

The Advent And Sabbath **REVIEW AND HERALD**

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

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THE POTTER'S HAND.

To the potter's house I went down one day,
And watched him while molding the vessel of clay;
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, down-trodden and rolled,
To render it plastic and fit for the mold;
How like to clay that is human, I thought,
When in heavenly hands to perfection 't is brought;

For *self* must be cast as the dust at His feet,
Before it is ready for service, made meet;
And *pride* must be broken, *self-will* must be lost —
All laid on the altar, whatever the cost.

But lo! by and by a delicate vase,
Of wonderful beauty and exquisite grace —
Was it once the vile clay?—Ah, yes; yet how strange
The potter has wrought so marvelous a change!

Not a trace of the earth, nor mark of the clay;
The fires of the furnace have burned them away.
Wondrous skill of the potter—the praise is his due,
In whose hands to perfection and beauty it grew.

Thus to souls lying still, content in God's hand,
That do not his power of working withstand,
They are molded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

—M. T. Clarkson.

Our Contributors.

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

"EVEN SO SEND I YOU."

BY MRS. E. G. WHITE.

"As my Father hath sent me, even so send I you." We are to bear as definite a testimony to the truth as it is in Jesus, as did Christ and his apostles. Trusting in the efficiency of the Holy Spirit, we are to testify of the mercy, goodness, and love of a crucified and risen Saviour, and thus be agents through whom the darkness will be dispelled from many minds, and cause thanksgiving and praise to ascend from many hearts to God. There is a great work to be done by every son and daughter of God. Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." In his prayer for his disciples, he says that he not only prayed for those in his immediate presence, but "for them also which shall believe on me through their word." Again he said, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, be-

cause I said, I go unto the Father; for my Father is greater than I." Thus we see that Christ has prayed for his people, and made them abundant promises to insure success to them as his co-laborers. He said, "Greater works than these [those he did] shall ye do; because I go unto my Father."

O what great privileges belong to those who are believers and doers of the words of Christ! It is a knowledge of Christ as the sin-bearer, as the propitiation for our iniquities, that enables us to live a life of holiness. This knowledge is the safeguard for the happiness of the human family. Satan knows that without this knowledge we should be thrown into confusion and divested of our strength. Our faith in God would be gone, and we should be left a prey to every artifice of the enemy. He has laid subtle plans by which to destroy man. It is his purpose to cast his hellish shadow, like the pall of death, between God and man, in order that he may hide Jesus from our view, so that he may cause us to forget the ministry of love and mercy, cut us off from further knowledge of God's great love and power to usward, and intercept every ray of light from heaven.

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, he who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation, such as even the highest seraph in heaven would have shrunk from, God himself must be revealed to humanity. In order to do this, our Saviour clothed his divinity with humanity. He employed the human faculties, for only by adopting these could he be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for him. He blessed the world by living out in human flesh the life of God, thus showing that he had the power to unite humanity to divinity.

Christ said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in his hands. The commission given to the apostles is also given to his followers in this age. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Our Saviour has "all power . . . in heaven and in earth," and this power is promised unto us. "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." Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in simple faith, relying upon the promises of the word of God, they may accomplish great good. If they let their light shine, Christ is glorified

in them, and the interests of his kingdom are advanced. If they have sense of their individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity and of zealous fervor in working out God's plan for the salvation of souls. The poor, the unlearned, if they choose, may become students in the school of Christ, and he will teach them true wisdom. The life of meek, childlike trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God's ways by wrestling earnestly with him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom he has sent, whom to know is life eternal. They will become living epistles, revealing the Light of the world to mankind.

Christ has given "to every man his work." He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. But if you do not obey the voice of the Lord, if you do not do his appointed work in firm reliance upon Christ as your sufficiency, if you do not follow his example, "unfaithful, slothful servant" will be registered against your name. Unless the light which has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to every one who knows the truth, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Communicate the knowledge of the truth to others. This is God's plan to enlighten the world. If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for the casket of the Lord Jesus.

The Lord's vineyard is a more extensive one than the present working force is able properly to cultivate. Therefore it is necessary that every one should labor to the full extent of his ability. Whosoever refuses to do this, dishonors the Lord of the vineyard, and if he continues inactive, the Lord will disown him. As the human agent endeavors to labor, God works in him and by him. When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when he sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, he is not pleased. He cannot pronounce the "well done" upon such work; for it is not hastening but hindering the progress of his cause, when rapid advancement is

most necessary. Time and energy and means are devoted to those who know the truth, instead of being used to enlighten the ignorant. Our churches are being tended as though they were sick lambs by those who should be seeking for the lost sheep. If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Instead of hovering over our people, let every soul go to work to seek and to save the lost. Let every soul labor, not in visiting among our churches, but in visiting the dark places of the earth where there are no churches.

In places where the standard of truth has never been lifted, more souls will be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of Heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of his presence. Every agency is to be set in operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to enter into fellowship with Christ, to be his witnesses, and to make him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that, if asked, they may give "a reason of the hope that is in them, with meekness and fear." The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unailing helper in him who has promised to save all who come unto him.

(Concluded next week.)

THE WONDERFUL HISTORY OF GOD'S ANCIENT PEOPLE.

BY ELDER J. G. MATTESON.

(College View, Neb.)

THE history of the Israelites is the most wonderful history of all nations. Their exodus from Egypt, wandering in the wilderness, and entrance into the land of Canaan took place under circumstances which are entirely unique in history. And their history from that day to this is very different from that of all other nations. It is a continual proof that their old leader, Moses, was inspired by the spirit of prophecy, since his predictions concerning this people have been literally fulfilled, and are still fulfilled.

The first great leader of the Israelites was a remarkable man. He was not only distinguished by faith in God, by his meekness and wonderful love for the people, but also by learning and ability as author, lawgiver, judge, general, and mediator. Before his fortieth year he was learned in all the wisdom of the Egyptians. Acts 7:22. After that he spent forty years in taking care of sheep. When the Lord saw that he was efficient in this service, he chose him to be a shepherd of men. And just as Moses had shown a loving care for the sheep and lambs, so he manifested no less tenderness in his fatherly care for the many thousand souls who were in-

trusted to his supervision and guidance. Forty years he led the children of Israel in the wilderness, according to the directions of God. He has told their history until the third year, when they came to the borders of Canaan and failed to enter because of unbelief. The next we hear of them is about eighteen years later. Then we are told of the punishment of a man who sinned presumptuously, and of the terrible rebellion of Korah and his associates. This stands as a warning beacon-light on the shores of time.

Twenty years pass by without any history being written; then we are informed of the death of Miriam and Aaron, and how the Israelites began to subdue the nations and enter the promised land. All the adults who left Egypt, except Moses, Caleb, and Joshua, were dead, and a new generation had grown up in the wilderness. How wonderful it must have been for them to see and listen to the last words of their old, venerable teacher and leader. He was 120 years old, and he testified to the people with a strong and steady voice of the wonderful works of the Lord, and with a steady hand he wrote the words of the Lord for the instruction and blessing of coming generations. "His eye was not dim, nor his natural force abated." Deut. 34:7. Moses was not infallible. He had made a mistake in failing to give due honor to the Lord at Meribah. Num. 20:12. He desired very much to enter the promised land, and he prayed very earnestly that the Lord would suffer him to do so. But the Lord answered: "Let it suffice thee; speak no more unto me of this matter." Deut. 3:26. He was permitted to behold the land from Pisgah's top, and after that he should die and be buried there.

It seems that there must have been many eyes filled with tears among the people when this fact was made known to them by their beloved leader. But the words of the Lord could not be changed. The Lord buried Moses, and afterward he raised him up to a better life. Jude 9. The next we hear of him he is with Elias on the mount of transfiguration. Luke 9:30. And when the multitude of the saved stand on the sea of glass before the throne of God, they will sing the song of Moses and of the Lamb. Moses is the only poet whose song will be sung before the throne of God, as far as we can learn from the Scriptures.

The fathers of the Israelites were 215 years in the land of Canaan, and from the time Jacob went to Egypt and till the exodus, 215 years passed by, in all 430 years. In the Samaritan Pentateuch and some other versions, Ex. 12:40 reads thus: "Now the children of Israel, they and their fathers dwelt in Egypt and in the land of Canaan 430 years." Six hundred thousand men, besides women and children, went out. The whole number must have been at least 3,000,000 people. For such a multitude of people to venture upon a long journey through a desolate wilderness without a supply of provisions for a long time, was nothing else than madness, and could bring nothing but ruin, viewed from a human standpoint. But nevertheless they had plenty of food and drink for forty years. The Israelites often sinned against the Lord during this time, and many thousands perished; but when the men were numbered at the close of the forty years, there were 601,730 able-bodied men besides the Levites. Num. 26:51. This was only 1820 less able-bodied men than when they were numbered in the second month in the second year. Chapter 1:46. In the land of Canaan the Israelites increased until there were about eight million people, and their present number is said to be about seven million in spite of all the persecutions and misery they have suffered.

