

# The Adventist Review and Herald

Mrs. Elihu Smith  
box 686

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

"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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### THE COMING OF THE LORD.

"THEY say" that He is coming;  
That out along the sky  
The rumbling of his chariot-wheels  
Is drawing yet more nigh;  
That the omens in the heavens,  
And the rumors that we hear  
Of war and insurrection,  
Are his heralds far and near.

"They say" that mighty earthquakes  
His onward course proclaim,  
And that false christ's are rising,  
Deceiving in his name;  
That his wine of indignation  
In the cup is rising high;  
And soon the heavens will vanish  
'Neath the lightning of his eye.

"They say" that Satan's legions  
Have more aggressive grown,  
More swift to do his bidding,  
His evil power to own;  
For they know the time is nearing  
When the angel's trumpet blast  
Will usher in his "binding"  
Till "the thousand years" are past.

Yes, "they say" that he is coming,  
His promised tryst to keep,  
And gently lead his people  
As a shepherd leads his sheep;  
And the solemn question soundeth  
To each mortal in his sight,  
O, soul, wouldst thou be ready  
Were the Lord to come to-night?

— Anon.

## 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.

### "GO YE INTO ALL THE WORLD."

BY MRS. E. G. WHITE.

(Concluded.)

If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the Conference until the interest becomes so extensive that they cannot manage it without ministerial help. Christ's manner of working is the best in all cases. He sent out his disciples two and two, with a definite message. His instruction to them was, "As ye go, preach, saying, The kingdom of heaven is at hand." Our message is no less definite. We may declare just as positively that "the kingdom of heaven is at hand." We should

extend the invitation, "Come; for all things are now ready," to every nation, tongue, and people. The message declaring that the Lord of glory is soon coming in the clouds of heaven is to go "to every creature."

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has labored to obliterate the image of God in man, and to imprint upon him his own image. Man is very dear to God, because he was formed in his own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite, or by any other sinful practice, the body which is designed to represent God to the world. The medical missionary can do a great amount of good by educating the people how to live.

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one pearl of great price. When we see those who profess to be Christians, living for self, doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, of self-sacrifice, a life of humility. Those who are not partakers of his sufferings cannot hope to share in his glory. Those who are not co-laborers with him, cannot receive the approval bestowed upon the faithful servant. It is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We are to be judged according to the manner in which we use the knowledge of the truth which has been presented to us. The Lord gave his only begotten Son to ransom us from sin. We are his workmanship, we are his representatives in the world, and he expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price. Our character is to be modeled after the divine similitude, and to be reformed by that faith that works by love and purifies the soul. The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently will be successful. Our Saviour said, "Greater works than these shall ye do; because I go unto my Father." What are these "greater works"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, his only begotten Son, to the world, "that whosoever believeth in him should not perish, but have everlasting life."

The mystery of the incarnation of Christ, the account of his sufferings, his crucifixion, his resurrection, and his ascension, open to all humanity the marvelous love of God. This imparts a power to the truth. The attributes of God

were made known through the life and works of Christ. He was the representative of the divine character. The agony of Christ in the garden of Gethsemane, his betrayal, his rejection by the Jewish nation, his trial, the suffering inflicted by scourging and by obliging him to bear his cross,—every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world.

In his ministry on earth, Jesus revealed the love of God for fallen man. After his crucifixion and resurrection, he appeared unto his disciples and again talked with them, opening to them the Scriptures concerning himself. He showed them that every specification of the prophecies had been fulfilled in his life, his suffering, and his death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When Christ permitted himself to be put to death, his disciples were greatly disappointed, "for as yet they knew not the Scripture, that he must rise again from the dead." On the day of his resurrection, two of his disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two "communed together and reasoned, Jesus himself drew near, and went with them. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Later on he appeared to the disciples in Jerusalem, and opened "their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that he claimed to be. The prophecies relating to Christ and his mission were no longer a mystery to his disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, "Greater works than these shall ye do; because I go unto my Father," was fulfilled. Christ, the Messiah, had come. The Saviour of the world had died, that all might have life, eternal life. It was no more a matter of faith with them that he was a Teacher sent of God. They realized that although he was clothed with humanity, he was of divine origin. With what burning language they clothed their ideas as they addressed the multitude on the day of Pentecost. They declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this [the baptism of the Holy Ghost] which ye now see and hear. . . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

This assuring testimony could not have been given before the crucifixion of Christ, but he had promised, "Greater works than these shall ye do; because I go unto my Father." Christ had ascended to his Father. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The record says: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul."

#### GOD'S PLAN OF UNITY.

BY ELDER J. N. LOUGHBOROUGH.  
(Topeka, Kan.)

"God is one." Gal. 3:20. Of the work of God, as manifest through Christ on earth, we read, in the words of Christ: "I and my Father are one." John 10:30. In that memorable prayer which he offered for all them that shall believe in him, he said: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Chapter 17:21. The Lord's plan for unity among his people is far different from any human inventions, even as we read above, "That they also may be

one in us." The apostle Paul by the Spirit expresses the same, "For ye are all one in Christ Jesus." Gal. 3:28. Man's plan of unity is by creeds and articles of faith; infliction of penalties for variance from prescribed rules,—a sort of outside pressure which is quite likely to produce rebellion in the one subjected to the pressure. The Lord's plan begins within and works outward. "I in them, and thou in me, that they may be made perfect in one." John 17:23. The Lord has commanded unity among his people, and he has provided means by which the most perfect unity may be effected. It is not, however, by statutory punishments to drive the people to himself, but it is by exhortation to endeavor on their part, which, on his part, is accomplished by the working of his Spirit in those who submit to his guidance, who "let the word of Christ dwell in them richly."

Here is a sample of the exhortations: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. Let us connect with this the following excellent instruction which breathes forth the same spirit: "Even under false accusation, those who are in the right can afford to be calm and considerate. God is acquainted with all that is misunderstood and misinterpreted by men, and we can safely leave our case in his hands. He will as surely vindicate the cause of those who put their trust in him as he searched out the guilt of Achan. Those who are actuated by the Spirit of Christ will possess that charity which suffers long and is kind. It is the will of God that union and brotherly love should exist among his people. The prayer of Christ just before his crucifixion was that his disciples might be one as he is one with the Father, that the world might believe that God had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, 'Neither pray I for these alone, but for them also that shall believe on me through their word.' John 17:20. While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, 'By this shall all men know that ye are my disciples, if ye have love one to another.' The apostle Peter exhorts the church: 'Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.' 1 Peter 3:8, 9." —"Patriarchs and Prophets," p. 520.

In writing to the Ephesian church the apostle Paul not only urges to unity, but he presents before us the Lord's means of completing the work of unity among his people: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:3-7.

If we are true believers in the one God, and have the one faith, the one hope, the one baptism, and are led by the one Spirit, what is to hinder us from being one? The Lord has not left it simply as a matter of our endeavor; but as we yield ourselves for him to work in us, he has his means provided by which to work. So we read: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ;

that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Chapter 4:11-16.

We see from the above that this perfect unity is not gained by merely a formal profession of the name of Christ, but that it is the lot of those only who grow up into Christ; those who come to "the measure of the stature of the fullness of Christ;" who are led by that one Spirit which Christ promised to guide his people into all truth, and which in its working, as God wills, makes manifest the gifts of his Spirit, thus correcting the erring, and bringing them into the unity of the faith.

The Lord, by the apostle John, says: "Our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. Two things which are equal to the same thing must be equal to each other. Two persons who are in full fellowship with Christ, and in his image indeed, must be in fellowship with one another. So let us submit to God's plan of unity in all things; and then truly we shall be in fellowship the one with the other, because we are in harmony with the Lord and with his plan of unity.

#### THE GOSPEL IN THE SANCTUARY.

##### The Veil.

BY ELDER G. E. FIFIELD.  
(South Lancaster, Mass.)

(Continued.)

THE veil was of fine linen, blue and purple and scarlet, wrought with angels in needlework. The veil separated between the holy and most holy places. It was said to cover the ark. (See Ex. 40:3, 21.) When the sanctuary was moved, the veil was used for the first covering of the ark. The ark needed covering, because of the glory of the shekinah presence that abode there,—a glory which none but the high priest could look upon and live, and he only after he had offered the sin-offering and purified himself. This glory was the glory of the Lord, and the veil was said to be before the Lord. Lev. 4:6, 17. The veil was, therefore, to tone the glory of the Lord, so it could be seen safely by sinful eyes.

Nor does this mean simply the physical glory, beheld by the physical eye. The real glory of God is a spiritual glory, beheld only by the spiritual eye. When Moses besought God to show him his glory, God said, "I will make all my goodness pass before thee." Ex. 33:18, 19. But sinful men cannot comprehend God's goodness; if they did know his goodness, they perhaps would even take that as a license to sin, and sin would produce death. That glory is veiled by their own ignorance and blindness. This is the application Paul makes of the veil. 2 Cor. 3:12-18. He says: "Seeing then that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face." And why a veil? Not that God did not wish them to be able to look, but "that they could not steadfastly look." The glory was too great; it must be veiled. Jesus was here to reveal the everlasting God. He said: "I have yet many things to say unto you, but ye cannot bear them now." This, then, is true. God ever has many things to say unto us which we cannot bear. He can only speak in part, and cause the prophets to "prophecy in part." His glory is veiled.

Not only this, but the Jews, at least, did not fully comprehend even what was spoken and writ-

ten. "Their minds," not their eyes merely, "were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless, when it [the heart] shall turn to the Lord, the veil shall be taken away."

Jesus lived the life of God on earth. Men misunderstood him, misinterpreted everything he did, said he had a devil, and finally crucified him because they knew him not. Luke 23:34. Even the disciples, because of their selfish desire for precedence in what they fancied would be a glorious earthly kingdom, for a long time did not see either Christ or the Father. They saw only Jesus of Nazareth. Christ said to them, "Have I been so long time with you, and yet hast thou not known me? . . . He that hath seen me hath seen the Father." John 14:9. When Peter really saw Christ, the Son of the living God, "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. He said, moreover, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Chapter 11:27. Envy and jealousy cannot know, cannot see love. They cannot even see themselves. Love seeth, love knoweth all things.

How could men by wisdom find out God, when the very wisdom of the world is earthly, sensual, and devilish? Only the pure in heart can see God. Matt. 5:8. The veil over the heart is sin; but thank God, that veil is done away in Christ. Even human language is fallen, and has no words with which to speak of his perfect glory. The missionary who goes to the savage tribes must first learn their language; but even then the difficulty is but just begun. Language is the outgrowth of thought. The highest word of the savage's language is simply capable of expressing the savage's highest thought. But the missionary has gone there for the sole purpose of taking him a thought higher than his own. He must somehow infuse this thought into his language by means of figures and images, taking something that the savage does know to illustrate something he does not know. This is why the Bible sometimes seems blind. This is why there are so many figures and symbols and images. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord. Isa. 55:9. The highest human language is much farther below God's thought, than is the most savage language below the most civilized human thought.

God has been doing all that he could to reveal himself, the utmost that he could with the human instrument and the poor human language; and yet the very prophets knew only in part and prophesied only in part. Even they saw only through a glass darkly. 1 Cor. 13:9-12. But in the face of Christ we can see the glory of the Father. Even the veil of human language is sometimes drawn aside, and God through the Spirit speaks directly to the soul, and tells it, in his own way, of his infinite love that passeth words. And all this is but the childish things compared to the fully developed knowledge of the future. No wonder that when Daniel saw even the angel of God in his full glory, his heart fainted, and there "remained no strength in him."

Underneath and through the letter of the Old Testament, one will see a spirit of infinite love. He will behold the wrath of God there spoken of as only the natural, inevitable results of sin, or, at the most, only God's wrath against sin, because it is the enemy of the sinner, whom he infinitely loves. The God revealed in Christ was love and only love. He infinitely loved the sinner, even while he infinitely hated the sin.

(To be continued.)

### "THOU GOD SEEST ME."

BY MRS. S. L. STOUT.

(Mackinaw, Ill.)

'Mid mountains drear, or sea's broad strand,  
Or sheltered vale, or burning sand,  
Or arid wastes — it matters not;  
Where'er be cast my earthly lot,  
I'm 'neath the shadow of Thy hand.<sup>1</sup>

Amid the multitude, or 'lone,  
In foreign land, or humble home,  
'Neath fig-tree bowed in humble prayer,<sup>2</sup>  
Or pillowed on a cold rock bare,<sup>3</sup>  
Thou slumberest not, all-seeking One.

Visions of light thou givest thine own;  
On topmost height bright gleams are sown;  
From thy eternal throne it glides,  
Nor prison wall thy glory hides;<sup>4</sup>  
By angel bands to earth 't is borne.

Darkness and light are 'like to thee;  
By rocky shore or shadowy lea,  
On midnight winds, or wings of morn  
To distant climes should I be borne,  
I'll ne'er forget, "Thou seest me."

<sup>1</sup> Isa. 51:16. <sup>2</sup> John 1:48. <sup>3</sup> Gen. 28:11. <sup>4</sup> Ps. 139:12.

### THE TEMPLE OF EZEKIEL.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Concluded.)

RESUMING our investigation of the questions relating to the period in which the temple of Ezekiel belongs, the first text which will be considered relates to the princes who shall reign over Israel during its existence. Here it is: "Thus saith the Lord God: If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince; but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession." Ezek. 46:16-18.

Beyond dispute the foregoing text recognizes the fact that during the existence of the temple of Ezekiel, the people will have one prince at a time, and that he will have sons to whom his inheritance will descend, according to the provisions narrated. Such a condition of things cannot be true of the age to succeed the second advent, since at that time, Christ will be king and ruler of his people, and since he will have no sons, in the sense of the scripture quoted. 1 Cor. 15:22-28. Again, the allusion to servants and the return of the gifts given to them at the "year of liberty," presupposes that there will be, during the existence of the temple, bondservants, whose servitude will terminate at that year. Is not such a proposition preposterous, if the language of the text has reference to a period to follow the second coming of Christ? Would it not be more reasonable to understand this scripture as applying to the Mosaic period, and locate the temple of Ezekiel in that period also?

"Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meat-offering; that they bear them not out into the outer court, to sanctify the people." Chapter 46:20. If our friends are right in applying this text to the so-called Age-to-Come, the boiling and eating of slain animals will continue in the future age, and be engaged in by the resurrected saints, since the priests mentioned must be of that class. What person having any just conception of the resurrection state would not turn away with loathing from such a picture as this? The slaying and eating of animals in this

dispensation is repugnant in many respects to those of fine sensibilities; but who can tolerate the thought that the practice is to be continued by the saints of God, or even by unconverted men, in the period succeeding the second advent?

"And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eghlaim; they shall be a place to spread forth nets; their fish shall be according to their kinds as the fish of the great sea, exceeding many." Chapter 47:10. Here is further evidence that in the temple age, men will live on the flesh of animals. This must be true, for the capturing of fish in nets in the wholesale manner indicated, implies that it will be done for market purposes as well as for individual consumption. Can it be true that in the Age-to-Come even the beautiful fishes that grace the waters of that period, will be sacrificed to gratify the appetites of carnivorous men? If so, where is that exemption from death which is to follow the coming of Christ? and where the glories of a state which is but little, if at all, exalted above the condition of things now existing? Admit that the water which came out from the temple and in which the fish of our text were seen by Ezekiel in vision, were waters which were promised during the Mosaic period but were never created in fact because of the failure of the Israelites to comply with the specified conditions, and the text presents no difficulties.

