, has stolen \$100,000 of the funds, and is now a fugitive.

—High diving bids likely to become epidemic. George W. Clark jumped off the Halsted street bridge, Chicago, into the Chicago River, Sept. 6. The dive was a distance of 165 feet. He was uninjured.

—Drought in several provinces of Russia is so severe that the people are now calling for government aid. Other provinces are threatened. The United States seems to be the favored country for crops this year.

—General Longstreet, of Confederate fame, aged seventy-six, has just taken a youthful bride. Some argue from this that marriage is not a failure, and others cynically remark that the general was always fond of fighting.

—Miss Lutie A. Lyttle, a negress of Memphis, Tenn., was admitted to the bar, Sept. 9. She is the first woman to practise law in the State, and is the only colored woman in the United States that is a member of the bar.

—The failure of the potato, hay, and grain crops in Ireland threatens great suffering in that country. Never since 1847, the year of the terrible Irish famine, has Ireland faced such a failure of crops and so discouraging a prospect.

—The powers have decided to raise the blockade of Crete. It is understood that all troops but the regular troops of the governor will be disarmed. Thus Crete still remains subject to Turkey, but with some measure of self-government.

—Steinway & Sons, manufacturers of pianos in New York City, have sold their plant to an English syndicate for \$6,000,000. The Steinways came to this country, from Brunswick, Germany, in 1853. They were piano manufacturers in Germany.

—The new gold-fields on the Michipicoten River are not in Michigan, but just across the line, in Ontario. Reports are divided as to the find, but quite a settlement is already made at Wawa Lake, and many persons are sanguine that a great mining city will yet be built there.

—The executive committee of the Sound Money Conference, which met in Indianapolis last January, has announced the appointment of a financial committee to devise plans for the revision of the currency. Ex-Senator Geo. F. Edmonds, of Vermont, is chairman of the committee.

—Many of the native princes of India, who own the suzerainty of Great Britain, have offered their services to punish the rebellious tribes which are threatening India from the north. The Indian government has sent its thanks to all, and has accepted the offers of some of the princes.

—It is said that Emperor Francis Joseph, of Austria, has given his consent to the union of the two great imperial libraries at Vienna, the Hofbibliothek and the Kaiserliche Familienfideicommissbibliothek. What the name of the consolidated library will be is an interesting question.

—The great difficulties with which the miners have to contend at Skagaway Pass have discouraged many of them from trying to get over the mountains to the Klondike region this winter. There is also said to be a good deal of lawlessness there, and fights among the miners are of daily occurrence.

—The wild warriors who seemed to be springing up by thousands on the northern border of India appear to be dispersing. There was no government behind them to issue rations, and they are going home to get something to eat. No war can long be sustained without fed and disciplined troops.

—The steamer "Cleveland" arrived at Seattle, Wash., from St. Michaels, Alaska, Sept. 11, carrying \$400,000 in gold dust and nuggets. It brings gloomy news of the condition of things in the mining country. The stock of provisions is low, and the miners who have failed to get through are growing ugly.

—The question of what is to become of the abandoned farms in our Eastern States is being settled in a novel way. Millionaires are buying up large tracts of land containing such farms, and stocking them with game, after the manner of the English gentry, whose practices they are so desirous of imitating.

—The great increase of the price of bread causes a very gloomy feeling among the poor of England and France; and unless much more work is provided for the laboring classes in this country, we shall learn that a rise of the price of provisions, while it benefits one class, may be very disastrous to another.

—The strongly fortified town of Victoria de las Tunas, in the province of Santiago de Cuba, was taken by the Cuban insurgents, Sept. 10. The garrison surrendered. The town was defended by seven forts, mounted with Krupp guns. This is justly considered a great Cuban victory, as it gives a whole province over to the Cubans.

—Lord Salisbury has proposed a new plan for the settlement of the affairs of Turkey and Greece, which has been accepted by the powers. The plan provides for an international commission representing the six powers, this commission to have control of the Greek finances, guaranteeing the payment of the old bonds and also the indemnity to Turkey. Upon this the Turkish forces will evacuate Thessaly.