Since the day that God created man upon the earth, there has been no people of whom so great things have been told as of the Israelites. Deut. 4:32. Because they forgot the Lord

and served other gods, they were scattered among the nations. Verse 27. Yet the promise of the Lord was, that, if they would seek the Lord with all their heart, they should find him even in their dispersion. Verse 29. Of all nations they have the greatest pre-eminence, because the word of God was first given to them, and because our blessed Redeemer was born of them. It is truly interesting to learn that not a few among them open their hearts for the Messiah, and that their attention lately has been directed to a Christian denomination which is persecuted on account of keeping holy the Sabbath of the Lord. Not long ago they remarked in one of their papers that these Christians kept the Sabbath better than they (the Jews), and they rejoiced to see them labor so earnestly for religious liberty.

WORK AMONG THE COLORED PEOPLE.

(Concluded.)

"It was immediately realized by those who felt called to this missionary work, that a Christian faith could make no real gain among this people by merely proclaiming to them that Jesus Christ is the Saviour of the world, and that now God commanded them to repent. It is not possible to save a vacuum. People with vacant minds cannot honor Christ. Curses brood in the darkness. In ignorance, virtue withers. Righteousness needs knowledge. Hence, first of all, missionary schools were established by northern Christian churches of different communions. From these have gone teachers into elementary schools, until now 2,250,000 ignorant people have already learned to read and to write. Many thousands have taken a generous education. A few have risen, and are leaders to higher and larger life. There are now 150 schools for the training of colored teachers. Sixteen thousand Negro teachers are uplifting their people. Twenty-five thousand five hundred and thirty schools are to day teaching 1,250,000 pupils, and a large proportion of these are Christian schools. They are Christianizing agencies.

"It has been missionary work from the beginning until now, and as necessarily educational in its forms as if it were in Africa. One illustration may stand for many. A church was organized and a school by the side of it in Georgia, in an isolated rural community composed almost wholly of black people. The old-time Negroes, untaught and untrained, were ready to accept Jesus Christ as their Saviour, and in large numbers were received into the church. In the course of time the church was left for some months pastorless. During this period a wandering and crazed man, who imagined himself to be the Messiah in his second coming, came that way. Ready with the Scriptures and fluent in speech, his earnestness and assertion soon won to himself great numbers of these professing Christians among the Negroes, whose emotions became inflamed, and whose imaginations ran away with what sense they had. The most frantic performances took the place of their former worship. They acknowledged this crazy wanderer to be their Lord, and rendered him the most absolute worship and servile obedience. Their fields went to weeds and they to starvation until the county authorities arrested this state of things by arresting their supposed Messiah. None of those who had been in the schools fell into this great folly. It was again an evidence that those who will hear the gospel truly must be able to think and to understand.

"Most of what has been accomplished has been chiefly organized and sustained by the Christianity of the North. The black churches number at the present time not less than fifteen thousand. The Baptist and the Methodist communicants together are two and a third million.

Perhaps there are a thousand ministers, who, by training and character, may be fitted for these 15,000 churches. What shall we say to the 14,000 churches which remain? A friend testifies, 'I have witnessed scenes in the black churches of Baltimore that ought to have been possible only in the heart of Africa.' Those who are acquainted with the South know that this experience is rather the rule than the exception.

"At the same time the influence of these Christian schools upon the religious condition of the Negro people is immeasurable. The children are being taught what Christianity is. Purer churches are organized. Old-time churches are being leavened. Intelligent preachers are displacing the ignorant and boisterous and superstitious caricatures of ministers. The gospel is being increasingly proclaimed by ministers whose minds have been somewhat enlarged by the discipline of the schools, expanded by a knowledge of the world's life and thought, and made capable of an intelligent apprehension of the significance of the ministry of Christ. Theological seminaries and Bible schools for the Negro have been planted. The churches which refuse to tolerate a preaching that insists on purity and integrity as vital tests of piety are gradually, but surely growing less in number. The churches which demand morality and will not accommodate themselves either to pagan practices or pagan superstitions, are increasing yearly both in numbers and in strength. Their religious papers and magazines are worthy of great respect. Christian teachers and preachers are filling positions of great responsibility.

"It has been a hard battle in unsympathetic surroundings with long-intrenched ignorance and evil inheritances; but after we have taken account of the forces of sin, we may magnify our hopes. The race, as a race, above its heredity and hindrances, has been and is growing in self-hood; and there is a steady and appreciable gain that is full of encouragement.

"Twenty-seven years ago, for example, this people had no homes. There is all the difference in the world between a Negro cabin in which the slaves herded without legal marriage, without any family name or family permanence, and a true Christian home. Christianity has not many surer evidences of its divinity nor many better products of its power, than the refined Christian home, with its saving and ennobling Christian influences.

"The progress of a true Christian faith among the Negroes may be seen in the wonderful evolution of worthy and refined Christian homes. They are not abodes of wealth, though some are; but it is simply wonderful to see what new homes with new meanings have been made in a quarter of a century by those who have been brought into the light.

"In this consideration one thing is to be remembered. This degradation and evil is not a question of race. Blindness and sin are not peculiar to the Negro. All peoples who remain in darkness do the deeds of darkness. Under the shadows of the cathedrals of ancient Italy there cluster thousands of miserable people without hope in the world. Brilliant Paris has its city of low-down people within its city, and Paris was founded 2000 years ago. England has her 'bitter cry' of tens of thousands who cannot read, and who live in degradation equal to that of the Negro in the United States. The foremost peoples of the earth have with them great multitudes in pitiable life. The great residuum of Negro ignorance, sin, and misery is but another illustration that unsaved souls everywhere need to be saved, and that only the gospel of Christ is the power of God unto salvation. The religious progress of the Negro in twenty-seven years shows what can be done. The religious condition of millions shows what ought to be done."

PROTECTION.

BY ELLA CORNISH.
(Redwood Falls, Minn.)

"T WAS noonday; earth's bright sun of joy and pride
Filled all my heart; nor was there room beside
For thoughts of future sorrow, gloom, or death,
Nor of the span of human life—a breath—
When a dark cloud like night came o'er my way,
Turning my joy to trembling and dismay.
But as I questioned in my dread and fear,
A voice divine came down, "Be of good cheer;
Earth's joys one moment live, then pass away;
But in my kingdom joy shall live alway.
While still on earth thy pilgrimage shall be,
A shadow from the heat you'll find in me;
In mercy 'cross thy path this cloud doth stand,
To draw thee onward to the better land."

And now in cloud or fire I ever see
Him who inhabiteth eternity;
From storms a shelter and a refuge sweet;
In darkness still a guide unto my feet;
If hungry, manna to my famished soul;
If thirsty, waters sweet before me roll.
Or, yet a tabernacle from the sun—
The gentle presence of God's holy One.
I ever go rejoicing on my way,
Whether through darkest night or brightest day;
Welcome, O sun, with scorching noonday heat;
For thou dost make my cloudy refuge sweet!
Welcome, O night; though filled with dread and fear;
For thou dost bring His holy presence near.

AN ALARMING DISCOVERY.

BY ELDER ALLEN MOON.
(Washington, D. C.)

THE people of the District of Columbia have discovered that they have no law for the protection of the American sabbath; and a state of feeling amounting almost to a frenzy prevails at the present time. A recent issue of the *Washington Star* contained the statement that a delegation of religious citizens, backed up by a strong organization, had demanded of the District Commissioners that they stop the sale of merchandise by dealers, and that they put a stop to the holding of entertainments, such as private entertainments at which secular music was used, on the first day of the week. The Commissioners replied that there was no law in the District to be enforced against such things, and therefore they could not interfere with druggists and others who sold necessities, nor could they command the officers of the law to enter private residences for the purpose of ascertaining the character of the music being used in a social entertainment.

As a result of the failure to secure from the District Commissioners the enforcement of the observance of a Puritan Sunday, the people of the District have organized what is known as the Churchmen's Club, and all the religionists of the District, except Adventists, have been invited to join the club. The *Washington Times* stated recently that the club was composed of all classes of Christians, Catholic and Protestant, and enumerates the following orders that have become identified with the club: Y. M. C. A., the W. C. T. U., the Brotherhood of St. Andrew, and of St. Andrew and St. Philip, as well as all churches, and many others of like character. The *Evening Star*, of this city, before quoted, says: "The alliance has now turned its attention to the securing of new laws which shall apply in these cases. Congress is the next authority to which application will be made."