Here we must pause. Objections like the foregoing, to the theory that the temple of Ezekiel belongs to a future age might be multiplied almost without limit. Text after text could be adduced to show that such a view is utterly absurd; but the passages already quoted are ample for the purpose in question, and the subject is left with the candid reader at this point. In doing so, the writer feels assured that the exegesis given in this connection of that portion of the prophecy of Ezekiel which relates to the temple that he saw in vision, involves neither absurdity nor injustice, and meets the demands of the situation more fully than any other which can be presented.

### WORK AMONG THE COLORED PEOPLE.

BROTHER S. A. CARNAHAN, of College Place, Wash., writes us that he was much interested in the article by sister White in the REVIEW of April 2, and sends a leaflet on the subject, which will be of great interest in connection with the article just referred to. The leaflet is entitled, "The Present Religious Condition of the Negro in the United States," by A. F. Beard, D.D., Corresponding Secretary of the American Missionary Association. From the *Missionary Review of the World*. Funk & Wagnalls, New York. It sets forth most graphically the present situation, what has been done, and what remains to be accomplished:—

"The present condition of the Negro people is a part of their past history. To-day is the child of yesterday. The heirs of two hundred years of slavery, following uncounted centuries of African heathenism, were four million in number twenty-seven years ago.

"At the close of a desolating civil war they were suddenly freed from bondage. Unable to read, they were ignorant of the world in which they lived. As a class, they had no intelligent knowledge of the Scriptures. A few of the more highly favored in Christian families had by their contact come into the possession of certain truths of Christianity, which, nevertheless, they held in darkened minds. For the most part, the truths which had been told them, and which in some degree they had received, were mingled with the grossest superstitions and held without regard to the verities of the ten commandments. The overwhelming majority of the



Negro population, however, had no such privileges as these. They were in the rural districts, as now. The few Negroes who lived in the cities, and who could hope to get some worthy ideas of Christian truth, were too few to be counted in the general condition.

The Negro preachers, so called, were parrots. They repeated after a fashion what they thought they had heard, as they remembered it. Integrity and purity were not considered. Stealing, lying, and licentiousness were no hindrances to good and regular standing in their religious fellowship. Of chastity they did not know the meaning.

"There was not enough of true Christianity to expel the African heathenism which those who were stolen from the jungle had brought with them. Transplanting did not change the tree, nor the mere succession of years its bitter fruit. Their whole life was pervaded by the belief in, and embittered by the terror of, sorcery. Voodooism and fetichism were common. Their intellectual faculties were obtuse and circumscribed, beyond a few local associations; their childish ideas were rich soil for every variety of superstition.

"Among the Negroes, it is true, in towns and cities, and especially among house servants, there were exceptions; and of the more highly favored many were earnest and sincere as well as fervent Christians. At the same time, speaking of the many and not of the few, practical heathenism was 'on every plantation, in every hamlet, among the sands of the Atlantic coast, in the forests of the Carolinas; all through the black belt of Alabama and Mississippi, in the swamps of Louisiana, and the bottoms of Arkansas and Tennessee.' Slavery gave the African heathen a nominal Christianity, but it did not expel paganism. It did not add to faith, virtue, and to virtue, knowledge.

"In the providence of God, twenty-seven years ago this lawful degradation of man came to an end. This is a short time in the history of a race. I have known people under the most advantageous conditions to live twenty-seven years without having accomplished much in life. Twenty-seven years are both swift and short for a people to emerge from the bogs of servitude in low-down life, in absolute poverty of estate, of body, mind, and soul, to acquire true ideas of what Christianity really is, to get away from the inheritances of heathenism, to overcome habits of thought and conduct which had intrenched themselves so as to be ingrained and a part of their natures. The four million people have now become more than seven million. What has been accomplished?

"It may be right, first of all, to observe what has not been accomplished. There is a great residuum of the race which has accomplished nothing. Millions still remain in darkness, whose common lot is poverty, whose intellectual and moral condition is but little, if any, better than it was in slavery. When left to himself and his old-time surroundings, the Negro is not improving. The degradation and misery among those as yet unsaved are appalling. This is so evident that the superficial observer, who forgets that the present is deeply rooted in history, and who speaks from a present impression made by seeing the multitudes of ragged, shiftless, thriftless, idle Negroes who crowd into towns and cities, will not hesitate to say that the former times were better than these, and that the Negro of to-day has in many ways degenerated from the Negro of slavery. In some part it is true that his progress is retrogression, and that his last state is worse than his first. In towns and cities saloons prosper through Negro patronage. The evil is incalculable. In slavery days there was a law and a lash for black drinkers. Now a thousand dollars are spent by them in drinking and drunkenness where one was spent before emancipation.

"In rural communities, also in many villages,

the degradation could scarcely have been worse in slavery days; and idleness, which was not then possible, is now so common as to become destructive to the Negro and a public peril. Slavery never taught self-care nor promoted forethought, and a more thoughtless and improvident creature than the Negro who has been left to himself lives nowhere short of absolute heathenism. The blacks who cannot read to-day are in excess of the original four million when they were set free. Their so-called churches which existed before the war, can be but little better than they then were. The old-time Negro religion, which one could hold without virtue or morality, has not ceased to be. That which so easily fitted in with the generations of slave life, continues with the untaught generations. There are millions to-day in density of ignorance, in depths of superstition, poor, thoughtless, mentally and morally weak.

(Concluded next week.)

#### CHRIST IN THE PSALMS.

BY J. B. LOCKEN.  
(New London, Wis.)

(Concluded.)

"For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up [“magnified,” margin] his heel against me." Ps. 55:12-14; 41:9. This was fulfilled at the last supper of our Lord, when Jesus said: "I speak not of you all; I know whom I have chosen, but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." John 13:18.

The King of glory stooped low, to be clad in the garb of humanity. "He came unto his own, and his own received him not." He was despised, denounced as a deceiver, persecuted, and finally crucified by his own people. Reproach is much harder to bear when it comes from friends in whom we have put confidence and trust. That is the reason Jesus said he could have borne it had it been an enemy instead of a friend that reproached him. But it was one with whom he had taken "sweet counsel" and walked with to the house of God. Judas was the financier of the company. He "had the bag, and bare what was put therein." John 12:6. He certainly counseled with his Master in regard to their financial standing, which is evident from this. After Judas had yielded himself to the full control of Satan, he left the immediate presence of the apostles to go forth and betray his Master. "Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." John 13:27-29.

Judas was a covetous man, and his own heart deceived him. It displeased him that Mary bestowed upon Jesus the ointment. He murmured because it was not sold, and the money given to the poor. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Chapter 12:1-6. He cherished no hatred of his Master, but he knew the eagerness of the chief priests and scribes to get possession of Jesus. When he sold his Master to the priests and rulers, he had no thought that Jesus would permit himself to be taken by them. On several

occasions Jesus had delivered himself in a miraculous manner from his persecutors. Luke 4:28-30; John 8:59. This Judas had witnessed, and thought of giving Jesus a new opportunity to display his divine power, in delivering himself from the wiles of his enemies, and the priests would be cheated out of their bribe. But when he saw that Jesus permitted himself to be taken, he regretted the part he had acted in betraying innocent blood. This is recorded for our learning and admonition; but how many are to-day, like Judas, selling their Master for worldly gain!

Jesus had a perfect knowledge of the character and disposition of Judas. "For Jesus knew from the beginning who they were that believed not, and who should betray him." "Have I not chosen you twelve, and one of you is a devil?" John 6:64, 70, 71. When did Jesus learn this?—He knew it all the time. Did he manifest a greater love and affection for the beloved disciple John, for James, or for Peter, for whom he offered special prayers, than he did for Judas?—No, Jesus treated his betrayer with love and tenderness of feeling. Even at the very last act of Judas, when he came as the leader of the "great multitude with swords and staves" to take Jesus, he "gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him." Matt. 26:47-49. No words of condemnation or revenge escaped the lips of our Saviour. He kindly said, "Friend, wherefore art thou come?" Verse 50. How much love and sympathy are expressed in that one word, "friend." What a lesson for God's people in these last days, when they will pass through an experience similar to the one Jesus has experienced. He has gone through all this, first, for an example for us in all patience and long-suffering; secondly, "for in that he himself hath suffered being tempted, he is able to succor them that are tempted."

From among our own brethren will come our most bitter enemies in this closing controversy. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out that they might be made manifest that they were not all of us." 1 John 2:19. The Reformation suffered from its professed friends. "Luther at Wartburg, hearing of what had occurred, said with deep concern, 'I always expected that Satan would send us this plague.' He perceived the true character of those pretended prophets, and saw the danger that threatened the cause of truth. The opposition of the pope and the emperor had not caused him so great perplexity and distress as he now experienced. From the professed friends of the Reformation had risen its enemies."—"Great Controversy," Vol. IV., p. 147. During the great religious awakening of 1844, when the glad tidings of good news of the coming Saviour were published abroad, there were those who had believed in the message, but became impatient to wait for their Master. They began to say in their hearts, "My Lord delayeth his coming." Matt. 24:48, 49. The result was that they began to smite their fellow-servants. These apostates were the most active in persecuting their former brethren. It is so now. Those who renounce their allegiance to the world and separate themselves from those who trample upon God's law, draw upon themselves reproach and persecution from relatives, friends, and former brethren. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29.

This is what the Lord has foretold us in his word will come upon his people in the last days. "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends." Luke 21:16. "A man's enemies are the men of his

own house." Micah 7:5, 6. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10:21, 22, 35, 36. "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—"Great Controversy," Vol. IV., p. 426.

Notice: it will be those that have a knowledge of our faith and customs, that will act the part of Judas. They will come against us with "a band of men and officers," with the sword of the arm of the State. Already these weapons are at command. Jesus had a certain place for prayer, where "he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus often resorted thither with his disciples." John 18:1-3. To this place the betrayer led the murderous band, because he knew the place, as it was Christ's custom to resort thither. In like manner will God's people be betrayed by those that know of our faith and customs. Is it not time to pray, as did David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"? Ps. 139:23, 24. "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. Let each one ask himself, "Is it I? is it I?"

#### PARAGRAPHS.

BY P. GIDDINGS.

HYPOCRITES are but pictures of what they seem to be.

Our greatest strength can be proved only by our greatest temptation (not those by which we are drawn away of our own lust and enticed), "knowing this, that the trying of your faith worketh patience. But let patience have her perfect work;" for "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life."

How loving we are is best measured by how well we love those who love us not. For what generosity is there in giving what we get again? If we love those who love us, what reward have we? do not even the publicans the same? And if we salute our brethren only, what do we more than others? But let us love our enemies, bless them that curse us, do good to them that hate us, and persecute us; that we may be the children of our Father who is in heaven; for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust. This is like Christ, and *only* the followers thereof are Christians. This teaching breathes his Spirit. "Now if any man have not the Spirit of Christ, he is none of his."

—"Always make it a rule to shun that which will debase, such as wine, tobacco, and novels, for no good comes of these three evils."

## 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.

### STEPPING IN FATHER'S TRACKS.

ALL through night's wearying darkness, snowy flakes  
In eddying whirls had filled the wintry air;  
As noiselessly as time our blossoms takes,  
They drifted here and there.

And when the glowing, rosy-hearted morn  
Awoke earth's sleeping denizens anew,  
Behold! the snow upon the night-winds borne  
Had buried streets and lanes from view.

But yonder farm-house, like a ship at sea,  
Becalmed, with all sails set, awoke at morn  
The low of kine, flocks bleating to be free,  
The while the day drew near.

The farmer, anxious for his troubled herd,  
With sturdy stride the trackless snow-drifts passed;  
By their great need to strong exertion spurred,  
He reached the fold at last.

His gladsome son, exulting, darted on,  
Swift as an arrow from an archèd bow;  
"I'll go," he shouted, "where my father's gone!  
I care not for the snow!"

He stumbled, struggled, fell; yet still he tried;  
For pride or courage stayed his turning back,  
Until a new thought dawned: "I'll go," he cried;  
"I'll step in father's track!"

How many glorious victories have been won,  
How many from temptation have turned back  
Defying evil, just because a son  
Would step in father's track.

How should you walk, O fathers! lest too late  
You strive to call some erring wanderer back!  
For precepts best, on those examples wait  
That leave the brightest track.

So live that when the deepening snows of age  
Shall hold your failing strength in bondage back,  
Your children's best and noblest heritage  
Shall be your shining track.

And when the household and the hearth are gone,  
And tender tones and looks may not come back,  
Your mantle long may rest upon the son  
Who steps in father's track.

— Louise S. Upham.

### TAKING CHILDREN TO MEETING.

DEAR EDITOR: Will you kindly answer through the REVIEW about taking small children to meeting two or three times in one day when they get so weary? I have heard it said that they will thus get a dislike for religious meetings, and be worse than as if they had not gone. I desire to bring my children up in the right way. We are having some good instruction in your paper, and as parents, we are thankful for it. J. D.

The question propounded is not an easy one, but it is one of interest and of no small importance. But we do not imagine that to answer it by yes or by no would be a proper reply to all cases. It is very important that children should be taught to love the Sabbath-school and the services of God's house. But we cannot successfully command the love of any one. We cannot compel children to love these things except by making them attractive to the children. This must be done by our taking a genuine interest in them ourselves,—not a selfish, exclusive interest, but an interest that embraces the interest of the children. Too often the children and youth are ignored in our meetings. Parents become so engrossed in their own lessons that they give the children no attention at home or in the school. The "general exercises" are frequently monopolized by the senior classes, and the little ones are left to shift for themselves, while the questions and discussions are away above their heads. Children cannot be expected to love the Sabbath-school when it is not for them, and they are only made to "sit still" and not "rattle their papers."

Then comes the meeting. And we must say in all candor that our hearts have many times gone out in sincere pity for the miserable children who were kept in confinement far beyond

the point of patient endurance. Girls, and especially boys, who usually have their dinners at twelve o'clock, become very hungry at that time, and particularly so on the Sabbath when they have nothing to do but to think about it. The practice of going without dinner till two or three o'clock is enough to give the Sabbath generally and meetings in particular a very somber character in the minds of most children. Indeed, we speak from experience when we say it.

Meetings should not be made so very long and tedious that even the older and more devoted ones have to stop from sheer exhaustion. The boys give up long before that. Generally from an hour to an hour and a half is long enough, and more than that is too long for either preaching or social meeting, or for both together when they are combined.

Much talk is a weariness to the flesh. Our Saviour said, "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil." That is, do not be forever talking and never doing. Say what is on the mind, and then let us be going. Did you ever hear any one complain about meetings being too short? Well, we say, it is because children are irreverent. It is rather because they have tender sensibilities and can't help it. Make the Sabbath-school an hour and a quarter. Then a very brief and QUIET intermission, then the meeting an hour and a quarter. Let the children feel that they have a part in both. Say something to them and for them. Ask them to speak and to sing. Bring it down to their understanding, and then see what effect this will have.

We imagine our correspondent will say, You haven't said anything to the question. As parents, we get no good out of this. Well, show it to your elder and Sabbath-school superintendent, then. T.

### "HONOR THY FATHER AND THY MOTHER."

BY ANNA C. KING.  
(Battle Creek, Mich.)

THE commandments of God are "exceeding broad." They are infinite. We cease to regard them as commands and inhibitions, but as living principles, expressing the character of him who gave them. The expansion of the law of God to our minds here, is but the beginning of a revelation which will be extended through all eternity. All the commandments of God are life-giving; but to one of them there is given an additional promise of the "life that now is." "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

Honor is not an abstract thing which can be paid one to another as we would pay a debt in dollars and cents; not something apart from ourselves which we give or withhold at pleasure, but it is a part of us. He who honors not himself, cannot honor another, but will, in spite of fair pretensions, bring dishonor upon those who begot him.