—A carrier-pigeon, nearly dead from exhaustion, arrived at Nashville, Tenn., Sept. 6. It is fully believed to be one of several lent by a Mr. Osborne, of that place, to Professor Andree. It has a silver plate attached to its left leg, on which is stamped the words, "Andree, No. 31." It had a message attached to its neck, but the weather had obliterated all the writing. Mr. Osborne expects another bird soon.

—The king of Siam, who is making a trip of the world just now, will not visit France. There has lately been some trouble, and even fighting, on the Me-kong River between the French and the Siamese, and it would be very awkward should war break out between the two countries while the Siamese king was in Paris. The French press suggests that in such a case the government of France might send the king of Siam home as a governor of the country, under French direction!

—The lay members in the Methodist Episcopal Church are clamoring for a larger representation in the Quadrennial Conference. The lay members seem inclined to think that the ministers represent only themselves, and that the lay members should have as many delegates in proportion to their numbers as the clergy have in proportion to theirs. Laymen in some conferences are calling for a convention where they can ventilate their opinions. The time for priestly rule over thinking people has evidently gone by.

—New Castle, Colo., was the scene of a terrible railroad accident, Sept. 10. Two trains loaded with passengers collided while running at nearly full speed. It is estimated that thirty persons were instantly killed, and 185 were injured. The cars caught fire from an exploded gas-tank, and many persons pinioned in the wrecked cars were burned to death. The cause of the accident is said to have been that one of the conductors tried to steal the time of the other, so that he could gain a station. He has been arrested.

## Special Notices.

### THE CAMP-MEETING AT TAMPA, FLA.

THE Florida Conference will hold its regular annual camp-meeting at Tampa, Fla., Oct. 1-10, 1897. Very convenient grounds have been secured in Hyde Park, a few blocks south of the Tampa Bay hotel. We hope that our people, especially those on the west coast, will be present as far as possible.

We expect the superintendent of the district, with other efficient help, will be present. Tents for rent, and good, wholesome food at the boarding-tent, with other conveniences usually found at our camp-meetings, will be furnished. Those who come by rail should take the Franklin street railway, transferring at Bridge street to the Hyde Park car, and leaving the cars at Platt street, which is one block west of the camp.

We hope for a very profitable meeting. Let all seek the Lord that it may be such.

L. H. CRISLER.



GRAYSVILLE ACADEMY OPENING.

OCTOBER 13 is the time fixed for the opening of this year's school. All who are planning to come should make a note of this fact, and if possible, arrange to arrive here not later than October 12.

WHO SHOULD ATTEND?

All our young people who live in the South, comprising the nine States of District 2, who desire a thorough education, and wish to become broad-minded, practical men and women, should make every effort to attend.

CHARACTER OF THE SCHOOL.

The school is under the management of the General Conference, and is therefore denominational. It is founded on broad plans, and liberality and impartiality are carried into all its workings.

EXPENSES.

Remember, \$80, if paid in advance, is the cash payment for tuition, board, and room rent, including light, heat, and washing for the entire school year.

BOARD AND ROOM.

Arrangements will be made for the accommodation of all who come. The cottage dormitory plan is adopted, which not only makes the home life comfortable but pleasant.

DIPLOMAS.

Instead of sustaining several "special courses," all of which are much alike, the managers of this school have provided one complete course of instruction, covering a period of eleven years.

SPECIAL ANNOUNCEMENT.

Much general information that cannot be given here is contained in our new announcement, which we will gladly mail to any one sending his name and address.

THE next annual session of the Florida Conference and Tract Society will be held in connection with the camp-meeting at Tampa, Fla., Oct. 1-10, 1897.

L. H. CRISLER.

THE Florida Sabbath-school Association will hold its annual session in connection with the camp-meeting at Tampa, Fla., Oct. 1-10, 1897, for the election of officers and the transaction of business relating to the Sabbath-school work in this State.

L. H. CRISLER.

Publishers' Department.

HAVE YOU STUDIED RHETORIC?