At the present time the alliance is engaged in the discussion of the subject of the scope of the laws to be demanded, and the leading churchmen of the city are taking a hand in it. Rev. Dr. Sunderland, of the First Presbyterian church, is reported in the *Washington Times*, among other things, to have said: "The period of forty days following the resurrection of Christ is the most wonderful time in the history of man. The New Testament accounts are fragmentary.

The period is surcharged with mystery. The resurrection is the first event in the eventful forty days, and this is the greatest occurrence in recorded history. It changed the system of chronology, and ushered in the Christian dispensation. On that day the old order ended, and the new order began. There are three kinds of weeks mentioned in the Bible,—the week of creation, the Jewish, and the Christian. There is no connection between them, and there is nothing in the Bible which says there should be. 'The seventh day keep holy.' The seventh day of what?—Of the established week, of course. In the time of the prophets, of the Jewish week; in the time of the apostles, the Christian week. In keeping the seventh day of the Jewish week in these times, the people doing so are all wrong. They should keep the seventh day of the Christian week, and no other. The Seventh-day Adventists in Tennessee have been arrested for working on Sunday. They pose as martyrs, but they are mistaken sinners. They violate the laws of God and man, and are liable to punishment. I am in doubt, however, as to whether the laws should be carried out in respect to them when Congress sits on Sunday, car tracks are laid on Sunday, and social gatherings are held on Sunday. In such a state of affairs, I am inclined to think that the poor Seventh-day Adventists should be allowed to escape."

So whether the poor Seventh-day Adventists are allowed to escape or not when the alliance gets its budget made up, will depend on whether Congress and the directors of street-car companies will promise not to do so any more. The position of these two great bodies, with the Supreme Court, is all that deters this great alliance from swooping down upon the poor Adventists with dire punishment. If these should remain obdurate, the Adventists may have a little time of peace in the District; but the alliance longs for the power to show its zeal for the Christian sabbath (?) in the same manner that its esteemed friends in Maryland, Georgia, and Tennessee are enabled to do through the blue laws that are retained on their statute-books. Then the leaders of the people will not be lacking in means by which to bring the masses to unite in the movement to save Sunday. The Catholic leaders will use the authority of "the church," and the Protestant minister will find means to convince the people, if he has to resort to inventing scripture, as in the case of Dr. Sunderland.

A PECULIAR SPIRITUALISTIC MANIFESTATION.

BY ELDER I. E. KIMBALL.
(Spartansburg, S. C.)

WHEN last at Greenville, S. C., I was informed of a colored youth of some twelve years, who was being displayed in the churches and in the opera-house as a boy especially favored with spiritual power. A voice was speaking from the child's stomach in a way to be heard all through any common house of worship. Words were sufficiently well articulated, so that if standing by the boy, most of them could be understood.

I immediately repaired to the church where the boy was being shown, and was invited to the rostrum, where I sat beside the child during the discourse of the pastor, after which the child was exhibited. I made careful investigation, knowing that many would believe it to be ventriloquism. But I saw enough that night to prove conclusively that it was the work of a demon. Even while the pastor was preaching, the voice occasionally spoke. The church was thronged, and at one time the spirit pointed out the fact that certain ones were at the window directly back of the boy hoping to see him. I asked him very many questions. The spirit professed to be that of a dead "Josephine," and to have been sent of Jesus Christ to warn

the world of sin. But there seemed to be no particular burden upon the spirit in this direction. The people were asked to sing a good deal, and tests of names, etc., were given.

Not being fully satisfied, I went in company with brother Johnston to the child's boarding-house, and interviewed him and his father, who appeared to be an intelligent and devout man. One of the first doctors of the city was there to see the boy at the same time. Questions were asked in German and as readily answered as in English. The spirit will talk with the boy in sleeping, and will carry on conversation with one, while the boy is talking to another. The father said the child was sickly, but the doctor could not help him. The first manifestation of sound from the stomach was as if it were an owl hooting.

The doctor who was treating the child gave a certificate which the father showed us, wherein he said it was a manifestation such as the times of "demonolatry" had witnessed; and such indeed it was. The child was from Orangeburg, S. C., and had been only about four weeks in this condition. The demon did not like to be in our presence, seeking to get the child away. When we plainly told him his character and work, he was stirred to wrath. The father did not care to have the spirit, which to him was a source of pecuniary gain, depart from the child, although he professed to the contrary. We were thoroughly convinced that it was an actual case of demon possession.

AN UNWARRANTED CHALLENGE.

BY NETTIE G. WHITE.
(College View, Neb.)

"DALLAS, TEX., JUNE 7.—Freethinkers hall was inadequate conveniently to hold those who listened to John R. Chalesworth, the infidel lecturer, last night, and the occasion was the issuance of one of the most unique challenges upon record. His lecture was entitled, 'Is There a God?' the speaker claiming that while there might be one, there was no actual evidence to prove it. He went over the ground from that in the earliest histories and records to the present day, and claimed that in the economy of nature there is no necessity for a God.

"At the conclusion of the lecture Mrs. Sweeney, president of the Dallas W. C. T. U., arose, and asked the lecturer if he would give her his name that she might pray for him, and if he felt his heart touched, he was to make as public an admission of the fact as he had of his unbelief in the Deity.

"Secretary Paget, of the Freethinkers society, arose and asked Mrs. Sweeney if she would accept his name, for he, like the lecturer, doubted the existence of a Jehovah. All he stipulated for was a time limit. He did not want to wait till he was dead, as they might say he made a death-bed recantation. The time limit was set at three months. Mr. Paget further stipulated that if at the end of three months he and Mr. Chalesworth, or either of them, had not made a public confession, Mrs. Sweeney is to admit that there is no efficacy in prayer, and that God is a failure and does not exist. To this Mrs. Sweeney agreed, and the lecturer and secretary signed this very extraordinary challenge."

I read with much interest the foregoing strange compact. When I read of Mrs. Sweeney's purpose to pray for the infidel, I felt like raising my heart to God that he would hear her prayer, and glorify his name by melting a cold, proud heart, which seemed full of blasphemy. But the strange compact agreed upon is startling; still it is a fair sample of the ideas of faith many have in these days. True faith in God must have a foundation which will not crumble away if certain prayers of ours are not answered in just our way and in our time. We are taught to ask, believing; but we are also told that the asking must be according to "his will," and with a spirit that will meekly say, "Thy will, not mine, be done." God's wisdom is beyond ours. He loves to hear and answer the prayer of faith; but true faith makes no demands of God, but quietly asks for what is needed, and still trusts fully in the wisdom which never errs, whether or not the specific and direct answer is sent. Presumption is but little re-

moved from faith. Satan once asked our Saviour to prove by outward signs that he was the Son of God. But in every case Jesus quoted the Scriptures to him, and at last told him authoritatively to get behind him. True faith rests on the simple word of God, the Bible, and not on any outward sign.

I trust it is a misstatement that Mrs. Sweeney has entered into an agreement to pray the Lord to convert this infidel inside of three months, and if it is not done, to give up her faith in prayer and in the existence of the Being to whom she claims she will pray. But if it is true, I would be at a loss to know which of the two is the greater infidel, the lecturer or the president of the W. C. T. U.

PAPAL SOVEREIGNTY.

BY WM. PENNIMAN.
(Woodburn, Ill.)

THE Portland *Press* of July 2, 1894, reported a sermon by Dr. Blanchard on the grandeur, the error, and the danger of the dogma of papal sovereignty. His text was Matt. 21:21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." We only quote briefly from what the doctor says, as follows: "The American principle is that Church and State shall be forever separate. Jesus seems to be in sympathy with that principle. An ecclesiastical power, however, would make the Church superior to, and dominant over, the State. . . . The doctrine exists, although many Catholics do not know of its existence. Cardinal Manning is good authority. He says on page 97 of the third volume of his sermons on ecclesiastical subjects, in speaking for the pope: 'I claim to be the supreme judge on earth and the director of the consciences of men; of the peasant that tills the field, and of the prince that sits on the throne; of the household that lives in the shade of privacy, and of the legislature that makes laws for kingdoms. I am the sole, last, supreme judge on earth of what is right and wrong.'" The doctor then says: "If any man denies that this doctrine exists, let him inform himself. If any man—layman, editor, priest, or bishop—denies it, the speaker would suspect his scholarship."

Again: the *Press* represents the speaker as dwelling upon the grandeur of the doctrine, not only in picturing the office of the pope, but also in especially eulogizing Gregory VII. and Leo XIII., picturing the office as representing God and magnifying their sovereignty over all the world. He said that if the doctrines were true, he, too, would bow down before the pope as supreme ruler of men. There is no evidence that Jesus appointed Peter to be head of the church. History shows the successive steps by which the dogma arose. Besides the error, there is danger from this doctrine of papal sovereignty.