Honor is not obedience only. A child might obey every parental command from infancy to maturity, and fail of fulfilling the requirement of God, because the will of the parents might be of such a nature that it would not bring honor to them if carried out. Unless they are guided by the Holy Spirit, they might command the child to take a course that would inevitably lead to dishonor. But by whatever spirit they are guided, the command is, "Honor thy father and thy mother;" and, "children, obey your parents in the Lord." Then in order to obey this command, God must be honored above all.

We never get *beyond* the commandment. We leave the parental roof, our parents are laid to rest; and still the voice says, "Honor thy father and thy mother." The world judges our

parents by our demeanor, and our whole life either honors or dishonors them. We are their representatives, and their character is judged by what is revealed in us. By a wayward and disobedient course, children often misrepresent the character of their parents, and so dishonor them.

To honor our parents is not simply to have a proper respect for their wishes, though it includes that; for then the commandment would be obligatory only while our parents lived. It means more than that; it includes every act of our lives as long as we live.

May this not be the reason that the promise of life is added to this commandment, that it leads to such a life of self-respect, that all the laws of life are complied with which tend to length of days? The promises of God are not arbitrary any more than his commands, and there is in the honor itself that which tends to life. To honor our parents we must honor God, and to honor God we must constantly be changing "from character to character;" and to have the character of God is life.

#### HOW THE BLOOD IS MADE IMPURE.

##### Water.

BY ELDER W. H. WAKEHAM.  
(Battle Creek, Mich.)

WE have seen how the blood is made impure by the natural wastes of the body, and the provision nature has made for the removal of these physiological poisons through the excretory organs. Fortunately, these organs are capable of doing for some time considerable more than this. They can do extra work. They can for a time dispose of a large quantity of foreign substances, that may be in the food, the water, and the air that enters the body. This is, however, always at the expense of the health and longevity of the body.

We will now consider the impurities found in water. These are of two kinds: inorganic, or mineral substances, and organic poisons. The latter are the results of the action of microbes, or germs. The mineral substances usually found in water are lime, potash, magnesia, and other earthy salts. The amount of these substances in water varies greatly, and depends upon the character of the soil through which it circulates. Rain-water, and, as a rule, spring-water have little or none of these mineral substances. Deep well-water contains much more usually than the water from shallow wells. These mineral substances are of no use in the system, and if taken in considerable quantities, may prove very harmful. They are less dangerous, however, than the water contaminated with organic germs. Water that is "hard" with lime may be made more wholesome by boiling it a few minutes, and then allowing it to settle. The boiling precipitates the lime, and when cool, the water may be poured off into another vessel, and the deposit of lime left.

Rain-water is more or less contaminated by the foul gases and dust in the air through which it passes in its descent to the earth. Cistern water is frequently very impure, and really dangerous. Myriads of germs from the roofs of houses on which it pours, poorly constructed cisterns which admit foul things of various sorts, the length of time the water stands, and the frequent neglect properly to clean the cistern,—all contribute to this end. To be safe, cistern water should be boiled and then filtered. Filters alone are no protection against disease germs.

Lake water, river water, and well-water, especially the water from shallow wells, are likely to be contaminated with the products of decaying animal and vegetable matter that are thrown out upon the ground, or buried therein. Dead animals, the contents of cesspools, vaults, and outhouses, and the drainage from barnyards, contaminate the soil in the vicinity of

almost every human habitation, particularly in cities and towns and in thickly settled farming communities. From these sources volumes of reeking filth and millions of disease germs—typhoid, cholera, dysentery,—soak into the ground, and soon find their way into the adjacent wells. Especially is there danger during the warm summer months, when the high temperature favors the rapid development of germs of all sorts. Deep "drive wells" are more likely to be free from these organic poisons than shallow, or dug wells. The only way to obtain pure water, at least in most cases, is to distill it. Where this cannot be done, water may be made safe, as far as disease germs are concerned, by boiling it. This is a method that is practical everywhere, and for all people. This simple precaution has saved hundreds of lives, while its neglect has caused the death of thousands.

#### "LET US QUARREL TO-MORROW."

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame; for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that, I feared I should sacrifice my dignity as head of the family by yielding. So sometimes I went to business without my good-by kiss, and two people were miserable all day.

But my little wife had an inspiration,—most women have when things come to the breaking point,—and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's quarrel to-morrow!" This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heartbroken little wives at home and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow!" — N. H. Junior, in *Evangelist*.

#### FRIGHTENING CHILDREN.

Nor long since a little child was taken seriously ill, and the doctor was sent for. The moment the little one knew that the physician was expected, she went into the most violent attack of crying and semi-hysterics. When she heard his voice at the door, it threw her into convulsions, and so severe were the paroxysms, that it was feared she would never come out of them.

The astonishment of the family knew no bounds until they discovered that the nurse had been in the habit of telling the child that if she was disobedient, the doctor would come, and cut her up into little pieces. She had never been ill before, and of course knew nothing of physicians. It took a long time and much labor and trouble to dispossess her mind of this unreasoning terror.

A great many children have been seriously injured by frights of this and other sorts. The parents themselves are not always blameless in this particular, for they sometimes make threats. They tell the youngsters that the dark will get them, or something equally wicked or cruel. The result is that they bring up a race of timid, shrinking, cowardly children, who are good for nothing for many of the ex-

treme emergencies of life. Cowardice can be cultivated as easily as any other faculty, and this characteristic, in this practical world of ours, is very sadly out of place.—*The Household*.

#### MOTHERS, DON'T UNDERESTIMATE YOUR PRIVILEGES.

BY ELSIE N. BROWN.  
(Battle Creek, Mich.)

I so often wonder if mothers in these days appreciate their privileges. Many of our dear children and youth are coming up with very little knowledge of, or interest in, the precious truths of God's word. This is of all knowledge the most important. Eternal salvation depends upon it. "My people perish for lack of knowledge," says the word. Do mothers realize that the words coming from their lips are to their children of greater import than those from any other human source. Do they know that the words they speak, the songs they sing, the deeds they perform, live in the memories of their children long years, even after they themselves have gone to rest? Do they realize that the early years of one's training have more to do with the making of the real man or woman than all that may come after? O mothers, what more blessed work could the Lord have given you, than that of training your own children for him? In your offspring you see many of your own traits of character reproduced. Who could so well know how to deal with these, as you who have imparted them?

The heart of your little one is as the fresh, pure, unwritten page. It must and will be written with something; and God, out of respect for your right, and the love and interest which he hopes you bear your child, gives to you the first and best opportunity; yet if you dally and delay, the enemy, who sows tares, will apply himself to the work with a zeal and earnestness worthy something better. Soon the page will have been written. Erelong judgment will be passed upon that life work. O how much you have had, or might have had to do with its molding!

#### "BEN'S BESOM."

THIS is the name of a broom reminding one of a porcupine, it is so bristling with sweeping the wrong way. But it has been a besom of destruction to dirt, and now Ben's mother keeps it hung up by a blue ribbon. The first time Ben swept a floor, it surprised himself and everybody else. One day as he rushed from school to "get into his ball rig," he espied his mother sweeping. It suddenly struck him how lacking in muscle were those bare arms, how flushed with over-exertion the thin face, and, as he paused to make these observations, he saw how hard it was for her to move the big sofa. "I say," he exclaimed, "let me have a go at that besom; it suits my biceps better than yours, little mother." So he seated her in an easy-chair out in the hall as "umpire," and set himself to following her laughing directions, and making a first-class job of it. From that day till Ben left home to make his way,—and he is making it,—he did his mother's weekly sweeping. He did other things as well, that, now he had come to think of it, suited his muscular development better than hers. Always a leader, Ben set the fashion among his comrades at home, and the effect is still happily felt in many of the families of the village, where the mothers do their own work.

And why on earth should n't sons, as well as daughters, be helpful about the house? If they were taught to be, required to be, and, like manly Ben, chose to be helpful, there would be less whining about "nothing to do" when boys' sports flag; there would be fewer jaded mothers and fewer "cross sisters." Is it strange if sis-



ters get cross because the many feminine services they do for brothers are never returned by favors, that, since they require strength, are in the boy-line? A great deal of so-called woman's work is quite as much man's work. Men excel as cooks, as waiters, as tailors, as sick-nurses. Those manliest of men from the boy's standpoint,—soldiers, sailors, travelers, explorers,—could never get along without skill in those homely arts that some manly boys like Ben practice for the sake of helping mother.—*Christian Guide*.

## Special Mention.

### FREEDOM.

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear;  
And, with heart and hand, to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

### TAKE HEED HOW YE HEAR.

THESE are progressive times in which we live. Progression, though, is not always in the right direction. Society in general, as well as the individuals of which it is composed, is bursting the bands of restraint, and asserting its liberty to choose its own rules, and to acknowledge no restraining power above its own will. The time was not many years ago when the minister and the school-teacher were the censors of public thought. They were held as the embodiments of wisdom and judgment. They have lost their prestige. They have so far lost it that almost any tyro of a school-boy criticises his teachers freely. The ferule has dropped from the hand of the pedagogue as he trembles in terror at the low mutterings of public opinion; for he realizes that school-teaching is n't what it used to be. With the terror of the "Board" on one side and a captious crowd of patrons on the other, he must walk straight or walk out.

The average minister looks well to see on which side of the question the honey and butter are spread; and if he presents the wrong side through mistake or audacity, he hears from the pews in a fashion that shows they have minds of their own. Men who never look into a Bible, women who care nothing for piety, the flippant girl, the dudish youth, the fast boy or girl, all rise to the occasion. They discuss with vehemence things of which they know nothing, and enter upon a tirade against the man who has dared to show his disapproval of their pet ways.

We are not inclined to attribute the fault of this state of things altogether to the people. When the pulpit descends from its dignity as a faithful exponent of the word of God, it lays itself liable to the contempt of those who expect that purity and dignity are to be maintained. If a Christian were to enter the fighting fraternity, and consort with racing men, he should be treated not as a Christian gentleman, but as an ordinary "tough." When a preacher of the gospel becomes a politician, that is what he is.

We learn from our Saviour and his apostles, indeed from the entire Bible, that the work and

calling of a minister is a sacred one. The minister should speak as the oracle of God. By study and prayer he receives God's word, and dispenses it to the people. When a man stands in that position, when he gives evidence of communion with Heaven, when with clean hands and pure lips he speaks the word of God, he is entitled to respect,—not simply as an individual for his own sake, but as an ambassador for the kingdom of heaven. Those who trample under foot the solemn importance of this office show despite not to the man, but to Him who sent him. Those who slight and refuse the word he bears, reject Christ, whose servant he is.

Let the ministry remain true to their holy calling. Let them be clean who bear the vessels of the Lord. Let their lives be consistent and above reproach. Let them study carefully the word of God, and loyally present Christ and his truth, without favor or fear of man, yet in love for souls. Then let the people take heed how they hear. Let the unsanctified sinner fear to criticise. Let all the people hear, and attend to the word. The word of man is no better now than it ever was; but the word of God abideth forever. The words of truth which are so flippantly received, so coldly criticised, or carelessly set aside, will judge us in the great day.

T.

### ANARCHY.

TECHNICALLY the term denotes the absence of government. The anarchists are a class opposed to order and government. Their boast is of individual liberty, which they conceive to be a synonym for equality. The anarchists of America distributed a tract during their May day parade in New York, which, according to the *Freiheit*, the anarchist paper, sets forth the principles avowed by this class. The following is a paragraph:—

"The belief that there must be authority somewhere, and submission to authority, is at the root of all our misery. As a remedy we advise a struggle for life or death against all authority—physical authority, as embodied in the State, or doctrinary authority, the result of centuries of ignorance and superstition, such as religion, patriotism, obedience to laws, belief in the usefulness of government, submission to the wealthy and to those in office—in short, a struggle against all and every humbug designed to stupefy and enslave the working-men. The working-men necessarily must destroy authority; those who are benefited by it certainly will not. Patriotism and religion are sanctuaries and bulwarks of rascals; religion is the greatest curse of the human race. Yet there are to be found men who prostitute the noble word 'labor' by combining it with the nauseating term 'church' into 'Labor-Church.' One might just as well speak of a 'Labor Police.'"

The anarchists, as a class, are not the only ones who cherish such sentiments, though perhaps only that class come out boldly with an avowal of them. The theory that license for each one to do as he pleases is the ideal condition for liberty and equality, is Satan's own logic. That license sweeps away every barrier of protection from around the rights of person, of character, or of property. Liberty to do as he pleases means unbridled plunder for the robber, unrestricted devastation by the strongest.

But the spirit of insubordination is one of the characteristic features of our times. Impatience of restraint, resentment of interference with

plans or projects, manifest themselves on slight provocation in the family, in the school, and in the church, as well as in the various departments of society at large. It is the spawn of anarchy. It needs only to be nourished and developed to produce anarchists of the most pronounced and advanced types.

T.

### A NEW MOVEMENT.

POSSIBLY it may be news to some of the readers of the REVIEW that there is an organization in this country known as the "Labor Church." Rev. John Trevor, its founder, a gentleman of scholarly attainments, who edits the *Labor Prophet*, has an article in the January number of the *Forum*, in which he gives a brief outline of the origin of the movement. The two lines of thought which led to its birth, according to his own statement were, first, the religious, and secondly, the social conditions existing at the present time. His idea was the development of a religion which would make God a living reality in both personal and national affairs.

After spending several years abroad in the study of these questions, he says the next result was a "slow but sure drift toward Socialism as the next step needed to approximate man's outward condition to his inward development." "This," he says, "made me a Socialist." He maintains that in the labor movement we have manifested the real, vital energy of our time. "It is a new life which demands a new interpretation. Religion, science, and politics are reaching newer and truer conclusions. A church, to have any reality to me, must not be one in which the aspirations of labor are sympathized with; but it must be a church established in the very heart of the labor movement."

In speaking of a church service held in connection with the movement, he says: "The service consisted of a hymn, a reading, a prayer, and an address in the same order as at any popular service, but with a difference. The hymns were distinctly social as well as religious, some even bordering on the revolutionary [!]. The prayer was entirely free from the usual phraseology. Indeed it was applauded!"

After dwelling upon other phases of the movement, he concludes: "For the most part our speakers are politicians, first and foremost. What we are now waiting for is the development of a few prophets [Rev. 13:13, 14] in whose hearts God lives. To create a conscious demand for this type of man and to help toward his development, is now the fixed aim of all my work. In the Labor Church the basis is being laid for a great religious revival. Of its future, I have no fear."

At the time of the organization of this Labor Church, principles were drawn up embodying the idea on which the movement was founded. The first paragraph reads thus: "The labor movement is a religious movement." This is sufficient to tell the entire story. Who does not see a similarity between this and the wild religious expostulations of the Coxe movement, as well as expressions of a like nature emanating from other sources? These declarations show plainly which way the wind is beginning to blow, though it is being held in check by the angels of God. Rev. 7:1. Soon this mighty Socialistic tempest will sweep thousands into ruin. God's word tells us plainly where we are and what the outcome of this Socialistic religious-political movement will be. We are God's sentinels, and with his help let us sound the alarm of this forthcoming blackness from every quarter. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

W. S. BUTTERBAUGH.

# The Review and Herald.

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## "TIME'S NOBLEST OFFSPRING."

"WESTWARD the course of empire takes its way;  
The first four acts already past,  
A fifth shall close the drama with the day;  
Time's noblest offspring is the last."