If not, be sure to send for No. 4 of Bell's Language Series, entitled, "Rhetoric and Higher English." It is a book that ought to be in the hands of every student, literary worker, and teacher.

A prominent educator in the State of Massachusetts writes: "With reference to text-books, I will say that we are using Professor Bell's Language Series, and have been very much pleased with the result.

graduates of our colleges and universities, although it is evident that one of the first and most striking tests of a thorough education is revealed in one's English. . . . From experience, I can say that students of Bell's Language Series have had a high reputation in other schools wherever they have gone.

The books of Bell's Language Series will be sent, post-paid, at the following prices: No. 2, "Elementary Grammar," 224 pages, cloth, 65 cents; No. 3, "Complete Grammar," 281 pages, cloth, 80 cents; No. 4, "Rhetoric and Higher English," 375 pages, cloth, \$1.25.

Send all orders to REVIEW AND HERALD Pub. Co., Battle Creek, Mich.

ONE of our State secretaries says:—

"We have sent out from this office, to different parts of the State, 11,500 copies of 'Rome's Challenge to Protestants,' besides over five thousand of the leaflet, 'Plain Talk to Protestants.' The orders are still coming every day. These little tracts are sure to awaken thought in candid minds."

May not all our secretaries take a like interest in the circulation of our tracts? We have reached the time of year when they should receive a great deal of attention, and we hope that plans are being laid all through the field for their extensive circulation this fall and winter.

REVIEW AND HERALD PUB. CO.

AN INTERESTING LETTER.

We are just in receipt of an interesting letter from a brother in Iowa, in which he says:—

"In connection with my other work, I have taken thirty-five subscriptions for the REVIEW AND HERALD since the first of June, the most of them being yearly subscriptions. My own soul is stirred by the evidences the REVIEW gives us each week of the rapid advancement of the message. I feel that I must have a stronger hold on God, but I know we will all get this as we work for others."

If all our brethren and sisters throughout the wide harvest-field would take such an active interest in the circulation of our church literature, it would not be long before the world would receive the warning of the third angel's message. Are there not many who will take hold of the work now? We shall be glad to hear from any who may be interested in this important work.

PROFESSOR BELL'S "Rhetoric and Higher English" is now ready for delivery. The price is \$1.25 post-paid. It is a book which, thoroughly studied, will enable literary workers, ministers, and students to avoid many mistakes in the use of the English language.

SPIRITUALISM.

THE aggressiveness of modern Spiritualism is becoming more and more apparent. The Chicago Inter Ocean of Sept. 4 has the following:—

"The progress of Spiritualism is marvelous. Adapting itself, through its eclectic affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere, it presents the features of a universal truth, the developments of a grand, transcendental science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science relating to the destiny and nature of man pales."

When Spiritualists are being urged to avail themselves of the service and communion of the church, and when men of the world are saying that "the progress of Spiritualism is marvelous," it behooves us to be active in disseminating the light that un-masks this evil. How many of the readers of the REVIEW have read our book on modern Spiritualism, and helped others to obtain it? This is a book that should be sold everywhere.

The price, in cloth, post-paid, is 50 cents; in paper covers, 20 cents.

REVIEW AND HERALD PUB. CO.

Deaths.

HUNTZINGER.—Fell asleep in Jesus, Aug. 23, 1897, at Ohio City, O., after a brief illness of inflammation of the bowels, Sister Mary M. Huntzinger, aged 54 years, 7 months. Sister Huntzinger was an earnest Christian worker, and will be greatly missed.

J. W. HUNTZINGER.

ECKERT.—Died at his home in Orleans, Mich., of paralysis, Aug. 20, 1897, Jeremiah Eckert, aged 78 years. He has lived in Ionia county since 1844.

He was a kind husband and father, and a true friend and neighbor. He leaves a wife and four children to mourn. Words of comfort were spoken by the writer, from Job 14:1, 2.