We are glad to see this Protestant D.D. as outspoken as he is on this subject, and wish that many more were as much opposed to the union of Church and State as he. But we think he handles the question too much with gloves, in calling it an error, when in truth it is a blasphemous sin for the pope to assume the power which he claims. We agree with the doctor, that there is danger in this doctrine, which is not only erroneous but blasphemous. Vicar-general Preston, in a sermon in New York, Jan. 1, 1888, said: "Every word that Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the church, and that the church has only jurisdiction in matters of faith. 'I will receive my faith from the pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. You must not think as you choose; you must think as Catholics. The man who says, 'I will take

my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The church teaches that the supreme pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him."

We have given good Catholic authority from Cardinal Manning, whom all Catholics as well as many Protestants respect, and also from Vicar-general Preston; and it will be well for Catholics who are ignorant of what they say to inform themselves, and especially of what Vicar Preston says, that they must not *think* as they choose, but *think as Catholics*. (Italics mine.) Woe to the Catholic world in permitting the pope to think for it. Woe to the Protestant, who, by respecting some of the papal institutions, acknowledges his power. It is no wonder that Dr. Blanchard is charmed with the grandeur of the "supreme ruler of men," when all the world is now wondering after the scarlet-colored beast. How plain it is that this beast is the same of which we read in Rev. 13:18, and that he wears, or has worn on his miter the words, *Vicarius Filii Dei*, which means the "vicar" or "vicegerent" of the Son of God.

Again: it is the same power of which the prophet Daniel speaks: "He shall speak great words against the Most High." Dan. 7:25. Also the same power spoken of as the "man of sin" (2 Thess. 2:3, 4): "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

What Cardinal Manning has said proves the fulfillment of this scripture in the pope's claim to be the *supreme judge on earth* and the *director of the consciences of men*. It is God proved by his styling himself, "Lord God the pope." It will be well for those who think there is no danger in the doctrine of papal supremacy, to scan the past, and let the ashes of between fifty and one hundred million martyrs testify.

THE KINGDOM OF HEAVEN.

BY ELDER R. H. BROCK.
(Oklahoma City, O. T.)

"FROM that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." Matt. 4:17. Sinners are informed that they are transgressors of Heaven's law. They are commanded to *repent*; for the kingdom, or government, of heaven is to be established on earth; and if they do not repent and do the will of God, obey him, keep his law, they will be cut off, and will be denied the privilege of living in the kingdom that was prepared from the foundation of the world. Some fail to realize that God has a kingdom now and always will have. David calls it an everlasting kingdom ("a kingdom of all ages," margin). Ps. 145:13. The earth was once in this kingdom; but by sin, the transgression of Heaven's law, it was cut off for the time being from the government of heaven. But it will be restored. Those who are thus saved are brought back into harmony with all heaven, and will be doing the will of God "in earth, as it is in heaven." All heaven, then, keeps the law of God, the ten commandments. But are there created beings in the heavens besides the angels who keep God's law?—Certainly; God's kingdom includes the universe. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." Ps. 103:19. "God's government included not only the inhabitants of heaven, but of all the worlds that he had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could

carry also all the worlds."— "*Patriarchs and Prophets*," p. 41.

What I wish to show in this article is that in God's great empire, every world, every planet, is under moral government; that that government is called in the Bible "the kingdom of heaven," and that what the Bible calls the law of God is the law of heaven. The references already cited seem very clear and decided on this point. If the inhabitants of the earth had not sinned, it would have ever remained a province of the kingdom of heaven; and all who love God and obey him, though they be on the earth, are citizens of heaven. Phil. 3:20, R. V. The reason why they are citizens of heaven is that they have been delivered from the power of darkness, and translated into the kingdom of God's dear Son.

May God help us fully to realize that we are ambassadors for Christ, and let us go forth preaching both the kingdom of God and the gospel of the kingdom; and as we go, say, "Repent; for the kingdom of heaven is at hand." "Be ye reconciled to God." And when the kingdom of God is fully established in all the earth, the earth will be in harmony with all heaven. Then will the following prophecy be fulfilled: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom ["a kingdom of all ages "], and all dominions shall serve and obey him." Dan. 7:27. "And the time came that the saints possessed the kingdom." Verse 22.

A word now as to the magnitude and glory of the kingdom of heaven. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. 145:10-12. The reader is invited to study in connection with the last quotation Rom. 1:18-20. The eternal power and Godhead, power to create, power to save, and power to uphold, are clearly seen and understood by the things that are made. From Col. 1:16 we learn that God has created such things as thrones, dominions, principalities, and powers; and in Eph. 3:10 we learn that they are "in heavenly places," not on earth but in heaven. When this world is restored to its Edenic glory, the saints are invited to inherit it, as a kingdom prepared from the foundation of the world. Matt. 25:34.

But there were many other worlds (kingdoms) created in the same way at the same time, many of them much larger than the earth. Our minds are wonderfully enlarged when we realize that those bright points in the sky are innumerable worlds, most of them many times larger than the earth, and that they are inhabited by holy intelligences. This may seem incredible to some, and for their benefit I will add one or two quotations from the Bible. Isa. 40:12 shows how God looks upon our world as compared with other worlds: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure?" The margin uses the word "tierce" instead of "a measure." A tierce is a forty-two-gallon cask. So the Lord looks at our world as a very small thing. He even calls it his "footstool." "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." Verse 15. Here all the people of this world are looked upon as a drop of water in a full bucket. Just one drop taken out of a bucketful would not sensibly reduce the amount. That is just the way it is when comparing the inhabitants of this world with other and greater worlds. If we, all the nations of this world, are but one drop of a bucket, the question arises, Where are the other drops or the bucketful, minus the one drop? The only answer that can

be given is that they are the inhabitants of other and greater worlds. Notice the other expression of the same verse, "the small dust of the balance."

David was an astronomer and understood these things. As he looked into the blue vault above, meditating upon the vastness of the empire of heaven, that the starry worlds on high were populated by holy beings who have always obeyed the Creator and thus remained sinless, he was astonished to think that God could have any regard for sinful humanity down on his footstool, and he said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" Ps. 8:3, 4. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6. The term "host" here certainly must be the inhabitants of the heavens; in Neh. 9:6 it seems still plainer: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee." These are not inanimate objects, but living intelligences. "Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts." Ps. 148:1, 2. Thus there were two orders of created beings, or intelligences: First, the angels of heaven, the sons of God who shouted for joy when the worlds were made; and, second, the inhabitants of those worlds.

Allow a little digression right here in regard to the Sabbath. Of what is the Sabbath a memorial? The fourth commandment gives the answer: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Then the Sabbath commemorates rest,—God's rest. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. The word "sabbath" means rest. But this implies the idea of work. There could be no rest without labor. So when God had worked six days, he rested on the seventh day, and the Sabbath commemorates this rest from all his work. How much of creation is involved in the work?—"Thus the heavens and the earth were finished, and all the host of them." The rest, then, was from the creating, or making, of the heavens and the earth. But we see that the earth is a very small part of creation. Does it not say that God had rested from *all* his work? Then should not all his work enjoy his rest? Why should the inhabitants of this little planet only 8000 miles in diameter, rest more than those of other worlds many times larger? "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." But the inhabitants of the earth do not recognize God's government, so when our Saviour came, he said, "Repent; for the kingdom of heaven is at hand." It is coming, and will be established even in the earth. "Repent." "Be ye reconciled to God." "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy *will* be done, as in heaven, so in earth." Luke 11:2. The writer has received great light on this topic from reading "*Patriarchs and Prophets*," and he hopes others will be likewise benefited by its reading.

— "An elder attended a revival meeting, which was too noisy to suit his taste. He ventured to ask, 'Could you not carry on these meetings with less noise?' adding that Solomon's temple was built without any sound, not even of a hammer. The brother replied, 'We are not building a temple; we are blasting rocks.'"

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.

THY WORKS PRAISE THEE.

BY MAY WAKEHAM.
(Ashland, Neb.)

"ALL thy works shall praise thee, O Lord; and thy saints shall bless thee." Ps. 145:10.

The lovely flowers, the grasses green,
The tiny brooklet's silver sheen,
The singing birds, the swaying trees,
The scented breath of summer's breeze,
Are all instinct with thee.

The vaulted sky of azure blue,
The fleecy clouds with tinted hue,
The darkness of the forest glade,
Or sunbeams stealing through the shade,
Sing praise unto thy name.