Thus wrote Bishop Berkley, more than a hundred years ago, concerning America. Whether the bishop had any idea that our country had a place in prophecy equally with other nations, or not, we do not know; but he evidently saw the relation which it sustained to the four great kingdoms of Daniel's prophecy in point of time and location; that is, that it was to succeed them, and be located in the West, and become the noblest political development time had ever seen, and the last great nation in the history of the world.

To many students of the Bible the most interesting point in the history of America is that it is the subject of prophecy. While it is marvelously interesting to trace the history of the kingdoms of the Old World, to see how they have risen and fallen, in exact accordance with the declarations of prophecy which were written concerning them centuries before their fulfillment, the thought is positively thrilling when the evidence appears that we are ourselves living at a time and in a country which God has been pleased to mark out in his prophetic word.

And the evidence on this point is increasing with every passing day. Just now Mr. Michael Mulhall, the famous English statistician, has set forth some facts concerning the growth and present position of the United States, which are of interest to every American reader, but especially so to every one who can see their bearing, upon what the prophecies have said concerning our country. Mr. Mulhall, in the *North American Review* of June, says that "there is nothing to compare with the United States with respect to physical, mechanical, and intellectual force. Our wealth and power surpass those of any other nation, ancient or modern."

Taking into account mechanical energy, that is, power developed by mechanical means, he finds that in seventy-five years, from 1820 to 1895, this kind of energy has been developed in this country thirtyfold, being at the date first named 4293 millions of foot-tons daily, and at the latter date 129,306 millions of foot-tons daily. Great Britain has less than half as much, Germany not much more, France less than one third, and Austria a little more than one sixth. In other words, the United States possesses almost as much energy as Great Britain, Germany, and France collectively. Practically, it amounts to this, that an ordinary farm-hand in the United States raises as much grain as three in England, four in France, five in Germany, and six in Austria.

In intellectual power the United States stands just as far in advance of other nations as in mechanical energy. This is indicated by our annual school expenditure, which is four times that of Great Britain, five times that of France, and six times that of Germany. The number of letters transmitted through the mails averages

110 for each individual in the United States, while the next highest is in Switzerland, where it is only seventy-four, and in Great Britain only sixty, and in Germany fifty-three. Seventy-five per cent of Americans have a fair education, in reference to which Mr. Mulhall remarks: "It may be fearlessly asserted that in the history of the human race no nation ever before possessed 41,000,000 instructed citizens."

Our growth in wealth is equally marvelous. In 1890 the total amount was \$65,037,000,000, 94 per cent of which has been created and accumulated since 1840. The increase of investments in houses for homes, which is considered the true gauge of wealth, represents \$12 for each inhabitant, while in Great Britain it is only \$5.50.

In closing his article Mr. Mulhall says: "These simple facts tell us what a wonderful country has sprung up beyond the Atlantic in a single century, and furnish a scathing commentary on the books written by English travelers only fifty years ago. Englishmen of to-day have more correct views, and regard with honest pride and kindly good-will the descendants of the Pilgrim fathers; while the rest of mankind watch with wonder and admiration the onward march of the Great Republic."

Contemplating these facts, the conviction must come home to every thoughtful mind with an overwhelming force that such a country must be somewhere noticed in prophecy. Take any reason why any country in any age should ever have been mentioned in prophecy, and the same reason exists in tenfold force in behalf of the view that this country also should have a place on the prophetic page. In mechanical, intellectual, and financial strength, it not only surpasses all the nations now on the stage of action, but has reached a point far in advance of any nation that has ever existed on the face of the earth. And here the gospel has had free course, and the work of the Lord has prospered as in no other lands. And surely that book which keeps abreast of the times, and takes the people of God through to the kingdom of heaven, cannot be accused of the oversight of omitting such a country from the light it throws upon the history of the world.

But when we come to the prophecy which sets forth this government in its true light (Rev. 13: 11-18; 16: 13; 19: 20), all the complacency and pride which the foregoing statistical facts might be calculated to foster in the heart, are at once dissipated; for though the nation, in symbol, has the horns of a lamb, and wears the appearance of wonderful innocence, it speaks as a dragon. It has a dragon's heart. It turns out to be the colossal hypocrite of the world's history. The controversy is already on respecting the commandments of God and the mark of the beast, which this government is to enforce. Unfortunately there have been developed here not a few of those detestable specimens of mankind known as religious bigots. Availing themselves of old religious laws, which have come down to us as legacies from the Church-and-State conditions of by-gone and darker times, they are beginning to show the dragon heart, and to roar with the dragon voice, and they seem to enjoy this work so well that they will soon enact more efficient laws of their own, to fulfill Rev. 13: 14.

And what, at the present time, seems most singular, at first sight, is the fact that many who at first appear to be in favor of religious liberty, and seem to be the friends of the oppressed, are

found suddenly, and without any apparent cause, to have changed sides, and stand with those who are fostering tyranny and oppression. This can be accounted for only on the ground that a new and unholy frenzy is springing up from beneath and taking possession of the hearts of men; and this is one of the most decisive and startling signs of the times. The line is being drawn, and men are taking their sides. The great crisis will be upon us full soon. These things, with the startling aspect which affairs are assuming in the Old World, should arouse those who see the situation, to a degree of enthusiasm which they have never before known.

Alas, that a nation which has hitherto promised to be "time's noblest offspring," should finally develop into the worst agent in the hands of Satan, to carry on his warfare against the work of divine grace in the earth. u. s.

## THE LESSON OF THE TIMES.

THE spring started out with an unusually fair prospect for crops, especially of fruits. Never have we seen trees and vines more fully crowded with blossoms. But a sudden reverse came. Frosts and snow blasted and blighted that prospect. Since then, up to this writing, in this portion of the country, and the same in other portions, rains have been withheld until pastures are parched, and the prospect for the farmer is very unfavorable. What affects the farmer affects others also, so that there seem to be disappointment and loss in store for many.

Our object in speaking thus is not to complain of Providence, but to show how these things are by Providence designed to work out our good. If, as we believe, the end is drawing near, it will soon be necessary for God's people to emigrate to another, a better world. But people are not inclined to emigrate from a country where everything is prosperous. We become attached to prosperity. We leave the scenes of prosperous happiness and contentment with reluctance. But when called upon to forsake the place of desolation, of defeat, and disappointment, we can do so without a sigh. It was the oppression of brick-making slavery that made Israel willing to emigrate from Egypt.

Is not God thus seeking to wean us from earth? So it seems. Now he says to his people: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." No matter what comes to this staggering earth, we have God for our portion; and in him we may trust.

G. O. T.

## A FATAL DISEASE.

VERY likely it is not wise for us, who have inadequate views of all things, to spend our time drawing contrasts or comparisons between objects which derive their importance from their relation to spiritual things. The word of God makes some direct statements in regard to some points; of these we may be sure. For instance, where faith, hope, love, are grouped together, love is declared to be greatest. We place our estimate on the relative gravity of certain sins. There are some offenses that are lightly regarded among men, while others are held as serious outrages. We judge of these things according to the manner in which they impress our minds.

In two instances at least human judgment is widely at variance with the mind of God. There



are two forms of sin very lightly condoned by men, very commonly practiced in what is called good society, even among professed Christians, but upon which the word of God pronounces the severest reprobation. These two evils are covetousness and tale-bearing, or the taking up of reproaches.

The first of these we desire to notice in a future article. In order to obtain the divine estimate of the evils of slander, or reproach, we may read the third chapter of James. The apostle says that "the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." Speaking of the one for whom the grace of God has done a complete work, he says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The highest mark of perfection is a perfectly controlled tongue. On the other hand, an unbridled tongue is a mark of deep debasement.

The Lord tells us how he regards the sins of the tongue in Prov. 6:16-19: "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood [a traducer — a back-biter], an heart that deviseth wicked imaginations, feet that be swift in running to mischief [tale-bearing], a false witness that speaketh lies, and he that soweth discord among brethren." Of these seven particularly hateful things, six are of the class under consideration. According to that, if God were to indicate the most heinous sinners in our midst, the most hateful object in our churches and communities, that sinner would be a mischief-making talker, that object would be reproach and discord among brethren. This ought to be solemn truth to us; for who is there among us who has not often sinned in this respect?

Nor does the sin consist only in bearing the tale of reproach; it embraces the receiving of it also. God said long ago, "Thou shalt not receive [margin] a false report." Ex. 23:1. Among those who dwell in God's holy hill will be he who "doeth no evil to his neighbor, nor receiveth or endureth [margin] a reproach against his neighbor." Ps. 15:3. No one could justify himself in sitting in silent acquiescence while a brother blasphemed God. How can we consent to hear our neighbor traduced? As parents, we would as soon be abused as to have our children maligned. Let us not consent to a reproach against God's children.

But the gospel of Christ does not point out the sin and leave the matter there. It indicates the remedy; it exalts the better way. The Saviour indicates a sovereign antidote for this poisonous virus in the parable of the man who was forgiven ten thousand talents, but clutched by the throat the man who owed him fifteen pence. If we consider how great are the faults for which we hope to obtain forgiveness, it will make us forever ashamed to accuse others. Paul tells us: "In lowliness of mind let each esteem other better than themselves."

But James tells us that "the tongue can no man tame." That is true. We may tame a lion, a hyena, a tiger; but no man living or dead ever tamed his unruly tongue. There have been many tears of repentance shed over hasty, inconsiderate words. Resolutions have been piled up and promises made, but the whole ram-

part of good purposes has been swept away by the first opportunity to say something ill of one of our fellow-men. When we have said it, the conviction fastens itself upon our minds that we have done a cruel thing that was wholly uncalled for. We have wounded our own friend by stabbing him in the back; and we have n't the courage to look in his face. We sincerely hope he will never hear of it; we devoutly promise we will never do so again; but we do it the next time we have a chance. O it is a wretched way to live! Well may we cry out, "Who shall deliver me from the body of this death?"

There is One who can help us. (Read 2 Cor. 10:5.) "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The trouble with the tongue originates in the heart. When the fountain is pure, the stream will be pure. But no man can purify his own heart. It is Christ only who can drive out the evil and install the good.

The habit of criticism, fault-finding, tale-bearing, is a fatal disease, more deadly than cancer. It will require radical treatment. But if we have the disease, let us submit to the necessary operation to have it eliminated. G. C. T.

#### THE GERMAN MISSION.

WHILE from the isles of the sea and the distant lands across the broad ocean, glad tidings come of souls gained for the Master, we rejoice to join the chorus here from the very cradle of the Reformation. Steadily the cause of truth is gaining ground and increasing in numbers and workers. April 12 and 13 I spent at Posen, the chief city of that part of ancient Poland which fell to the lot of Prussia. Polish is consequently the chief language here, and Catholicism is the ruling religion, especially in the country. Brethren Jaeschke and Krumm had been laboring here for some time, meeting a most determined opposition, which in one adjoining town went so far that the police had to scatter the mob, and several were fined. Seven souls here were buried in baptism with their Master, and we had a good ordinance meeting together. Others are convinced. Sunday was spent in Berlin, where I had an interesting visit with a sculptor, whom we found quietly at his work; he has taken hold of the truth, and his mother-in-law became so interested in the afternoon service, that she desired to know of our next meeting in time to have her brother, a professor, come from Leipsic. Monday was spent at Magdeburg, where brother Klingbeil has been faithfully at work; four were baptized on this occasion, and some fourteen united in the ordinances. Brother Krumm will continue the work here, while brother Klingbeil will spend sometime in the Harz Mountains, to regain his strength and also scatter the seeds of truth.

Reaching home I found that our workers at Hamburg had also met with success. Sabbath, April 20, was a good day for our church; nine souls united with us, eight of these by baptism, and some eighty partook of the ordinances. We used the new building for this occasion, grateful indeed that our brethren in America had helped us to provide roomy quarters in good season. The next Sabbath I spent at Harburg; from May 3-7 I visited North Schleswig, where brother Rasmussen is at work. At Flensburg three united with us, but we felt sorry that some

had turned their backs to the truth. We also celebrated the ordinances at Hadersleben and Tøftlund.

May 11 I left for Barmen, in Rhenish Prussia, and spent the Sabbath with the church; on Sunday we had meetings at Vohwinkel and Gladbach. Two souls were baptized on this occasion, but we greatly need a laborer in this section to build up the work.

My next visit was to Rotterdam, where brother Groenewold is preparing himself in the Dutch language, and at the same time does what he can to further the good work. We visited several families who had become deeply interested while brother Klingbeil was here, and had some profitable Bible readings there till late at night. Holland is surely a promising field, and we shall rejoice when brother Klingbeil can again take up his work here. No country in all our field enjoys the same religious freedom as this.

From here I went to Wiesbaden, and held some meetings with this company; there will be baptism in the near future. As some sixty thousand strangers gather here from all parts of the world to seek relief from the noted mineral springs, much could be done by a live and active church.

From April 16-18 I visited Reutlingen and Canstadt. The course of lectures held at the former place by Elder Frauchiger had borne some fruits, and on Sabbath evening, after examining sixteen candidates, he buried them with their Lord in the Neckar. On Sabbath we had excellent ordinance meetings; the church now numbers thirty-eight, and is alive in giving and in missionary work. Sister Vetter is laboring with good interest at Stuttgart, and the way seems to open more and more to begin a course of lectures in this important capital.

The opposition here is very determined, especially by denominations which originate from the United States. Thus the evangelical denomination had a series of some seven articles, giving the history of our denomination and our so-called heresies. As usual, D. M. Canright was quoted as much as any. Also in eastern Prussia the Baptists are using his literature, and circulating it far and wide; but it only serves to urge those interested to a greater study of the divine will. When they take a stand, they can be depended upon.

The joyful news continues from the East, that the work is steadily onward, and our calculation is now to hold a course of lectures at Königsberg in June, and from all appearance about a hundred will unite with us by that time. Our last quarterly report, in March, showed 650 Sabbath-keepers in the German mission, an increase of 200 in nine months. To the Lord alone be the praise.

Our ship mission at Hamburg is also in a flourishing condition. Since brother Madsen has been supplied with a small rowboat, he is enabled to visit the thousands of sailing vessels and steamers anchored in the river; and it often happens that captains not only buy even a small library of our works, but give liberally besides. The work of translating and publishing in foreign tongues steadily increases, and we publish now from Hamburg in Hungarian, Bohemian, Dutch, Polish, Russian, Bulgarian, Servian, Rumanian, and Livonian; and as the seeds are sown, Sabbath-keepers of all these nationalities come to our knowledge. The way is also opening for the circulation of religious literature.

The late attack in the *Reichstag* on the part of the Catholics to suppress religious liberty, has called forth many excellent comments by the press, and the paragraphs which were intended to circumscribe individual liberty, have been defeated, and thus a threatening danger put off. One of our brethren has for two years kept his oldest daughter from school, and the pastor, as the superintendent of the district, tried every way to force him; of late, he has retained his younger two. Now the matter has gone into the hands of the court; he was fined \$2, and as he refused to pay, another hearing was set. We are glad that our people are taking a stand on their own part; we know that it will indeed take patience and faith to win the battle. What we indeed need is consecrated men to push the work and to proclaim the message; there is a great field open here, but it means hard, earnest work, a good knowledge of the divine truth, and a faith which will not yield under discouragements and opposition.

L. R. C.

Klausenburg, Hungary, May 22.

### 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.]

#### 521.—THE TEN HORNS.

In Daniel 7 we read that among the ten horns of the fourth beast, a little horn came up, before whom three horns were plucked up by the roots. We read no more about these three horns. What became of them?