O. SOULE.

THOMAS.—Charles J. Thomas died of tumorous cancer at Decatur, Mich., Aug. 28, 1897. He was born Oct. 29, 1843, in Monroe county, N. Y., and came to Michigan in 1871. He accepted the truth many years ago, and has been the elder of the Decatur church since its organization. We laid him to rest in full assurance of the first resurrection.

J. I. SNOW.

SAUNDERS.—Martha S. Owen was born Dec. 7, 1828, and was married in 1848 to J. G. Saunders, of Brookfield, N. Y. They both accepted the truth over forty years ago. Sister Saunders died Sept. 1, 1897, of typhoid-pneumonia. She leaves a husband and four daughters to mourn. Her last words were, "I am ready to rest." Brother Saunders was holding meetings in Washington, Pa., at the time of her death.

C. J. STRANG.

CURRIER.—After eight months' illness with creeping paralysis, Sister Huldah J. Currier died at her home in St. Louis, Mich., July 2, 1897, in the sixty-sixth year of her age. She embraced the full light of the truth in 1877, and united with the St. Louis church in 1888, where she remained in good standing until she died. Two sons survive to mourn their loss. Sister Currier will be greatly missed by the whole church.

F. J. HARRIS.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 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, G. P. and T. Agent, MONTREAL, QUEBEC.
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

Table with columns for EAST and WEST, and rows for various cities including Chicago, Detroit, Ann Arbor, and Buffalo. It lists train times and fares for different services like Night Express, Mail & Accom., and Limited.

\*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, G. O. J. SADLER,
General Pass. & Ticket Agent, Chicago Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 14, 1897.

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## Editorial Notes.

After a discourse by Elder L. A. Hoopes, in the Tabernacle, Sabbath, September 11, thirteen persons were baptized, and united with the Battle Creek church.

We suppose that Elder W. C. White and his party sailed for Australia from Vancouver on the 9th inst. After going to California, Elder White attended a camp-meeting at Pasadena. We are not able to give the names of the entire party that sailed with him.

Prof. W. W. Prescott, with his family, left Battle Creek, Tuesday, Sept. 7, to return to his field of labor in England. London is becoming an important center in our work, both for England and her extensive colonies. We shall hope to hear from him from time to time in reference to the progress of the work there.

We would gladly have given a more prominent place to the article from Dr. Kollogg in reference to the Haskell and James White homes; but it is accessible to all, and the object of this note is to call attention to it. Were it possible to do so, we would gladly set forth the matter in an even more forcible light. These institutions have a claim upon our thought and care that no other enterprises have. It is not our duty simply, it is our privilege, to minister to Christ in the persons of these dependent children of his. Do not forget to read the article with care.

In the article by Elder Hope, in another column, showing how a belief in the doctrine of eternal conscious misery has fostered the spirit of persecution which has drenched in gore the annals of the Roman Catholic Church, the reader will find another most damaging charge against that horrible and God-dishonoring doctrine fully sustained. All creeds and systems are to be judged by their fruits. “By their fruits ye shall know them,” is our Lord's own standard. And the fruits of this doctrine being so pernicious, it is shown that the doctrine itself, with all its associated errors, comes from beneath, not from above.

The summer school that has been passing through a very successful career for ten weeks closed its work yesterday, and the Battle Creek College opens its work to-day, the 14th, with every prospect of a prosperous year. Among the new members of the faculty we are pleased to notice the following: J. P. Neff, of Virginia; B. G. Wilkinson, of Wisconsin; Homer R. Salisbury, of this city, more recently of the South African College and London. Of the organization of the work we shall be able to speak more precisely later on. It is not too late yet for students to come on and obtain the benefits of the year's work.

The most of the young people who have come from Australia and New Zealand to obtain education and training in the nurse's calling have accomplished their object and returned. Among the first to return were A. W. Semmens and wife, who are now conducting a sanitarium near Sydney, and doing a successful work. Arthur Branstater and wife returned early this summer. It is reported they will open work in West Australia. More recently, Miss Jones and Miss Harker left us for the antipodes, via England; the latter returning on account of ill health. On the 9th inst. George Shannan and wife, *née* Elsie Fredrickson, and Edith Hare Reekie sailed from Vancouver, the former for Melbourne and the latter for Auckland. May God bless all these workers, and make them a blessing. A few still remain to finish their courses. These young people furnish strong bonds of unity and sympathy that reach around the world.