The gathering storm when dark clouds lower,
The tempest raging in its power,
The lightning flash, the thunder's roar,
The peaceful calm when storm is o'er,
Proclaim thy majesty.

The lofty mount with hoary head,
The wonders of the ocean bed,
And mighty rivers rolling by,—
Yea, all in earth and sea and sky
Tell of thy wondrous love.

Then let the saints in glad acclaim,
Bless and adore their Maker's name.
O, let not Nature tell abroad
The love of our eternal God,
While our cold lips are dumb.

"BUT ONE OBTAINETH THE PRIZE."

THE year's work in Mountville Academy was drawing near its close. The time had passed all too quickly for the happy family of young lady students gathered from the surrounding country and from distant States. Every effort had been made by Professor Harvey and his assistants to make the school a success, and to obliterate as far as possible any distinctions of caste or class. It was their endeavor to cause all the inmates to feel equally at home, and that they were equally cared for. The citizens, too, manifested a lively interest in the school. Several of the most prominent had, at the beginning of the year, clubbed together and offered as a prize for the best scholarship an elegant piano. Such a prize as that any girl would covet, and each one determined at the outset to do her utmost to win it.

For the first term this prize acted as a wonderful stimulant to the whole school. During the second term it began to be apparent that *all* could not get the piano, and many discovered that for them there was absolutely no chance at all. These at once gave it up, and relapsed into a state of indifference as a reaction from their previous energy. The number thus affected continually increased, as one after another dropped out of the race.

By the middle of the last term the contest was narrowed down to half a dozen students. The interest increased rather than diminished, until it became a feverish excitement; but it was all centered in and upon the few. As for the rest of the school, they forgot their own work and looked only to their favorite champions. Unwittingly the teachers neglected their class work, in order to "coach" and spur on their several candidates for the prize. The work which belonged to the school was centered in the six or eight who night and day longed and hoped and struggled for success.

Foremost among those who were expected to succeed was Genie Blake, the daughter of wealthy parents in a neighboring city. She was a natural leader. Bright, intelligent, witty, and ambitious, she from the first regarded the prize as her own. She made it her business to win it. Amy Waldo was of a different character. She was poor but ambitious. She did not

learn easily, but mastered her studies by the most wearisome efforts. The piano would be such a comfort to her and to her mother, and it would be her only chance ever to have one. So, all through the year when other students were taking needed recreation, and even till midnight hours she toiled and struggled for the prize. The color departed from her cheeks, her flesh was feverish, her disposition suffered under the strain, but with every nerve of her being, she pressed on.

Still another who hardly dared to hope and yet secretly longed for the prize, was Hester Vale. Her parents were in humble circumstances, and she was working at domestic work partly to pay her way. She was a good student, an earnest worker, and always a friend in need. Often her books were neglected in order to soothe a headache or allay a fever with a cooling bath; to comfort some mourning companion, or to assist some plodding student. Still she hoped, and many others hoped for her.

An exhibition and oratorical contest in the opera-house was to mark the close of the year, and competent judges were to award the prize on the merits of the orations and the results of examinations. Teachers and all now looked intently toward their chosen champions. Miss Blake moved about in queenly consciousness of her own superiority, though it can hardly be said that she was a general favorite. Miss Waldo's hopes were brighter than they had been for some time, and she was encouraged by her teacher and special friends. Miss Vale's chances did not attract much attention, but she still clung to hope, though she fairly wished that poor Amy might get the magnificent piano.

A great crowd thronged the house, and the exhibition far exceeded the expectations of its promoters. Miss Vale did great credit to herself. Miss Blake conducted her part in a self-confident, easy way, introducing flashes of wit and pathos that captivated the audience. Poor Amy fainted away before she finished her carefully prepared work. But the prize was unanimously given to Genie Blake, and the decision was received with rounds of applause.

As she went before the curtain to bow her acknowledgments, many were the darts of anger, jealousy, and disappointment that were thrown at her back from behind the scenes. "I don't care, she's real mean." "She is a vain, proud thing." "It's because her father is rich." "Her speech was the poorest of the lot." "O, she thinks she is too fine for anything." "Well, I am sure I don't envy her." "She has more pianos now than she knows what to do with." "I am sure I worked much harder than she." "Well, I did not expect to get anything, so I haven't done anything." These were some of the remarks of the girls that showed the feeling that prevailed among the students, and which they carried to their homes.

The victorious girl bore away her trophy in triumph, but she forfeited the regard of her associates, and the good wishes of her teachers by her proud and imperious way. At home she played her piano, boasted of her triumph, made a show of her accomplishments, and started out for a selfish, indifferent life. Miss Waldo never recovered her health. Miss Vale was contented with the many principles of which she had gained a knowledge, and went forth to put them into practical use for the good of others. Indeed she sought to use them as she went along with her studies.

When at the commencement of the next year's work, the committee met to consider the advisability of offering another prize, they reckoned up the results of the first attempt about as follows: One proud-spirited girl gratified; two hundred odd disappointed. One poor girl brought to an early grave through overstudy and anxiety; at least fifty girls, who, through envy and consequent indifference, almost lost a year's work, and looked rather coldly at the future. Under

the circumstances they decided unanimously that the investment did not pay; but that honest, faithful labor contains its own best reward.

T.

HOW THE BLOOD IS MADE IMPURE.

Milk.

BY ELDER W. H. WAKEHAM.

(Battle Creek, Mich.)

THOUGH milk is a food and should always be so treated, we will consider it in connection with other sources of blood impurity. Since it has become so generally known that cows, as well as all other animals, are frequently diseased, and that they may be seriously diseased without showing any outward symptom, it has come to be a serious question with many thinking people as to the advisability of using cows' milk at all. Every one knows that during the last few years thousands of unsuspected cows have been killed because they were found to be infected with tuberculosis, or consumption. On the fifth of last March, at Des Moines, Ia., Dr. Stalker, State veterinarian, read a report before the State board of health, giving the results of his investigations among cows during the last year. A few paragraphs from this report are herewith given. Speaking of the reliability of the tuberculin test for the detection of tuberculosis, Dr. Stalker says: "If I ever had any doubts as to the reliability and inestimable importance of the tuberculin test, my experience with some 1200 cases has dispelled all my misgivings. I have never found anything else in the whole range of medical science, from which so nearly uniform results can be expected. In but one single instance of all the cases coming under my observation, has it been necessary to use the microscope to confirm the finding of the tuberculin test. Its demonstrations have convinced the most skeptical and the most obstinate disbelievers."

Speaking of the opinion of some interested persons who thought that the food products from tuberculous cattle might be sold and eaten with impunity, the Doctor says: "But if common decency did not revolt at the suggestion, the vital statistics of localities where such diseased food products are allowed in the open market, should at least afford a warning. Denmark has sometimes been referred to in justification of the sale of tuberculous meat. But the mortuary statistics of Copenhagen show that between 40 and 45 per cent of all deaths occurring among males between the ages of twenty-five and thirty-five, and among females between the ages of fifteen and twenty-five, must be referred to tuberculosis. Vienna shows a still more alarming state of affairs. But we need not go outside of our own country for statistics equally startling, where little or no precaution is taken to prevent infection from tuberculous food products."

This simply confirms what is well known by physicians, that consumption is rapidly increasing both among human beings and the lower animals. With regard to the infection of milk, the following from Dr. Stalker is to the point:—

"An interesting case came under my observation a few days ago, while making a post-mortem examination of some cows which had been slaughtered as tuberculous. One of these had been selected for the purpose of supplying milk to an infant. The child died. The cow was placed under test and reacted, showing the presence of the disease. She was slaughtered, and the carcass subjected to careful examination. A large portion of the udder proved to be a granular mass of tuberculous deposit, though not a trace of disease could be detected from the external appearance of that organ. This proved a good illustration of the fact that the danger line is not to be drawn at the constitutional collapse of the animal. If the animal is diseased in ever so slight a degree, it is a menace to public health. On this point the experiments of Ernst and Peters, of Harvard, for the Massachusetts board of agriculture, are conclusive. One hundred and fourteen samples of milk from tuberculous cows, with apparently perfectly healthy udders, were tested, and a little over 81 per cent of these samples proved capable of producing tuberculosis. The Ottawa

health board have made a most exhaustive series of experiments to determine the infectious nature of milk from tuberculous cows, without regard to the region of the body affected. They are unequivocal and emphatic in their declarations that milk may prove infectious, no matter in what portion of the body the manifestations of the disease may appear. This is but duplicating the observations of experimenters in every quarter of the world where scientific research is carried on."