J. B. D.

*Answer.*—We read no more about these three horns specifically, but we do read something more about the ten horns as a whole. Thus in Rev. 13:1 and 17:12–18 they are again brought to view, still as ten horns of the beast, not seven, and as having a part to act in the very closing scenes of time. The same fact, that the ten horns continue to the end, is again brought to view in the great image of Daniel 2. The ten toes of this image denote the same kingdoms as the ten horns of the fourth beast of Daniel 7, that is, the division of Rome into ten parts; for the prophecy expressly brings to view the fact that the kingdom was to be divided; and these ten toes are the only feature of the great image that signifies such division. But the ten toes continue as long as the image stands. We have no intimation that the image, by some calamity, lost three of its toes, and came down to its destruction a cripple with only seven toes.

These prophetic outlines show, that, viewed in a general sense, the symbols are complete to the close of their career. The ten horns and the ten toes exist to the end. How, then, can it be said that three of the horns were plucked up before the papacy? The answer to this question is simple and not hard to find. What does it take to constitute a horn? When Rome was divided, it broke up into ten kingdoms, but a kingdom must have, not subjects alone, or a body of people, but also territory; and though the people which at first occupied the territory should for some cause be driven out, or even annihilated, that would overthrow the kingdom as *then* constituted; but when others came in to occupy the same territory, the horn would be there still; for the division would thus be perpetuated. In that case it could be truthfully said that the horn was plucked up, and yet that the horn continued. Just this way, we apprehend, it was with those horns which are said to have been plucked up by the roots before the papacy.

And we may take to illustrate this the old kingdom of the Vandals of northern Africa. That kingdom, as all agree, constituted one of the ten horns of Daniel's fourth beast, and one of the divisions which grew out of the Roman empire. But that Arian horn stood in the way of the advancement of the papacy, and in A. D. 536 the Vandal empire was overthrown by Justinian, so that it no longer continued to exist as such. That is, the people were conquered, and their power broken. The horn, so far as the object then in view was concerned, was *plucked up* by the roots, but the territory still remained, and other people came in and occupied it, and thus the horn *continued*. So it is correctly held to-day that northern Africa still constitutes one of the ten horns of the old Roman empire. This principle borne in mind greatly simplifies the study of the prophecy and its fulfillment, as it applies not only to this horn, but to others also named in the same line.

The same thing is seen in the latter part of the prophecy of the 11th chapter of Daniel, in the statements concerning the "king of the north." At the first the old Assyrian kingdom, of the line of the Seleucidae, constituted this kingdom. But that kingdom was soon destroyed, and countless revolutions have since swept over that land. Different people in continuous succession have occupied it. Eighteen hundred and sixty-one years passed away, and then it again came into the prophecy (Dan. 11:40), as the "king of the north;" but at this last-mentioned date, 1798, the land was occupied, and is still occupied, by an altogether different class of people, from those dwelling there when it first came into prophecy as the "king of the north;" namely, the Turks. Yet it is the "king of the north" just the same.

Virtually the same thing is stated concerning the four beasts of Daniel 7. That is, it is said that their dominion was taken away, but their lives were prolonged for a season and a time. They are considered as still living, though their power and dominion have long since passed away. The lion, the bear, and the leopard, are, therefore, in a certain sense, in existence to-day. So is the gold, the silver, the brass, the iron of the great image; for when that image is destroyed, all of these metals of which it has been composed, come into view together, when the stone smites it upon the feet and dashes it to atoms; for in describing that event the prophecy says: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors."

#### 522.—HEB. 6:4–6.

Please explain Heb. 6:4–6. If a man backslides from real conversion, can he renew his repentance?

J. F. J.

*Ans.*—The Bible plainly sets forth the solemn fact that it is possible to persist in sin till we pass a limit beyond which the mercy of God and the opportunity for salvation cannot consistently follow us. But this can apply only to cases which have reached such a degree of spiritual illumination, that to repudiate it would be willful, heaven-daring, presumptuous sin. Mark well the terms of verses 4 and 5. To taste the heavenly gift,—the good word of God, the power of the world to come,—and partake of the Holy Ghost, must mean more than ordinary conversion. And it is to this condition of things that the warning of verse 6 applies. It is the deliberate, defiant, and willful sin that leads to such consequences. (See Matt. 12:31, 32; Heb. 10:26.)

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.

### AN INVITATION.

BY ANNA AGEE.  
(Knoxville, Tenn.)

THE Saviour compassionate thus calls to us now;  
In Gethsemane's garden there fell from his brow  
Great sweat-drops of blood; for us they were shed;  
For us to the cross, there to die, he was led.

For us he is praying with love's pleading tone  
As his pierced palms he spreads before the great throne.

What more can he do than that he has done?  
By his love everlasting O let us be won.

"Though your sins be as scarlet," the Saviour has said,—  
Though deep-stained they are; though dyed crimson red,—

A fountain is opened, and from it doth flow  
A stream that shall wash them far whiter than snow."

We'll trust in his power, and walk evermore  
By him in the highway to heaven's bright shore.  
We'll give him ourselves, our sins, and our care,  
That we in his kingdom of glory may share.

### NEWFOUNDLAND.

ST. JOHN'S.—We left the Atlantic Conference, March 20, expecting after a few weeks' visiting our friends in the State of Maine, to come to our new field of labor; but because of the feeble condition of my wife, we remained there about two months.

We left the States, May 16, for this place, where we arrived the 22d, being about five and one-half days on the journey. Had we not been hindered on our way, the journey would have been performed in about three and one-half days. We have now been here one week, and what we have seen of the place and people we like very much indeed. We have not found the disagreeable, foggy weather that we heard so much about before coming here. The trip to this place was a very pleasant one to me, but not so with my wife, who was sick the greater part of the way both by rail and water. There was considerable rain and wind after the first ten hours out from Halifax, N. S.

The truth is gaining an influence with those who are honest in heart. Those who have taken their stand for the truth are of a good class of people, who have the cause at heart and are doing what they can to bring it to others. There are many who are investigating the doctrines which we hold, and some are already convinced that these things are so. The outlook is encouraging for a good work to be done here. Truly the isles are waiting for God's law. The interest is not wholly confined to this city, but the cause is gaining friends in other parts of the island. One minister of the Reformed Church of England is interested and is investigating. He lives about sixty miles from here. The Lord has gone out before his truth in this colony. Brethren, remember the work here in your prayers.

S. J. HERSUM.

### CENTRAL AMERICA.

Bonacca, Bay Islands.

ONE year ago my wife and I came to this field by invitation of the General Conference. Upon reaching the island of Utilla, we found a few Sabbath-keepers, and on the island of Ruatan we met with a company of about twenty, the greater part of whom live at the port, Coxen Hole. Arriving at Bonacca, the headquarters of the work in this field, we were greatly cheered by stepping inside of a well-furnished little church building painted white, and listening to the familiar story of the cross, the third angel's

message, the everlasting gospel. In this place are two companies; the one here, where the school is located, numbering about thirty-five; while the other, about ten miles distant by water, numbers something like a dozen.

Much satisfaction was afforded us in finding near the little white church a new building of reddish brown ready for students and teachers. On July 4 the school was formerly opened, with the superintendent of this field, Elder J. F. Hutchins, present. On the wall back of the teacher's desk was hung a nicely worked motto: "God bless our school; opened July 4, 1894, Bonacca." This motto had been prepared by a little native girl whose people love the Lord's work, and her mother is one of my most diligent students. That day twenty-nine were present; since August the average attendance has been about thirty-five, and during the most of the time Mrs. Miller has had about twenty music pupils.

About a month ago we were rejoiced to see some of the children decide to give themselves to the Saviour. We long to see the youth and children of this place manifest a full appreciation of God's love toward them and their parents in placing within their reach saving grace and the school. May these parents sanctify themselves, that their children may also be sanctified. We are both of good courage in the Lord, and praise him for his redeeming love which we see expressed in his care for his people.

May 30.

W. A. MILLER.

#### NOVA SCOTIA AND NEW BRUNSWICK.

A FEW days after my return from the General Conference, I was at Yarmouth, N. S. This is an important shipping and fishing town, located at the lower end of the Nova Scotia peninsula. The situation is very pleasant indeed. Three years ago, through the faithful labors of brethren George and Charles Price, some six hundred copies of "Bible Readings" were placed there. The brother who is now at work there finds a good sale for the books. The place offers a good field for any Sabbath-keeping family prepared to locate where they may become a light to the people around them. It is a desirable place in which to live, is but a few hours' distant by first-class steamship transit to Boston and New York, and best of all, it is a most inviting locality for labor in the Lord's work.

I went up the Bay of Fundy to Tiverton, which is on Long Island, and spent the Sabbath with the little company of Sabbath-keepers at that place. There are four families there that keep up the meetings and Sabbath-school, renting a comfortable hall in the village where the meetings are held. The Lord's blessing was present with us in the meetings. A good influence extends from these dear brethren and sisters; and all through the beautiful island, and others also in this part of the Bay of Fundy, there is a very good opening for good, earnest Sabbath-keeping people to locate and build up the work. The climate is mild, soil excellent, pleasant scenery, kind-hearted people, no lack of good chances to get a livelihood. No islands anywhere present a better inducement to those who want to work in God's cause.

Since the general meeting at St. John, N. B., I have been out in places where I sold a good many books last November and December, and I find better sales now than then. Judging from my own experience and also that of the few who are at work here, the canvassing business moves along as well, upon the average, as in the past. The "hard times" cry has frightened agents of about all kinds out of the field, and if we move out, we shall find we have the ground to ourselves. The Lord is putting his Spirit into the message, in all parts of it, as never before. Now is our time for harvest work; shall we not improve it?

We are being fitted out with just the books

for the times, both as to price and telling phases of present truth, that people want to know about. How many of the brethren and sisters want to be *occupied* when the Master comes, and prepared to hear the approval, "Well done, good and faithful servant"? Here is an opening for you.

Moncton, N. B.

F. W. MORSE.

#### KANSAS.

MOLINE.—Brother Mc Reynolds and myself have just closed an excellent general meeting of our people in Moline. This is a central point for a number of our churches and companies in this quarter of the State. Our people responded nobly to the call for this general meeting, and came in from twenty miles and more around. On Sabbath and first day we had nearly two hundred of our people together, and the house of worship was filled to its utmost seating capacity. Our meeting was held for four days, or from June 6-9, and was a season of refreshing from the Lord's presence from beginning to end.

The writer spoke seven times, and brother Mc Reynolds three times; besides this we held social meetings, meetings with the youth, etc., and on Sabbath he baptized two who have started to serve the Lord. As we rehearsed before the people the Lord's past dealings in the rise of the message, he came very near and caused his people to rejoice. In this place I met nearly half a score of those with whom I was acquainted in the message, in other parts of the country, as far back as the years 1856 and 1865. But most of the audience were those of shorter experience in the message. All rejoiced together, as we talked of the Lord's care over this message, and the evident tokens that he is carrying it on to its completion. Our people have returned to their homes, saying in their hearts, "We yield ourselves to God, as those alive from the dead, and our members as instruments of righteousness unto God." The Lord grant that it may indeed be so.

J. N. LOUGHBOROUGH.

LEBANON.—In looking over the Progress department in the REVIEW, it is seldom we see a report from Kansas. I know of but one reason why this is so. There is surely quite an amount of work being done in the State, and many are being brought to a saving knowledge of the truth. There are about fifty workers in the State, and six tents in the field, with three men to look after the spiritual interest of the churches. I cannot but think in the absence of these reports which would be of interest and great encouragement to our people of the State, also to those who have moved away, yet who still have a connection with the Kansas Conference, that it is neglect on the part of the worker to report. Our people all over the State are anxious to know how the battle is going, and it is right that they should.

After leaving Topeka, where quite a number took their stand for the truth, I visited Lawrence, and organized a Sabbath-school of about twelve members. I spent two days with profit at Bern, where two young men who had fallen under the influence of the world were reclaimed. I held quarterly meeting at Horton, spent three days at Salina and five days at Natoma, and at Kirwin baptized one dear brother who had returned to the fold, and organized a Sabbath-school at Downs. I was away from home eighteen weeks.

After a few meetings at Lebanon six were baptized, one who had never made a profession; two more have taken their stand for the truth, one of whom formerly belonged to the Dunkard Church. As the people in town were invited to come three miles into the country to our meetings, they said, "Come in town, and we will furnish a church as long as you want it." So the doors of the Christian church were thrown open, where we have held seven meetings to date,

with a good audience and the best of attention, they furnishing the music. We are now dwelling upon the principle of religious liberty, the evils of religious legislation, the precedent that has already been established, the encroachment of Catholicism upon our country, and the advantage that has been given it. The people are wide awake and want to hear more. The immediate signs of our times and the Sabbath question as given through the third angel's message will soon follow. We pray for some to take a firm stand for the truth. To God shall be all the glory. He is good, and his mercy endureth forever.

O. S. FERREN.

OTTAWA.—On April 8, my family, consisting of myself, wife, and daughter, in company with Elder J. W. Watt, who at this time visited his family in Missouri, left the State of Indiana for our new field of labor in this State. We arrived here April 10, and were heartily welcomed by the good brethren of Kansas. We were soon located, and we find in the work here as elsewhere a needy field. I first visited Rantoul, in company with brother A. E. Field, my companion in labor for the coming summer. We held some excellent meetings with the few who are still faithful. The enemy had succeeded in getting in his work, and some had given up. I next went to Detroit, in Dickinson county, to baptize the invalid daughter of brother John Kelly; the poor girl was weak in body but strong in faith. It was indeed an impressive season. I carried her from the bed to the carriage, and from the carriage into the water, and thus back again. She had prayed for the opportunity for almost a year, and the joy of her heart was complete when it was accomplished.

From Detroit I went to Dwight, in Morris county, to organize a church that had largely been raised up by the labor of brother Mills; eleven gave their names to join the organization. Seven were baptized, and officers were elected. Quite a good interest was raised to hear further, but we had to hasten home to get ready for the tent work. I went to Iola, Allen Co., May 15, and in company with brother Field I pitched the tent and began meetings the night of the 17th. In all things the Lord has been my helper. Pray for me and the work.

D. H. OBERHOLTZER.

#### MARYLAND.

BALTIMORE.—After leaving Battle Creek I came to Baltimore, where I held a series of meetings lasting three weeks, with a good interest. Eight who have been halting for some time went forward in baptism. Last week my wife and I visited our old field of labor on the eastern shore of the Chesapeake Bay. At Rock Hall and Ford's Store the people came out to meeting in such large numbers that the churches in both places were full, and a great many stood on the outside at the open windows and doors. We were glad to meet these dear friends and to give them a message of good cheer and comfort.

Satan is at work again in Maryland. Yesterday while brother John A. Faust was at work in his own house here in Baltimore, repairing a pair of shoes, a policeman invaded the privacy of his home without a legal warrant, and gave brother Faust to understand that he would have him arrested. He also said, "I am going to do away with you folks." Brother Faust was tried to-day, and the case appealed to court. This is the first case in Baltimore City, although there have been many in the State.

Elder Ballou and I expect to pitch our tent in this city in a few days. As we were not able to secure a plat of ground in New York City, I expect to remain here till August, when I may go to New York to open the work there. I ask the prayers of all for the work here.

June 11.

E. E. FRANKE.



## ONTARIO.

SELTON.—I suppose Elder Evans has sent in a report of the dedication and the organization of the church. Since then the roll has reached forty-one. The meetings during dedication were of much interest to all. The work is taking a deeper hold upon all.