A brother writes from Cascade Locks, Ore., referring to the changes in the thirty-seven years since he began the observance of the seventh day as the Sabbath, under the message of Rev. 14:9-12. He subscribed for the REVIEW at the time, and has been a constant reader of it ever since. He was present at the conference in 1866, when it was decided to start a sanitarium. He says: “When I think back upon that conference in 1866, and count up the ministers who were there, I find but few left. But what a change since that time in the number of laborers, and the facilities and methods of labor! The Lord has been in the work all these years, and to-day we see the truths we have to proclaim, stirring the world as never before. I suppose there are but few places in the United States where the sound of this work has not gone. Myself and wife have passed our threescore years, but these precious truths still cheer us day by day.”

The New York *Observer* of September 9 comments sadly on the increase of intemperance among women, fostered by the license given to grocers to furnish liquor to their customers. It says: “According to a London contemporary, some very painful statements in regard to the habit of secret drinking among women have been made before the royal commission appointed for the consideration of the laws regarding the liquor traffic. Mr. Riley, of Melbourne House, Leicester, said that he had been for many years connected with homes for female inebriates, and his experience was that ninety per cent. of female drunkenness was traceable to grocers' licenses.”

From England the custom has spread naturally to this side of the Atlantic; and the same paper says: “It is evident that the drink demon is waging a hot war in Great Britain, as well as in the United States. The ease with which liquor is purchased in New York in grocers' stores, and in some of the large department stores” is tending very strongly to “an increased use of strong drink.”

The apostle speaks most pointedly of the deceitfulness of sin. It promises good, but never once fulfils such promises; but gives only evil instead. What degradation and suffering and misery it often inflicts upon its votaries here! Why will not men learn a lesson from these experiences, and consider what fate sin will bring upon them when they come into the Judgment, and the law shall pass upon them its condemnation. “The strength of sin is the law,” and, “The wages of sin is death.”

To press all earthly facilities up to their highest capacity, and get everything possible out of them for the service of man, seems to be the problem at which humanity is constantly figuring. In illustration, the largest freight engine in the world is now being constructed by the Pennsylvania Railroad Company, to haul ore from the lake to Pittsburg. An ordinary locomotive boiler, says the *Public Ledger*, weighs from eighteen to twenty-two thousand pounds, and contains from one hundred and eighty to two hundred flues; but this latest affair will be twenty-four feet in length and seventy-two inches in diameter, will weigh forty-two thousand one hundred and fifty pounds, and contain three hundred and eighty-five flues. This mighty machine will draw forty-five loaded cars of one hundred thousand pounds' capacity each, at a speed of twenty miles an hour, up a mountain grade, and feel that it is only having a little healthful recreation.

## THE WORK AND WORKERS.

BROTHER J. O. JOHNSTON writes from Cowpens, S. C., that he is about to open meetings in that place, and he regards the prospect as the most favorable that he has ever met. May it be so. Brother E. H. Huntley says that in West Selkirk, Manitoba, five adults have fully identified themselves with the cause of truth, and that among those interested are two missionaries. At Blossburg, Ala., a church will soon be organized, and a house dedicated. From Yarnell, Ariz., Elder States writes that fifteen are keeping the Sabbath. Brother H. L. Hoover has begun a tent-meeting in Albuquerque, N. M. Brother Adkins writes of severe opposition in his work in Briceville, Tenn.; but he has purchased and fitted up a place for meetings, and a goodly company are striving to keep all the commandments there. Brother L. A. Hansen is representing the health work on the exposition grounds at Nashville, Tenn. The work in Chattanooga is still prosperous. Elder Irwin is expected back to this city this week from the East, where he has been in attendance at several camp-meetings. A lot of work awaits him. We are glad to greet Elder Frank Hope, who has just returned from several years' sojourn and labor in England.