Dr. Stalker's investigations further show that "the conditions prevailing among breeding herds and dairy stock tend in a much stronger way to spread infection" than those of the common farmer. The report, as a whole, presents the clearest testimony of the following facts:—

1. That tuberculosis is rapidly increasing among cattle.

2. That dairy cows are among the most likely to be infected.

3. That milk from an animal "diseased in ever so slight a degree," or in any portion of the body, is positively dangerous; and,—

4. That the external appearance of the animal is no reliable evidence of the condition of its health.

From these facts we may draw the very practical conclusion that we will never use any milk from any source whatever, unless it has been thoroughly sterilized. It may be added, however, that milk need not be boiled in order to sterilize it. The tubercular germ is destroyed at a much lower degree of heat than the boiling point. A temperature of 160° is sufficient to render inert all dangerous germs in milk.

HEALTH.

THE earthly dwelling-place of our spirit is the body. The eyes are the windows of this residence. Health, what is it?—It is that condition of the human body, when both mind and body perform their duties in unison and without pain. It is the absolute essential to the performance of man's proper duties. God has given us these bodies for our earthly use. When we disobey the laws of health, we sin against our *Maker*. Without health we cannot be useful to ourselves, our fellow-men, or our God. I believe it as much a duty to preserve our health as to love our neighbor. The Creator has given us many duties to perform, the performance of which depends on the possession of health or strength. If we break the laws of health, we destroy our ability to perform our God-given duties. Our foreparents were stronger and longer-lived than the generation of to-day. But they, by disobeying the laws of health, have, as a general rule, handed down to this generation weak constitutions, and hence, frail bodies.

Look around us to-day, and can we see a healthy person, one whose blood bounds through his veins, bearing health, whose lips are free from a fever's blight, whose sleep is sweet, and whose days and nights are free from pain?

Ah, no! People are not only physically weak, but mentally weak. A strong mind is found in a sound body. If we would try as hard to get health as we do the good things of this world, which, not unusually, are the bad ones, we certainly would be of greater use to both God and man.

In the libraries of our homes may be found books of all classes,—those with long treatises of diseases, with medicines to cure them, but nothing to *prevent* them. We eat unwholesome food, improper quantities and at improper times. We breathe impure air, and sleep in confined rooms, as though we regarded the pure air of heaven as dangerous. We get sick. Some think it a visitation of Providence. Then it is drugs, drugs! Medicines are all right in their proper place, but their place is not often in the human stomach. Let us preserve our health, that we may perform our proper duties. 3 John 1:2.—*U. Miller.*

Special Attention.

PASSING EVENTS AND COMMENTS.

Utility in Education.—J. H. Kellogg, M. D., delivered the annual address at the commencement exercises of Battle Creek College in the presence of a graduating class of fifteen and a very large audience. The speaker took advanced grounds in contrasting the relative value of the useful and the ornamental in education. The classics were treated as the effete relics of a dead and musty past, for which the living, active world has but little use. Its heroes were not prodigies of benevolence and virtue, and whatever good their philosophy contained has long since been transferred to modern tongues by master minds. Education consists not in an ornate display of purely acquired knowledge, but rather in the development of those powers and qualities of mind and body which may be of use to mankind. It is better to have ten ideas with one method of expressing them, than one idea with ten ways of expressing it.

It is a cause of devout gratitude that the world is awakening in some degree to the fact that the legitimate object of education is practical culture and training in useful arts rather than the obtaining of high-sounding titles and degrees represented by mysterious letters and symbols. It is a fact of which the world is by no means ignorant, that many college graduates sink into obscurity and useless oblivion, while in many instances our stalwart leaders of thought and action have never seen the inside of college walls.

We do not depreciate schools nor college courses nor scholarly attainments, but we hail the tokens that indicate such a reformation in methods as will send forth from our colleges young men and women thoroughly equipped in head, heart, and finger for every good work.

Christian Unity.—On the pretext that the rivalry of Christian churches in missionary fields is a scandal to the world, there is quite a stir being made to secure what is called Christian unity. Meetings for this purpose are being held, the hope being entertained that all the different churches, including Catholics, may be induced to join in the move. Very appropriately, as occupying middle ground, the Episcopal Church takes the lead in the effort to bring this state about. A man prominent in this cause, says of their undertaking:—

“Without detaching ourselves from the Christian bodies to which we severally belong, or intending to compromise our relations thereto, or seeking to interfere with other efforts for Christian unity, we accept as worthy of the most thoughtful consideration the four principles of church unity proposed by the bishops of the Protestant Episcopal Church at Chicago in 1886, and amended by the Lambeth Conference in 1888, as follows:—

“The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

“The Apostle's Creed as a baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

“The two sacraments ordained by Christ himself,—baptism and the supper of our Lord,—ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

“The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.”

It matters not what platform be proposed, there can be no real union of sentiment and sym-

pathy with people who quarrel over the spoils of heathen conquest. Selfish interest may and undoubtedly will lead to a compact of apostate Christendom. God's word foretells that; but it also says that the confederacy shall not stand. The iron and miry clay of modern theology will not mix or cleave together now any better than they did in the image of old.

Unity by two Methods.—Many of those who have been anticipating the dawn of the millennial reign of peace and unity, doubtless receive aid and comfort from the signs of the times. Two forces are at work at the formidable barriers that have separated men of different opinions. One is the spirit of compromise which proposes a conglomerate combination of opinions upon a platform so broad and undefined that Protestant and Catholic, broad-gauge and narrow, may all easily stand thereon and none be crowded off. Another force is working in another direction by oppressing all who will not associate with this heterogeneous crowd. It imprisons all people who allow a conscientious regard for God's word to interfere with the plan of the great majority. It heats one seven times hotter than it is wont to be heated, the furnace for those who bow not to the modern colossus of the popular religion. It is at work in the Old World as well as in the New. See Elder Holser's letter in another place; read also the following from a late number of the *Pall Mall Gazette*, London, observing the jocular way in which the matter is treated:—

“Some sufferers for conscience' sake have been going to prison on the continent this last week. The first is the Mennonite, Tröhnert, of Alsace, who refused to perform his military service because of religious scruples. He has been sentenced to a year's imprisonment, and the kaiser has indorsed the sentence. The Mennonites are a sect of Anabaptists, followers of the Dutch reformer, Mennon, who died at Lubeck in 1561. As they are believers in a speedy Millennium, and refuse to take the oath of allegiance—or any other oath—and deny the right of using or bearing arms on any pretext, needless to say they do not find much favor in the eyes of the kaiser. At Neufchâtel, too, the Seventh-day Christians, or Adventists, have been running the Salvation Army hard in the race for the martyr's crown. Several parents have been sent to prison for refusing to let their children go to school on Saturday. The magistrates blame the Adventists, and the press, or part of it, blames the magistrates; the only ones who score are the children, who get two clear holidays every week, and now relaxed discipline for the other five days. ‘Père can't make me work any longer,’ said a small Adventist the other day. ‘Père has gone to prison.’”

Seed Springing Up.—Three or four years ago Henry George, the celebrated advocate of free-trade and direct tax on land, went to Australia and New Zealand, where he ardently advocated his theories and found many admirers. At that time and since the colonies have been struggling with the financial problem, New Zealand, which first tumbled into the quagmire, has been the first to extricate herself in a measure. This has been done by the adoption of modified views of the reformer. Word now comes that New South Wales is starting in on a similar or even more drastic course of reform, leading to free-trade and to direct taxation upon land property values. The premier announces the policy of the government to be to place a tax of one penny to the pound on land. Figures are given showing that this tax would be less than forty shillings in 11,000 instances; from forty shillings to £6 in 2600 instances; less than £18 against seventy-four land-holders; and less than £40 against fifty-eight land-holders; and over £40 against only 1600 land-holders, of which 800 of the latter class live in England.

It is reported that the government is well sustained in this move, which will doubtless be fully carried out. The result will be watched with interest.

A Blow at Trusts.—Some time ago the question of the legal standing of the great Pullman Company was raised on account of its having exceeded the bounds of its charter in the breadth of the business which it carries on, and the vast amount of property it controls. Lately the same question in regard to the notorious Whisky Trust of Illinois was before the Supreme Court of that State, and the decision was a death-blow to the combination. The court decided that the charter of a company must be interpreted and adhered to strictly according to the letter. That which is not given is by implication denied. According to this decision the Pullman combination may well look to its underpinning. No doubt there are plenty of people who will be glad to see the matter thoroughly tested. The most threatening aspect of our commercial prospects is the formation of gigantic combinations that turn legitimate trade into extortion. The public will be happy to see the law lay its hands upon them.

PROPHECY FULFILLING.