Last Friday brother R. Watt, our deacon, received a summons to appear on the following Monday at the county seat to answer for desecrating Sunday. To-day he has had his trial before a justice, but he does not render his decision for two weeks. Only two witnesses were examined, a local Methodist minister, and a constable who swore he did not see the man Watt work, but was disturbed by hearing of it. The whole affair was an inquisitorial one.

A. O. BURRILL.

## MICHIGAN.

LANSING.—Two years last month I came to this city. Then, a few met on Sabbath in a private house; now, we have a church building 26 ft. x 40 ft., with vestibule, three blocks from the state-house in a pleasant part of the city, with street-cars within half a block. As I look at the number who gather each Sabbath and Sunday evening, I praise God for his help. Satan has not been idle during this time. Many obstacles have been put in the way, but to the praise of his name we can say that God has given strength and wisdom for every emergency. We are still owing some on the church lot, and will thankfully receive any donations that our brethren and sisters may feel willing to make. The cause of God is one.

We acknowledge with gratitude donations of stone from brethren in Potterville and Allegan. God will not forget their labor of love. We are of good courage in the Lord. We are now working with the *Signs of the Times*, and trust that it will be a blessing to our brethren and sisters in the experience they will gain in meeting those not of our faith while selling them.

The missionary spirit is the Spirit of Christ, and any method that will develop it is to be commended. I do not know of any reason why our brethren and sisters need be out of work in our cities and large towns. The *Signs* will sell; this we have demonstrated. Go forth, then, my brother or sister, in the strength of Israel's God, and success will be yours. Work as faithfully as you do when laboring by the day; pray as you work, and you will succeed.

Let each do what he can to give the *Signs* a wide circulation. Pray for us, that we may have wisdom for the work.

L. G. MOORE.

June 9.

KALAMAZOO.—Since coming to this place we have been laboring both for the Hollanders and the Americans. The Holland work consists of house-to-house work, while Sabbath and Sunday evening we preach in the English language. The Lord has been with us since coming to this place. A few years ago when we were here, the church was disbanded; but as we look at it now, we cannot but exclaim, "What hath God wrought?"

The church membership numbers about fifty. A week ago last Sabbath was a precious day for the church, when twelve were added to its numbers. Others are keeping the Sabbath, who we hope will soon go forward in baptism. We look for others to take hold of the Sabbath soon, who are standing in the valley of decision.

The Lord is with us, and to his name be all the praise. He comes very near us in our meetings. It was remarked by some of the church that last Sabbath was the best meeting ever witnessed in Kalamazoo. As soon as we become free in Christ, we can expect the outpouring of his Holy Spirit. We hope none in this church

will rest contented till they know for themselves that whom the Son makes free is free indeed.

We are also conducting meetings every Sunday six miles from here, where three have begun the observance of the Sabbath. A good interest is manifested by those present. We are enjoying the blessing of God ourselves, and desire humbly to walk with God. It is sweet to work for Jesus. Brethren, pray for our work here.

June 11.

B. F. STUREMAN,  
J. F. STUREMAN.

## WISCONSIN.

ON May 30, I began a three days' meeting at Waterloo. Several were in attendance from Mt. Hope. The meetings on Sabbath and first day were very profitable to all who really believe on the Lord with all their heart; for such ones believe every word the Lord has spoken by his Spirit through the gift of prophecy, which causes all who believe the word of God to rejoice in his love and word. On first day twelve were baptized and went on their way rejoicing.

June 4 and 5 I held two profitable meetings at Mt. Hope, which were enjoyed much by the brethren and sisters and even the neighbors. I then went to Dodgeville to assist in a grove meeting, which began Thursday evening and continued until Sunday evening. The meetings were held in a lovely farming community five miles from the city of Dodgeville and three miles from Ridgeway. On Sunday there was a large company of people present to hear the word. We had two sermons with an intermission of one hour for rest and lunch. I counted twenty-seven Sabbath-keepers there who have embraced the truth within three months. After the second meeting Sunday, we went three miles to the water, where, in the presence of hundreds of people, including two Catholic priests, I baptized eleven willing souls, who went from there to walk in a new life of faith. And many others are very much interested. The country is astir for miles around. I am satisfied that if we could have a general meeting here next autumn, much good would be accomplished.

I. SANBORN.

## VERMONT.

THE Vermont Conference committee and other laborers have lately held a profitable council in the city of Burlington. In this meeting the different interests relating to our work throughout the State were carefully considered. Among the matters favorably decided was the building of a chapel or small church house for the accommodation of the work in North Wolcott. At that point the Lord has blessed the labors of Elder H. W. Pierce, and a company of perhaps twenty-five Sabbath-keepers are now building a place of worship for themselves.

In the city of Rutland our brethren, under the direction of Elder Purdon, have recently occupied a commodious hall which has been fitted up for this purpose. Here public meetings will soon be opened, and a course of Bible lessons and prophetic lectures given for the instruction of the people. At this place there is also a loud call for children's meetings and kindergarten work, and this essential feature of the Master's cause will be heeded.

Brother Sisco continues Bible work and Sunday evening meetings in Burlington. A few members have been added to this church the present year. Sister Patience Archer has lately closed a cooking-school and health and temperance institute in this city. Nearly the whole catalogue of the excellent things taught our students in the Sanitarium were taught. Others besides our own people were included in the classes. It is now arranged that East Middlebury and Vergennes will have ministerial help on the Sabbath once each month. This help is to be furnished from Rutland and Burlington,

for Vergennes on the second Sabbath and East Middlebury the third Sabbath of the month.

Elder Bicknell is visiting all the churches, companies, and scattered friends of the cause in the State as fast as the nature of our work in the Conference will permit. He is making a special effort just now to have all our people engage in the circulation of the literature which issues from our presses; and surely this is a glorious work. Sister Bicknell also accompanies her husband, and labors for the youth and children. She takes up the kindergarten interests, and in her meetings both for the little ones and the youth, calls in many to be taught who are not members of our Sabbath-schools. Brother Porter, the State agent, in addition to the handling of subscription books, will make a special effort to get the *American Sentinel* in the hands of influential persons in the State.

At East Richford there has been a special effort made by an opponent to tear down the work, but the effort called forth help from our own Conference and also from Quebec, as that church has members belonging on both sides of the line; the result is that the cause has enlarged and taken on new life and strength. The enemy took nothing away, but the Lord added quite a number. A number of things have occurred within the last eighteen months which have combined to increase the finances of the Vermont Conference. Through these special providences, more than through the Conference management, the cause has been kept from embarrassment. All our laborers have been kept at work, and the academy quota has been more than paid. Plenty of rain has fallen, and the present outlook for crops is quite good. Surely the Lord blesses.

WM. COVERT.

## DISTRICT NO. 1.

SINCE my last report I have attended general meetings in the Maritime Provinces and the New England and Maine Conferences. The meeting for the provinces was held at St. John, N. B., in the hall which is regularly occupied by our people for their meetings. The hall has been painted throughout and newly fitted up with arm-chairs, Brussels carpet, and new tables. It is one of the neatest halls for meetings I have seen anywhere, and the church and the Conference use it three nights in the week and Sabbath and Sunday, for the very reasonable sum of \$100 a year.

The meetings were fairly well attended by our people, and an excellent interest was manifested by the citizens of the place. It was arranged to run two tents during the present summer. One will be located in New Brunswick and the other in Nova Scotia. Perfect harmony exists among the workers, and there is every prospect for good results from the summer's work. The brethren are well pleased with the additional help sent them by the General Conference, and they cheerfully contributed their means to help raise a fund with which to purchase a new tent. The Lord came near during the meeting, and it was the testimony of many that it was good to be there.

The New England meeting was favored with the presence and labors of Elders H. E. Robinson and J. E. Jayne. The meeting was not so largely attended, but it was a spiritual feast to those who were present. One important feature of the meeting, which added much to its interest, was the instruction in Christian Help work given by sister Baker. These classes were well attended, and many testimonies of thankfulness for the instruction given, gave evidence that it was much appreciated. Surely it is high time that this line of work should be in active operation in every part of the world. It is Christ's method of doing missionary work, and the nearer we follow the Master in all our work, the nearer we shall approach perfection in our methods. The business of the meeting all passed off very

harmoniously and all united to make the work a success. Four tents will be run the coming summer, which is double the number used last year. The outlook is very encouraging for a successful tent season in this Conference.

The first Sabbath of the meeting, brother Jean Vuilleumier, who was recommended by the General Conference to go to South America to labor, was set apart to the work of the ministry by ordination. It was a solemn occasion. The Holy Spirit witnessed the Lord's acceptance of his servant and his readiness to accompany him in his increased responsibilities. The prayers of the New England brethren and sisters will follow him to his new field of labor. The last Sabbath several arose for prayers, and four were baptized during the meeting. The work is onward in this Conference, and the meeting closed with a feeling of courage in the hearts of all.

The Maine meeting was held only three days. The attendance was unusually large, with a good outside interest from the first, which increased until the close. The Methodist minister spoke very earnestly in the social meeting on Sabbath. He took his position decidedly against the religious intolerance that is creeping into the hearts of many in our beloved country. With his congregation he attended most of the meetings, and the last evening he withdrew his appointment in his church, and participated with us in the services in the hall. It is cheering to find so friendly feeling existing in such a place as Hartland, where the truth has battled so many years. Only a few miles from here is the birthplace of our lamented brother, Elder James White. It was my privilege to accompany Elders Jayne and Osborne to the old farm of Deacon White, father of Elder White. We were warmly welcomed by the people who now occupy the place, and they related to us many interesting things concerning the place and the family. Traveling over the ground where the message fought its first battles, and hearing of the difficulties it then encountered, I was impressed afresh with the thought that many who now engage in labor know but little of the hardship endured by those who were pioneers in the work.

The business and plans for the summer's work passed off quickly and pleasantly. Two tents will be placed in the field this season, which will take about all the available laborers in the Conference. A spirit of harmony and good cheer prevails, and prosperity is attending the work. May the Lord speed the day when the earth will be encircled with the light of the message, and the saints be gathered home.

R. C. PORTER.

#### DEDICATION AT SELTON.

From May 29 to June 2 we held a general meeting for Ontario at the above-named place. Elders J. H. Morrison and H. M. Kenyon were present, besides Elder A. O. Burrill, brother P. M. Howe, and Justus Lamson. Mary Evans, the secretary of the Sabbath-school association, was also present, and held two meetings a day with the children. These meetings were interesting from the start. The Lord greatly blessed the word preached, and a number of souls gave their hearts to the Lord for the first time during the meeting. A church was organized with thirty-four members, making three churches in the province of Ontario.

We were glad indeed to see the success that has attended the servants of the Lord the past year. One year ago there was not a Sabbath-keeper anywhere within the radius of where we now have a prosperous church. Elder Burrill and P. M. Howe pitched their tent there, and by persevering, hard effort, and much seeking of God, success has crowned their efforts. And no sooner had they closed their effort last fall, than they went into the woods and began cutting down timber and hauling logs to the mill for the building of a church. The whole community

thought it utterly impossible for a church to be built; but faith in God can accomplish great things. They have now finished a beautiful house of worship, with fine sheds for teams, and everything in first-class order, having it all paid for, with 17,000 feet of lumber on hand for another church. Where the church building now stands was a dense woods one year ago. The growth of the work and the permanent form that it has taken, have given courage to all who are interested in our work. The brethren have gone from this meeting to pitch their tents in other new fields, and we trust that they will have the sympathy and prayers of all God's people, and especially those of our Conference.

I. H. EVANS.

#### PROCEEDINGS OF THE UPPER COLUMBIA CONFERENCE.

The fifteenth annual session of the Upper Columbia Conference held its first meeting at 9 A. M., May 20, on the Walla Walla campground. Forty-three delegates responded to their names.

The president urged upon the delegates and especially the committees the necessity of sensing their responsibilities, that they might be able to discern the leadings of the Spirit of God. In reviewing the work of the closing year, it was stated that immediate results were not as good as had been expected. The principal part of the work seems to have been done during the fall and winter, and it was recommended that the extra laborers be employed hereafter during that part of the year, and be at liberty during the spring and summer to find other employment.

In accordance with recommendations offered last year, during the summer of 1894 tent-meetings were held at Walla Walla, Spokane, Medical Lake, and North Yakima. Elder Haffner held meetings in the interests of the German work in Walla Walla, and brother Christianson for the Scandinavians in northern Idaho. Excepting the work at Spokane there were but few converts to the truth in this way. During the past winter several churches have been partially organized,—one at Medical Lake, one at Hilgard, one at North Yakima, one at Rathdrum, and one at Fruitland.

It seems safe to say that, counting the isolated ones in the Conference, there are now 1200 Sabbath-keepers in the Upper Columbia Conference, making an increase during the year of 240. New church buildings have been erected at Union, Ore., and in North Yakima, Wash., and Rathdrum, Idaho. The tithe will probably reach \$7000 this year, an increase over last year of about \$1300. In spite of the hard times, the Conference has prospered financially, and all workers can receive their pay. Surely the Lord is blessing our efforts. The president recommended that laborers be sent into new fields, and that there should be a general widening out. The plan of uniting the offices of tract society and Conference secretary and treasurer has worked well, and it was recommended that it be continued.

The following officers were chosen for the ensuing year: President, R. S. Donnell; Executive Committee, R. S. Donnell, J. W. Bagby, G. H. Haffner, Greenville Holbrook, G. W. Davis; Secretary, Frank Peabody; Treasurer, Upper Columbia Tract Society.

The Committee on Credentials and Licenses reported, recommending the granting of credentials to R. S. Donnell, G. W. Bagby, W. W. Steward, G. H. Haffner, G. W. Davis, E. A. Sutherland, W. F. Martin, O. Hill; Licenses to C. L. Ford, H. W. Oliver, F. W. Hiddleston, A. G. Christianson, T. E. Andrews, J. L. Kay, G. A. Droll, W. A. Kinney, D. E. Scoles; Missionary Licenses to G. H. Haffner, D. F. Kinney, W. C. Young.

These recommendations were adopted.

The Committee on Resolutions reported the

following, which were discussed and adopted:—

"Whereas, We have been spared in the providence of God to meet again on this annual occasion; and,—

"Whereas, God has been continually upholding to our minds new truths and beauties in the plan of salvation; and as with this unfolding, new responsibilities and obligations come to us; therefore,—

"1. *Resolved*, That we render praise to God for his matchless love to his people; that our work, instead of flagging, be ever onward; and that we take up whatever duties are made known to us, cheerfully and heartily, in faith, believing that God will carry on the work to completion, and to him be all the praise.

"Whereas, Our publications are to be scattered as the leaves of autumn; and,—

"Whereas, The canvassing work is the best means by which this work can be done; and,—

"Whereas, This work is the Lord's means of reaching many who would not otherwise be impressed with the truth; therefore,—

"2. *Resolved*, That this Conference place a State agent in the field at once who will devote his entire time and interests to the canvassing work, spending his time in canvassing for the different publications when not busy in looking after the interests of the canvassing work.

"Whereas, The field is a hard one; and,—

"Whereas, The efforts put forth in this part have been unsatisfactory; therefore,—

"3. *Resolved*, That we ask the General Conference to send us such a State agent as in their judgment will be qualified for the work in this field, pledging our moral and financial support to the work of such agent.

"Whereas, We have been told by the Spirit of God that the truth must be presented before the people largely through our publications; and,—

"Whereas, This opens up a way by which all can help carry forward the work; therefore,—

"4. *Resolved*, That each church have a well-organized missionary society through which the efforts of all may be united in presenting the truth before the people through this means.