CONCERNING the professed Christianity of the last days, prophecy declares that it will fall into such a state of spiritual declension that it can be truly said of it, that “Babylon is fallen.” According to the *Ram's Horn*, of Chicago, that time has come. The *Ram's Horn* would not admit the application of the prophecy, yet it gives utterance, in a tone of alarm, to the facts which prove it. In its issue of June 1, in an article headed, “Wanted! A David!” it says:—

“The time has come for a national revival of religion. The recurrent declension of spirituality, which has been the bane of the church since its inception, is again upon us. We do not stand in need of an immediate increase of church machinery; we do not want a revival of ecclesiasticism nor of theological polemics; we want a revival of religion! We have magnificent religious organizations, plenty of churches, abundance of members; all that we want is religion—but wanting that, we want all.

“The church is submerged beneath a tidal wave of worldliness and irreligion. Spirituality is at a discount. The churches have largely (with many and honorable exceptions) become literary clubs or Sunday music-halls. Entertainment is the order of the day. Mammon is enthroned in the house of God. The blind do not see, the lame do not walk, the lepers are not cleansed, the deaf do not hear, the dead are not raised. There is an urgent demand for the preaching of the gospel. Literary fire-crackers have failed to nourish Christ's flock.”

NO SOUNDNESS IN IT.

THE following words of a Baptist preacher in Detroit show such a parallel with a prophecy in Isaiah, setting forth the condition of things in the last days, that it is worthy of note. The prophet says: “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Isa. 1:5, 6. And this is what Dr. Grenell says of the condition of the body politic to-day:—

“The body politic locally is sick, has been for a long time, and seems to be growing worse. It has a headache in the city hall, and a heartache in the homes of the people. It has chills in the form of a common apprehension of infectious disease, and fevers in the form of uproarious public meetings. It has indigestion in the failure of the functions of certain boards and commissions, and nausea in the disgust of everybody. What can be done to cure it?”

The Review and Herald.

BATTLE CREEK, MICH., JUNE 25, 1895.

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COVETOUSNESS.

THE two forms of sin for which the Lord in his word expresses the utmost abhorrence, are tale-bearing and covetousness. We know this in the case of the former, because it is expressly so declared, as we saw last week. In reference to covetousness, it is but necessary to glance at a few passages of scripture to ascertain just how this is regarded.

In the first place let us get an understanding of what covetousness is, for it is greatly misunderstood. Popularly, covetousness is conceived to be an unlawful desire for that which belongs to some one else, so that if we had the opportunity, we would make it our own by depriving its rightful owner of his possessions. According to this idea one is not covetous who would simply desire to have equally as much as his neighbor, if he did not desire that which is his neighbor's. In other words, the sinful element of coveting is that element which would deprive others of their belongings, in order to enrich the covetor.

But the Bible does not uphold that definition. To lust for that which belongs to others, is to violate the eighth commandment; it is stealing, just as hatred is murder, or as impure desire is adultery. The man who would wrongfully deprive another of his property is a thief, whether he ever has the opportunity to practice his principle or not. That is just as true of him who would wrong his neighbor in business as of him who would steal his neighbor's pocket-book. Dishonesty is thievery, and is not necessarily an element of covetousness, though they are frequently found in company.

No better definition of covetousness can be written or found than that given by Jesus himself in the parable of Luke 12:15-21: "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

There was no dishonesty revealed in the case of that poor rich man. He had a good farm; he just simply attended to it. He was successful in a business of the most honorable and innocent nature. But he was covetous. He was a foolish sinner. We would simply say he was selfish. He lived for himself. The goods he should have bestowed upon others, he laid up for himself, and that is the most we can say. But

before we condone his offense too lightly, let us reflect on the severe condemnation of Christ upon his course. As to the estimation that the Lord places upon this sin, we refer to such texts as the following: "But fornication, and all uncleanness, or covetousness, *let it not be once named among you, as becometh saints.*" "No whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Other texts might be quoted to show that covetousness is classed with the vilest and most violent sins, and is an abomination to God. It will surely shut its possessors out of heaven. It is idolatry, and no worshiper of false gods will be saved in the kingdom. But looking about us, what do we see? The world is full of covetousness, as is the firmament of air or the ocean of water. Everywhere, in the church as well as out of it, the covetous man or woman walks not only at liberty, but as a hero, honored, petted, courted, fawned upon by preacher and people. Who ever heard of a man being excluded from the church because of covetousness? We have yet to hear of the first instance. To be sure it is a moral obliquity of such a nature that it is almost impossible for men to adjudicate upon it. We admit that sinners of all classes are in the church, and the church can go but little further in the matter of discipline than the civil law can go, and judge only of overt acts. But the point in mind is that covetousness is scarcely regarded as sin. It is indeed the high road to popular esteem and worldly position. A man, who, by covetous practices, has amassed a property, is more of a hero than a sinner.

It pains us to write these things. It is not a tirade upon those who have property, for covetousness is not always successful. Many a struggling wretch is a bundle of covetousness in rags, because he has not the thrift and sense or ability to gain his desired end. The awful prevalence of the evil is its greatest terror. The carnal security in which its victims sleep is their greatest danger. The flattery of the church and the world is the greatest foe to the covetous idolator. The judgment alone will reveal to millions of lost souls the peril of the ground on which they stand.

But why, says one, is such stress laid upon this subject now? Is it because you want some money for the cause? Listen! If the watchman see the sword coming and lift not up his voice to warn the people; and the sword come and take away any man out of the land, his blood will be required at that watchman's hand. In the fear of God we say that thousands of our own people stand in deadly peril of being swept away by the sword that overhangs this generation.

But why is covetousness such a fearful sin? Let us examine it for a moment. Covetousness is the love of this world. It is idolatry, because the supreme object of our thoughts and ambition is the god we worship. He who manifests greater interest in his worldly affairs than in God's cause, worships the world rather than God, and is, therefore, as veritably an idolator as the heathen in India, and all the more guilty because he knows better.

The Lord surrounded his people in olden times by every possible barrier from idolatry, but never in the history of this world was idolatry so prevalent as now. Will not God visit for

these things? Covetousness leads men to worship images, stamped perhaps on coin or banknotes. Covetousness in nine cases out of ten leads men to reject the claims of the Sabbath and to ignore its sacred character. Covetousness leads children to dishonor and neglect their aged parents. It is the cause of more murders than all other causes put together. The covetousness of the adulterer is specified in the command, "Thou shalt not covet thy neighbor's wife." Covetousness is the spirit of adultery and uncleanness. Covetousness is always the leading motive in stealing. Covetousness leads to perjury and to tale-bearing.

Covetousness is a virulent form of selfishness, and as such leads to the commission of every sin in the catalogue. It is a basic sin, an element that is compounded with every form of transgression. Its first effect is to separate the soul from God and place another object upon the throne. Can we wonder, then, that divine goodness and purity should thus deprecate so awful a sin? God help us to search our hearts for the very roots of this foul principle. Its only antidote is the love and purity of Christ. Unselfish love, perfect consecration of all we have and are to God, by a perpetual covenant, is the only remedy that can save one of us from the baneful poison of covetousness. G. C. T.

THE LORD'S DAY.

A SUBSCRIBER asks for a full explanation of the expression, "the Lord's day," in Rev. 1:10, "I was in the Spirit on the Lord's day."

Much might be said on the subject, but a few words will suffice to show what the Bible teaches in regard thereto. The prevailing claim put forth in the Christian world on this question all know. "The Lord's day," it is said, but without any testimony upon the point, without any argument that can be offered, and even without a tolerable inference, "is Sunday." But, according to the whole tenor of the Scriptures, whatever day is the Lord's day must be the Sabbath; hence Sunday is claimed to be the Sabbath, and every man must be made to observe it as such. When, therefore, our brethren are arrested for Sunday labor, they are charged with "working on the Lord's day, commonly called Sunday." This charge is a rank falsehood in both its members; for our brethren *do not* work upon the Lord's day; and, secondly, the Lord's day is *not* commonly called Sunday. The Lord's day is not the first day of the week, but the seventh; and that seventh day is the day upon which they do no work; and that day is not called Sunday.

1. The Lord's day is a twenty-four-hour day. It does not refer to the gospel dispensation or to the future day of judgment; for John says, "I was in the Spirit (*en*) on the Lord's day," not, "I was in the Spirit (*epi*) concerning the Lord's day." This proves that there is a day in this dispensation that is the Lord's, a day which he claims as his own, and which should be accordingly devoted to him. The text is a death-blow to that view which claims that there is no difference in days in this dispensation.