"Whereas, The effects of the *Signs of the Times* have been reduced, and it is the plan of the General Conference to make this our leading missionary paper; therefore,—

"5. *Resolved*, That all the churches be urged to use this paper largely for missionary work.

"Whereas, God has given this people a special commission to care for the poor and needy (Isaiah 58), and the way is now so clearly opened for this work; and,—

"Whereas, We have had great light on this and the health reform, and realize the need of organized work in this line; therefore,—

"6. *Resolved*, That we request the General Conference to send us a competent person to engage in this work in our Conference, and give such instruction as may be required.

On recommendation of Elder Healey, a motion was made and carried to amend Article II., of Section 5, of the State constitution so that it reads as follows:—

"It shall be the duty of the Conference to elect or appoint a committee of six persons not in the employ of the Conference, who, with the executive committee, shall constitute an auditing committee to examine and settle all accounts which are presented to the Conference during the ensuing year."

It was moved that a committee of five be nominated by the delegates to elect an auditing committee for next year.

This step being taken, the following were chosen as auditing committee: Greenville Holbrook, S. A. Miller, J. A. Casebeer, H. C. Davis, P. D. Larabee, C. H. Lansing.

R. S. DONNELL, *Pres.*

MRS. M. E. FORD, *Sec.*

#### News of the Week.

FOR WEEK ENDING JUNE 15, 1895.

#### NEWS NOTES.

The specious character of the peace that is being paraded as existing between France and Germany is shown by out-cropping circumstances. In the Kiel canal opening, French ships are to participate, but they are to be treated with civility merely, not with enthusiasm. The German emperor was desirous to confer a mark of distinction upon Pasteur, the French scientist, but wished the proposal to be kept very quiet until the matter was fixed. Pasteur not only declined the honor, but very much to the annoyance of the emperor, made his declination quite public.

Every week records advance steps in perfecting the implements of war and destruction. In this country the new Maxim portable gun fires 600 shots a minute, with a force that would pierce six men. The muzzle of the gun may be turned like a garden hose. A battery of these guns would mow men down like grass before a scythe. England has launched her gigantic cruiser "Terrible." The ship is 538 feet long, 71 feet wide, and of 14,200 tons' displacement, with 25,000 horsepower. She is heavily armed and armored, and is the most powerful vessel ever built.

The opening of the great German canal, which is soon to take place, is the cause of a new awakening of the anti-German feeling in France. Many of the people of France are displeased that the French government has consented to send ships to take part in the celebration. The French government has promised, in an unofficial manner, to make known to the people of France and to the world the nature of the secret treaty between France and Russia. This will be done after the celebration at Kiel. Great interest is attached to this promise, for it is believed that in this treaty Russia pledged herself to assist France in the recovery of the two lost provinces of Alsace and Lorraine.

After having robbed the State treasury to his heart's content and to the extent of hundreds of thousands of dollars, and fled from justice, it is now stated that Taylor, the ex-treasurer of South Dakota, is about to return to the arms of his friends. The following is said to be the substance of the agreement upon which he returns: "Taylor is to return and surrender himself, turn over all his property to the State and take whatever sentence the court may impose. John T. McChesney, of New York, also will turn over to the State all his South Dakota property. When all this is accomplished, Taylor's bondsmen are to be released from the bond. The attorneys agree that under the law Taylor's sentence will be comparatively light, about one year in the penitentiary."

The Woman's Rescue League, of Boston, has adopted resolutions declaring that the bicycle woman and the coming "mannish woman" are productive of "much harm, and no real good to the industrial and self-supporting women." An appeal is made to the prominent clergy of the United States for the suppression of bicycle riding by young girls, because of the tendency to encourage immorality. The league further condemns the coming "mannish woman" as a creature entirely useless, and an unnecessary evil in this country, which should not be tolerated or encouraged. While there may be a proper and legitimate use of bicycles for women, the "craze" in bicycles is likely to prove even more injurious in its moral effects than did that of the roller skates a few years since. Its effect upon the costumes and indirectly upon the customs of girls, is more masculine an element than many of them require to have more fully developed.

#### ITEMS.

—General rains throughout several of the large States of the West have greatly improved crop conditions.

—The University of the City of New York has conferred the degree of Doctor of Laws upon Charles H. Parkhurst.

—A car-load of Missouri wheat just threshed from this year's growth, sold for \$1 a bushel at St. Louis, Mo., June 13.

—Kalamazoo, our neighboring city, had a \$100,000 fire on the 9th; the destruction included four saloons, two hotels, and a cigar factory.

—A ukase just issued at St. Petersburg establishes a permanent legation consisting of a minister and a secretary to represent Russia at the Vatican.

—Inspector William McLaughlin, of the New York police force, was tried before the court of Oyer and Terminer and convicted of extortion. He was remanded to jail to await sentence.

—Japan's attitude toward Russia in respect to Corea is this: She is willing to withdraw her troops, but expects the powers interested to guarantee the absolute independence of the hermit kingdom.

—The governor and would-be president of Formosa, has succeeded in escaping from the island to China. His brave determination to fight vanished simultaneously with the landing of Japanese troops on the island.

—The Canadian government has decided to reduce its militia force 20 per cent. England desires Canada to maintain a small standing army, but Canada objects to spending more than \$1,000,000 annually for this purpose.

—A Chicago publisher of some note went to New York, attended a swell supper, on his way to his hotel became embroiled with a street-car conductor whom he seriously beat with his cane, was arrested, and spent the night in a cell.

—A man at White Plains, N. Y., who was bitten by a mad dog two months ago, but who was dissuaded from going to the Pasteur Institute in New York City, has gone through all the terrible phases of hydrophobia, and died June 6.

—The presence of the British fleet in Beyrout and the determined attitude of England, Russia, and France have had their designed effect upon the Porte, and the sultan and his cabinet have agreed to the proposed reforms, though not with very good grace.

—King Humbert has laid the first stone of a monument to Garibaldi, on the Janiculum Hill, in Rome. It is hoped that the monument will be completed and unveiled by Sept. 20, which will be the twenty-fifth anniversary of the entrance of the Italians into Rome.

—Russia and France, by a shrewd preconcerted plan, have advanced China the money she needs for the Japanese indemnity. This will give Russia a kind of mortgage on China. If she wishes, she can now take a part of the country and hold it after the manner of England in Egypt.

—Ralph Swinburn, the oldest railroad engineer in the world, who was associated with George Stephenson on the first locomotive engine built, died lately at his home on Dans Creek, W. Va., aged ninety years. He was born at Newcastle-upon-Tyne, county of Durham, England, and came to America in January, 1830.

—Sixty years ago Joseph Gillott was a working jeweler in Birmingham. One day he accidentally split one of his fine steel tools, and being suddenly required to sign a receipt, and not finding a quill pen handy, he used the split tool as a substitute. This happy incident, it is said, led to the idea of making pens of metal.

—Another vein of free milling gold ore over four feet wide, which gives a free milling test of from \$50 to \$500 a ton has been struck near Rapid City, S. D. This greatly exceeds the showing made by the Holy Terror mine, which is distant only two miles. This makes the fifth big gold strike made in this district the past year.

—The Roman Catholic University of Notre Dame at South Bend, Ind., celebrated its golden jubilee, June 11. The chief speaker was Archbishop Ireland. He extolled the work of Father Sorin, the founder of the academy, commended the State schools, and said that the Catholic Church made a mistake in warring upon the public schools.

—The Experiment Station connected with the Michigan State Agricultural College has recently issued several bulletins upon horticultural topics that are of value to every person who has a garden or a fruit-tree. These bulletins are sent by mail, post-paid, to all persons who desire them. Address I. H. Butterfield, Agricultural College, Mich.

—Dr. Dowie, the so-called divine healer who has been operating at Chicago for some time, proposes to build an immense institution which will be under his complete control. The authorities are looking after him, and he was arrested June 13, for keeping a hospital without a license. A police officer has been doing detective work in the Dowie hospital, which led to the arrest. Dowie gave bail.

—The Cuban revolution is extending into the center of the island. Several new towns and provinces have joined the insurgents, and the cause of Cuban independence is assuming a very hopeful aspect. The yellow fever is playing havoc among the Spanish troops. The revolutionists have lately issued a glowing proclamation, calling upon the people to arise for independence, and declaring that success is certain.

—Savannah, Ga., has had three murders within less than a week, and there have been nearly one hundred homicides there in the last ten years. No white man has been hanged in the last sixty years, and only a few have been sent to the penitentiary for long terms in recent years. Four Negroes have been hanged in the last four years. For twenty years, it is said, Savannah has had a homicide on an average every five weeks.

—A special dispatch from Shanghai says that it is almost certain that a massacre of all the persons connected with the English, French, and American missions at Cheng-Te has occurred. Neither men, women, nor children have been spared, according to the report. It is admitted that telegrams have been intercepted by the government, the object being to conceal the news of the massacre. A French gun-boat is en route to Wunang to investigate the report.

—Indiana has a youthful murderer in Gilbert Bowsher, four years old, who killed Bernice Collins, at Monticello, his victim being a toddling infant of two years. Gilbert, who was in company with two other boys, passed Bernice Collins on the street. The latter spoke to Bowsher's companions, but refused to notice him. This angered young Bowsher, and lying in wait for the child, he attacked her with stones, and before her piteous cries for help brought relief, she was dead. The authorities are puzzled as to what steps are to be taken in dealing with the boy, the annals of the State failing to record a parallel case. Both families are prominent.

—The injunction granted by Judge Goff, of South Carolina, which declared the law against Negro registration unconstitutional and hence void, has now been reversed by Judge Hughes, of the Circuit Court of Appeals. The decision was rendered at Richmond, Va., June 11. Judge Hughes declares that Chief-justice Fuller concurs in his decision. This decision revives among the colored people the idea of emigration from the State.

—Spanish war vessels are watching the Florida coasts to prevent the sending of men and arms to the insurgents in Cuba. Campos is purchasing merchant steamers, and arming them as cruisers; but in spite of their vigilance, filibustering still goes on, and aid is constantly being sent. The war progresses with varying results, while reports are very unreliable. Marti, the rebel leader, who was by the Spanish declared to be dead, is, according to the rebels, still alive and active.

—Mr. Olney, formerly attorney-general of the United States, has been appointed Secretary of State in the place made vacant by the death of Judge Gresham, and Judge Judson Harmon, of Cincinnati, has been appointed attorney-general. The first official work of Mr. Olney was to take steps for the prevention of filibustering expeditions from this country to Cuba. The sympathies of the people of the United States are largely with the Cubans, but our treaties with Spain make it imperative upon this government to see that the neutrality is strictly enforced.

—A massacre of Nestorian Christians in the mountains of Kurdistan is likely to result from a recent order reported to have been issued by the Turkish government. The order, according to rumor, is in effect to starve the independent tribes of Nestorians in the region immediately west of Gawar, about fifty miles from the Persian frontier. No food supplies are to be allowed, it is said, to enter that territory. This action is apparently taken as a means of compelling the independent tribes to submit to Turkish authority, and to pay taxes demanded. From the earliest times these tribes have been independent of Turkish rule, and have paid no taxes.

—The Synod of the Reformed Presbyterian Church of North America, which met in Denver, adopted resolutions in favor of changing the Constitution of the United States by inserting: "A clear and explicit acknowledgment of Almighty God as the source of all power; of Jesus Christ as the Prince of kings of the earth, and the Bible as the supreme rule in all affairs." Rev. J. C. McFeeters, of Philadelphia, Dr. H. H. George, and other speakers declared the country's financial troubles were due to the fact that the supreme power of God was not acknowledged in our Constitution, and all existing political parties were in a state of dissolution because they were not founded on the firm corner-stone which such acknowledgment would be.

—The recent pacific attitude of the German emperor toward Bismarck does not seem to have smoothed his ruffled feathers. He is out with a speech in which he denounces various measures of the Reichstag, and contemptuously refers to some of the government officials as "burr ministers." He advised the agrarians not to give their votes to any one desirous of becoming a public minister; not to vote for any one whose wife wished to shine in Berlin society. From people of this character come the burrs who stick fast to ministerial posts. The speech was a veiled attack on the government and the emperor. The reference to "burr ministers" was evidently directed at Dr. Karl von Boettcher, minister of the interior, and at Count Caprivi, the former chancellor.

### Publisher's Department.

#### EXTRACT FROM THE "PROPHECIES OF JESUS," PAGES 29-31.

##### The Crusades.

"In the Middle Ages protracted wars were carried on between the Christians and the Mohammedans in Asia. These wars were called 'the Crusades.' In the seventh century the Arabs conquered Palestine and took Jerusalem. At first the Arabs or Turks who were Mohammedans treated the Christians very friendly, and allowed them to go up to Jerusalem to worship. But in the eleventh century the Pilgrims were ill-treated. This aroused very naturally the anger of the Catholics, and the pope himself was deeply moved thereby. They began immediately to organize an army for the purpose of driving the Mohammedans out of Palestine and from the Holy City.

"In the year of 1097 an army of about six hundred thousand men, exclusive of women and priests, marched against Jerusalem under the leadership of Godfrey, of Bouillon. They suffered so fearfully from famine, pestilence, and the attacks of the Mohammedans, that 560,000 men died before they reached Jerusalem. It was on a bright summer morning (1099) that 40,000 Crusaders, the miserable remnant of those who two years be-



fore had laid siege to Nice, obtained their first glimpse of Jerusalem. The emotion was intense, the scene sublime. After a siege of five weeks Jerusalem was delivered out of the hands of the infidels, and Godfrey, of Bouillon, was elected king of Jerusalem. Thus Palestine came under the reign of the Catholics, which lasted about fifty years.

"After this the Mohammedans once more began to obtain supremacy in Palestine. This caused a new Crusade. The king of France and the emperor of Germany marched for the Holy Land with an army of 1,200,000 soldiers. This was early in 1147. The expedition, however, proved a total failure. This great host of warriors was destroyed by the Greeks and the Turks, by hunger, pestilence, and storms. When they came to Palestine, only a few remained, and they returned home without having accomplished anything.

"In 1187 Sultan Saladin invaded Palestine, took town after town, and finally compelled Jerusalem to capitulate after a siege of fourteen days. This led to a third crusade. The chiefs of this were Frederick I., emperor of Germany, Philippe August, king of France, and Richard the Lion-hearted, king of England. The first-mentioned accidentally lost his life in Asia Minor. The other two monarchs joined their forces before Acre, besieging this important city. After a siege of twenty-three months the place surrendered. Philippe soon after returned to France, but Richard remained and concluded a treaty with Saladin, by which the people of the West were allowed to make pilgrimages to Jerusalem.

"Crusade after crusade was started against the Turks, but nothing definite or lasting was effected. There were in all seven crusades. The sixth was started in 1249 by Louis IX., of France. He was utterly defeated and taken prisoner by the sultan of Egypt. His liberty was secured by the payment of a large ransom. Afterward he started the seventh and last Crusade. He died at Tunis, in 1270, on his way to Palestine. Prince Edward, of England, continued the expedition, but soon returned to England, having accomplished nothing.

"It is impossible to describe the terrible wickedness that existed in connection with these Crusades. Thousands of men, women, and children followed the armies. All kinds of criminals also followed. Most of them received letters of indulgence, because they went to war against the enemies of the church.

"These armies all suffered terribly. Thousands died of sickness, pestilence, and other plagues, besides the immense multitude that was slain in war. Voltaire says that about ten million men perished in these Crusades. They have certainly been the cause of much sorrow and misery."

"The above extract is from the volume, 'Prophecies of Jesus,' lately issued from this Office.

### "JOURNEYS BY LAND AND SEA; A VISIT TO FIVE CONTINENTS."

THE above is the title of a new and attractive subscription book, by Elder G. C. Tenny, which has just been issued at the REVIEW AND HERALD Office, by the General Conference Association. Among all the educational means placed within our reach none do such efficient and rapid work as travel. Next in importance to travel itself come the books of travel; but in these there is quite a diversity. Some are interesting, but not instructive; others are dull and dry. The ideal book tells of common things as they exist in a terse and interesting style. This our book aims to do. Starting from the interior of the United States, in the midst of winter, the author travels westward to California, Hawaii, New Zealand, Australia, India, Egypt, Palestine, Italy, Switzerland, Germany, Denmark, England, etc., taking his readers with him from place to place by such brief stages that one can easily imagine himself to be on the road. A general view of the different countries is given, but more time is devoted to explain the details of common life. The mind is aided in grasping these things by abundant illustrations engraved directly from photographs taken on the spot and faithfully reproduced, so that to look upon the pictures is to see an absolutely faithful representation of the subject.

The knowledge of other lands, of other peoples, of their ways and customs, and their methods of thinking and acting are of great service to us in forming correct ideas of our own opportunities. Now that the facilities for travel are so greatly increased and improved, the world is being brought to a much better knowledge of itself than ever before; and it is not only our privilege but our duty as well to keep pace with this knowledge.

The author traveled over forty thousand miles in obtaining material for this book, and the volume is written almost wholly from his own notes and observations, with but few references to other works or to technical statements. It has been his aim to present life and nature in their common, every-day aspect.

Into the account of this journey are woven practical illustrations of moral truth, for the benefit of the young, in a manner at once instructive and attractive. The book contains 392 pages, with numerous illustrations. The chapters are of a convenient length to read without weariness. Most of the cuts are described at some

length in the text, and as far as possible are placed adjoining the reading-matter that alludes to them. The work is substantially bound in three styles of binding, and is sold at the following prices: Fine silk-finished cloth, embossed in gold and colored ink, marbled edges, \$2.25; fine silk-finished cloth, embossed in gold and colored ink, gilt edges, \$2.75; full Russia leather, gold back and side titles, gilt edges, extra finish, \$3.90.

## Special Notices.

### NEBRASKA CONFERENCE, NOTICE!

The State camp-meeting this season will be held in Cushman Park, a beautiful piece of natural timber about four miles west of Lincoln. This is one of the finest places we have seen in the State for such a gathering, having beautiful shade, grass sod, running water, and many very convenient buildings upon the grounds. We trust this may be the largest and best meeting ever held in Nebraska. In a few weeks I shall write again in reference to transportation, railroad rates, and other matters. Let all plan to come.

W. B. WHITE.

## Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

### CAMP-MEETINGS FOR 1895.

The General Conference Committee has arranged for camp-meetings the coming season as follows:—

#### DISTRICT NUMBER ONE.

Pennsylvania, Corry,	June	19 to July 1
Vermont (local), South Londonderry,	"	25 to "
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to "
New York,	Sept.	5-16
West Virginia,	"	12-23

#### DISTRICT NUMBER THREE.

Indiana, Anderson,	July	30 to Aug. 12
Ohio, Newark,	Aug.	9-19
Illinois, Plano,	"	19 to Sept. 2
Michigan, Lansing,	Sept.	11-30
" (local), Traverse City, Aug.	"	19-25

#### DISTRICT NUMBER FOUR.

*South Dakota, Madison,	June	18-24
North Dakota, Jamestown,	July	3-9
*Nebraska, Lincoln,	"	3-9

" Cushman Park,"	Sept.	3-9
" (local), Crawford,	July	11-21

#### DISTRICT NUMBER FIVE.

Texas, Keene,	Aug.	8-19
Arkansas (local), Mammoth Springs,	July	5-12
" (local), Prescott,	"	12-22
" (State), Lowell,	Aug.	16-26
Oklahoma, Oklahoma City,	"	22 to Sept. 2
Colorado, Denver,	"	29 to "
Kansas, Hutchinson,	July	29 to Aug. 5
" "Oakland Park,"	"	12-23
Topeka,	Sept.	12-23
Missouri, Warrensburg,	"	25 to Oct. 7

#### DISTRICT NUMBER EIGHT.†

Sweden,	June	18-30
Denmark,	July	2-14
Germany,	"	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

\*Appointments marked by a star will be preceded by a workers' meeting.

†Perhaps all the meetings in this district cannot be conducted as camp-meetings.

### ADDRESS.

The post-office address of Elder P. B. Osborne is West Palmyra, Me.

The address of Elder L. J. Rosseau, is Avondale, Cooranbong, New South Wales.

Will Mrs. A. S. Rinker please send her address to Mrs. A. W. Sanborn, Greensboro, N. C.?

My permanent address until further notice is 402 North Mount St., Baltimore, Md. E. E. FRANKS.

The Seventh-day Adventist Mission, formerly located at 346 West Fourth St., Cincinnati, O., has been removed to 29 Shillito St., Avondale, Cincinnati, O. Hereafter all mail for the Seventh-day Adventist Mission, or for J. G. Wood, should be sent to the latter address.

J. G. WOOD.

### NOTICES.

WANTED.—A home among Sabbath-keepers for a girl thirteen years of age. For information address W. W. Robinson, R. & H., Battle Creek, Mich.

WANTED.—By an intelligent colored woman a home or place to work in a Sabbath-keeping family. Address S. S., Box 249, Argenta, Ark. Refer to Mrs. D. E. Lamberson, secretary Sabbath-school association. Same address.

BREADMAKER WANTED.—A brother writes us from Ohio that a Seventh-day Adventist who can make good bread might have steady employment there for several years. Says it will not be necessary for him to be an all-round baker, if he can only make good bread. If any one desires such a position and will correspond with the Labor Bureau, care of International Tract Society, Battle Creek, Mich., we will put him in correspondence with the parties desiring such help.

A. O. TAIT.

## PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & B. Spt.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30
Michigan City	11.35		8.50	12.08	4.50	am 1.19
Niles	am 12.45		10.15	1.02	5.55	2.45
Kalamazoo	2.15	am 7.20	11.52	2.15	7.21	4.35
Battle Creek	3.00	8.10	pm 12.50	2.50	7.58	5.22
Jackson	4.30	10.03	2.40	4.10	9.20	6.50
Ann Arbor	5.40	11.05	3.50	5.00	10.12	7.47
Detroit	7.10	pm 12.20	5.30	6.00	11.15	9.20
Buffalo			am 12.40	am 6.45		pm 5.30
Rochester			8.30	7.55		8.40
Syracuse			5.00	pm 12.15		10.45
New York			pm 1.45	8.45		am 7.00
Boston			3.00	11.55		10.50
WEST.	*Night Express.	*N. Y. & B. Spt.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Pacific Express.
STATIONS.						
Boston		am 10.30		pm 2.00	pm 3.00	pm 7.15
New York		pm 1.00		4.30	6.00	9.15
Syracuse		8.30		11.30	am 2.15	am 7.20
Rochester		10.37		am 1.20	4.10	9.55
Buffalo		11.45		2.20	5.50	pm 3.30
Detroit	pm 8.45	am 7.20	8.30	3.00	pm 4.35	11.05
Ann Arbor	10.25	7.30	8.43	9.25	pm 5.62	12.15
Jackson	11.40	8.35	10.43	10.50	3.02	7.35
Battle Creek	am 1.17	9.49	pm 12.15	11.43	4.18	9.11
Kalamazoo	2.10	10.27	1.00	pm 12.22	4.57	10.00
Niles	4.00	11.48	3.00	1.40	6.27	5.00
Chicago City	5.00	pm 12.50	4.25	2.45	7.22	6.00
Chicago	7.10	2.40	6.35	4.30	9.08	7.50

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday. east at 7.27 p. m.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.55 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



## CHICAGO & GRAND TRUNK R. R.

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read Up.
10 Mail Ex.		11 Mail Ex.
4 A. D.		1 Day
6 A. D.		3 R. & B. C.
42 M. J. & P. H.		29 L. & C. S.
2 P. H.		5 P. H.
am		pm
9.00	D. Chicago A.	6.45
11.25	Valparaiso.	5.05
pm		11.35
1.05	South Bend.	3.10
7.12	Cassopolis.	2.15
2.33	Schoolcraft.	1.10
7.55	Vicksburg.	8.52
3.30	Battle Creek.	12.15
8.36	Charlottesville.	11.14
9.25	Lansing.	10.10
10.45	Durand.	9.35
12.15	Flint.	8.35
1.50	Lapeer.	7.49
8.42	May City.	7.29
9.50	Pt. Huron Tunnel.	6.50
pm		3.50
8.15	Detroit.	am
8.15	Toronto.	am
8.15	Montreal.	am
8.12	Boston.	am
7.50	Susp. Bridge.	am
7.00	Buffalo.	am
8.58	New York.	am
10.25	Boston.	am

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 18, 1895.

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June 11, seven willing candidates from the College were baptized by Elder Caviness in the clear waters of Lake Goguaac, near this city.

Our brethren will be pleased to read what brother Conradi says in his report about the publishing work in Hamburg. It is indeed cheering to know that works in behalf of present truth are going forth from that center, in the following languages: Hungarian, Bohemian, Dutch, Polish, Rumanian, Russian, Bulgarian, Servian, and Livonian.

It is encouraging to note that fifty-three missionaries have sailed for foreign fields since the close of the General Conference, to labor under the direction of the Seventh-day Adventist Foreign Mission Board. Five of these are returned laborers, having been in attendance at the Conference. The others are new recruits for the re-enforcement of the work in the regions beyond.

Many have been the queries raised over the words of Christ to his disciples, that they should do greater works than he had done, because he was going to his Father. They have pondered long over the question what those greater works could be, and if the promise had ever been fulfilled. To such we commend the good thoughts on this point found in sister White's article on the first page of this number.

It has been to some extent customary in the past for secretaries of Conferences and other bodies to send for publication in the REVIEW detailed minutes of proceedings, and then to preserve those printed minutes for future use. But the expansion of our work renders the publication of such minutes impracticable. Had we the room for them, they would lack interest for the most of our readers. We will therefore deem it an accommodation if secretaries will kindly prepare a condensed account of proceedings, embodying those points that are of more general interest. Those who depend upon the REVIEW for their minutes may be disappointed, as it is seldom consistent for us to publish them in full.

We are happy to greet again Prof. E. B. Miller and wife, who arrived in Battle Creek last week, from South Africa, where, as the readers of the REVIEW are aware, they have been engaged in earnest work in connection with the educational interests in that field. Professor Miller's health is somewhat impaired, but it is expected that the climate in the western field to which he has been assigned, will tend to a speedy return of his usual strength.

The president of Union College, writing a private letter, says this of their school work: "Our work is rapidly coming to a close for this year, and we feel that it has been a very profitable season for nearly all who have been with us. The outlook for the college another year is quite bright, and the college will undoubtedly have a much larger attendance unless the crops should be destroyed again this year, in which event it will be exceedingly difficult to carry forward our work as in the past."

A suggestive circumstance in relation to canvassing came to our notice the other day. A good brother felt it his duty to do something in the city in which he lived, and therefore went to work to canvass the town for *Good Health*. He tugged away day after day, but secured never an order in the town of several thousands. A little girl, a daughter of the only other Sabbath-keeper in the place, was somewhat disturbed at his want of success, and resolved to test the matter for herself. She went to eight houses, and took seven orders for the same journal. What was the secret, canvasser?

The baccalaureate sermon was given in the Tabernacle, by Prof. G. W. Caviness, Sabbath, June 15. A timely and instructive discourse was delivered from Matt. 20:4: "And he said unto them, Go ye also into the vineyard, and whatsoever is right I will give you." It was impressively set forth that the same work still remains to be done, as in our Saviour's time; the same call is extended to us; and the same reward is promised to the faithful servant; and were Christ personally with us here to-day, the same call and invitation would fall from his lips as then. The infinite superiority of the work of the Lord over any mere worldly calling was made clear, and a strong appeal made to those who are about to go forth into the duties of life, to choose this higher service.

The question that is often asked as to the number of Jews now in Jerusalem, receives a reliable answer in the *Sunday-School Times* of June 8. The report is from Hon. Selah Merrill, LL.D., formerly United States consul at Jerusalem. He has made a careful study of the question, covering several months of time, and availing himself of all the resources at hand for such a work. The highest number that can be given for the Jews in Jerusalem is 25,322. The English consul and the French consul, independently of each other, at the same time made a study of the same subject, and reached nearly the same results, the figures differing only by a few hundred. In cities of Palestine outside of Jerusalem, and in the colonies, there are 17,931 more, making in all Palestine, 43,253. In 1891 an order from the Turkish government forbade immigration of Jews into Palestine, and since that time the number in Jerusalem has not increased.

A brother in Massachusetts, seeing by the reports in our papers that the families of those who are in bonds for the truth's sake, are in need of help, decided to assist them what he could. He depends for his living upon a little pension which he receives from the government. He had been laying by from this a small sum from time to time, with which to buy himself some clothing, and had succeeded in saving up \$6 for this purpose, but concluded to cut his purchases down to \$5, and thus have \$1 to send to those who are suffering under religious tyranny, in this boasted land of freedom. No one can doubt the genuineness of such sympathy.

## THE EASTERN QUESTION.

THE *Pall Mall Gazette* (London) of June 4, presents on its first page a carefully prepared article on the situation of affairs in the East, and the probable future of Turkey. It closes with these words:—

"We gather that the *Chronicle's* view is that, in the absence of European unanimity, England 'must go straight on.' That means either that England must get promises from the sultan which the Yildiz system makes it almost impossible to carry out, or that she must upset that system by force, and revolutionize the whole government of Turkey. Upon that follows the European war. Austria advances on Salonica, Russia rushes for Constantinople and Bassora, France makes a dash for Syria, we try to pick up what we can, and Germany and Italy take a hand on general grounds."

## STILL MORE ARRESTS.

If the arrests of our brethren continue as they have been going for the last few months, we might have the stereotype heading, "In Bonds for the Truth's Sake," set in each issue for the REVIEW.

This week we have to record two more, a brother near Darrell, Ontario, and another in Maryland. The former was arrested June 7, and has had his trial, but the results have not been communicated to us as yet.

Under date of June 11 brother Moon writes us that brother John A. Faust was arrested, and has just had his trial in Baltimore, Md. The justice found brother Faust guilty of desecrating the venerable day of the sun, and he was taken to jail. He appealed his case, however, to a higher court, and as some one was found to go his bail, he is now at liberty. Brother Faust is a shoemaker, and has a little shop in the front part of his house, where he has been working quietly all the spring, and as brother Moon states, "The major portion of his neighbors are glad to avail themselves of the opportunity to have their shoes mended on any day of the week." But some strict pharisaical individual, who goes by the name of Christian, felt himself disturbed by the quiet labor performed on a Sunday by this conscientious observer of the Bible Sabbath, and so had him brought before the court, with results as above stated.

If the prophecy of Revelation 13 is not being fulfilled now, when may we ever expect to see it? If our people are not aroused to a continued, persevering effort for the advancement of the truth now, what will ever arouse them? With all the evidence which is now before us, if we are not faithful to our God-given trust, the great danger is that we shall be found sleeping when the work closes in triumph. Let us all be found working with diligence and persevering earnestness.

A. O. TART.