2. The text does not tell us which day it is that holds this place of honor; but other texts clearly give us the desired information. Before a day can be called the Lord's day, there must be found some claim which he has put forth concerning it, as his. All can see that it would be utterly groundless and presumptuous to set up

a claim for any day, that it is the Lord's day, unless the Lord has made such a claim for it himself. But he has said nothing about the first day of the week, commonly called Sunday. The only name given to that day in the Scriptures is one of "the six working days," and "the first day of the week." But the Sabbath, the seventh day of the week, is given every title which would show that the Lord claims it as peculiarly his own. It is "the Sabbath of the Lord, thy God," of the fourth commandment; it is "my holy day," of the prophecy of Isa. 58:13; it is the day of which Christ himself said, "The Son of man is Lord even of the Sabbath day." Matt. 12:8. Thus the Lord has duly claimed one day as his own, and has never abandoned that claim. Who has, therefore, any right to set the seventh day aside and say that that is not the Lord's day, and put another day in its place, and claim that that is the Lord's day, when he has said absolutely nothing concerning it?

And when we learn that the Lord's day is the Sabbath day, then we know what the nature of the day is, and how often it comes, and how we are to regard and observe it. But if we apply the term "Lord's day" to the first day of the week, with no testimony whatever in the case, we have no evidence that it is to take the place of the Sabbath, and we know nothing as to how often, nor in what manner, it is to be celebrated. Who knows, on this ground, whether it is a day of each week that is the Lord's day, or a day of each month, or of each year? The fourth of July may be called the United States' day, but it comes only once a year.

But it is further claimed that a term is used which shows that it is exclusively Jesus Christ's day. This term is "*kuriake*," which is used in the New Testament only in one other instance besides Rev. 1:10, and then refers to the Lord's Supper. 1 Cor. 11:20. But it matters not how much evidence can be produced to show that the expression pertains to Christ, inasmuch as he has expressly declared himself to be the Lord of the Sabbath day. Take the word "Lord," as referring exclusively to Christ, in Rev. 1:10, and the Lord's day in that case would be the day which he has claimed to be his, and no other. But the facts in the case are these: The word "*kuriake*" is derived from the word "*kuriōs*," which latter word is applied to both God and Christ indiscriminately. No argument, therefore, can be drawn from this derivative sufficiently strong to set aside the Sabbath without any authority, and to take a day of which Christ has said nothing, and call it his day, when he has made no such claim, and put it in the place of the Sabbath, with no Scripture warrant whatever. The whole argument for a Sunday Lord's day is composed only of the most bare-faced assumptions.

We are glad, however, that John used the term he did for Lord's day in Rev. 1:10; for it connects the Sabbath most intimately with the work of our Lord. So many claim that the Sabbath is a Mosaic institution, and does not belong to this dispensation, that it is refreshing to find testimony showing that Christ is in the Sabbath as much as in the Lord's Supper.

Some would be glad to find evidence that the Son of God came to do away with his Father's law; but the law is the law of the Son as well as that of the Father; and they are one, and the law is one, and the Sabbath is one, in every testimony, to whichever of the members of the divine firm such testimony may apply. U. S.

THE WISCONSIN CAMP-MEETING.

It was with pleasure that we fulfilled a request to be present at a portion of the annual gathering of our people in the "Badger State." For almost thirty years Wisconsin was the place we called home. Here, when the cause was comparatively young, the present truth reached the writer, and in it his religious experience began. While the broad spirit of Christian fellowship ignores the insignificant distinctions of localities or even of nationalities, yet the heart is not insensible to the memories of early associations.

This is a shifting world. Many of those whose names and faces fill up those memories have gone, some to other fields, some are laid to rest. There were many yet remaining of the old friends of the cause, and their hearty greetings made our visit seem very much like getting back home again. Others have taken the places made vacant. Children have grown to manhood and womanhood, to take up the burdens borne by the generation now passing away. New recruits are swelling the ranks of churches and laborers. In one of the small divisions of our Sabbath morning social meeting, of which I had charge, there were veterans of forty years ago, and those who had but just entered God's service. One brother of eighty-one was attending his first camp-meeting, having just found the precious truth; and it was difficult to tell who were the most happy, those who had long looked for the Saviour's return, or those who had just heard the news. The joy of each seemed about full, and the experience of each cheered the other.

The place of the meeting was Stevens Point, near the geographical center of the State, but considerably north of the center of population. It is a town long famous in the lumber trade, of which for many years it was a principal point. The camp was in a pine grove in the border of the town, but a little too far away to be easily accessible to the citizens. However, quite a goodly number were attracted, and gave good attention to the word spoken. One hundred and thirty tents and about five hundred people composed the camp. The regular camp-meeting was preceded by an institute for the benefit of workers, which lasted nearly two weeks, and was gradually merged into the more general meeting. There was at no time any show of excitement; but the truths brought out were disciplinary and encouraging. A careful, sober spirit pervaded the meeting in a more than usual degree.

A large proportion of the congregation was young men and women. These were attentive to the word spoken and earnest in their demeanor. One of the most encouraging features of our work in these days, is the attitude of a large number of the youth among us. There is a more general purpose to enter the active service of God than in former years. As avenues for usefulness have been opened for them, they are more than willing to enter them, and to devote their powers to the cause of Christ and humanity. It is the part of wisdom to provide plenty of work for our sons and daughters, and then we shall not have the pain of seeing them looking to the world for something to do. May the Lord bless the youth in our midst, and assist us in giving full employment to their active powers in connection with the cause of truth.

Baptism was administered at two or three different times, seventy-one candidates receiving the solemn rite. A local agitation for Sunday laws gave an excellent occasion for the presenta-

tion of the principles of religious liberty. The discourses of Elder Fifield upon this subject were listened to with deep interest by large congregations, especially upon the last Sunday.

Services in the Danish and German languages were conducted daily, Elder Shultz doing the principal labor in the latter. Unfortunately a few of the German brethren could not understand English, hence it was considered necessary to hold duplicate services simultaneously. Those of other languages are not to be censured for desiring to hear the word of God in their mother tongue, nor should they be denied that privilege. But we should all earnestly desire to see national distinctions entirely removed. We do not want a German cause, an English cause, a French department, etc.; in Christ all men are one; and even those who cannot understand what is said, feel that spirit of unity working on their hearts when they are in the presence of brethren who worship the same God in the same way, having the same thought and purpose, though expressing them in other words. It is good for brethren to *minge* together in unity. And while separate meetings are very desirable for those who cannot understand, occasional union meetings are good for all, even if the English-speaking people go to the German tent. It will do them all good.

Elder Olsen was there, and his counsel was greatly prized. Elder J. H. Durland labored efficiently in speaking and counsel; and Elder L. T. Nicola, secretary of the General Conference, was also in attendance, and in addition to his other work assisted in the speaking.

The officers of the Conference were re-elected for the most part. Harmony characterized the deliberations, and all felt that the meeting had been eminently successful in its work. Its effects upon the community were good, and we believe that those who attended the Wisconsin meeting in 1895 will long look upon it as a time of special blessing. G. C. T.

WAS CHRIST AFRAID?

In the ninth verse of Jude it is said that "Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." A reader of the REVIEW asks why Christ did not dare to bring the accusation spoken of; did it imply fear on his part?

It did not. The word "durst" means, to *come to the resolution to do a thing, to make up the mind*. Christ might have overwhelmed Satan by hurling at him just charges for his unprovoked rebellion in the kingdom of God, and the evil and misery he had wrought among his followers, and the falsehood of his claim to have a right to hold men in death, as he was trying to hold Moses. But it was beneath his position and the dignity of the occasion, to descend to such a method of procedure with the Devil. So Christ simply said, "The Lord rebuke thee." The force of the expression is shown by the context. Jude is setting forth the course of certain ungodly persons who are vile and presumptuous and despise dominion, speaking evil of dignities. And to show the enormity of their course, he refers to the conduct of Christ in his dispute with Satan. Christ would not even bring a railing accusation against him, though he had apparently such good grounds for so doing. How much less

should these filthy dreamers of whom Jude speaks, rail against properly ordained dominion and dignities? The word "durst," therefore, in this verse, is not a happy translation, inasmuch as the idea is not to express fear, but only to set forth, the proprieties of the occasion, to which Christ strictly adhered. U. S.

BARTOW, FLA., AND VICINITY.

It has been quite a long time since I have reported from the work in this locality. My sole excuse is weariness from overwork. In all my experience in the lecture field, I have never had so long and hard a pull. Beginning the latter part of January, meetings have continued to be held in the tent till the present time every week, and still are in progress at this writing (June 10). I have given 134 discourses, averaging about one each day for this long period. This labor, with various other duties, cares, and perplexities, has been quite a heavy strain on an old, broken-down pilgrim like me. But God has seemed to sustain me wonderfully, and I feel at this writing in good health and spirits for one of my age. It will doubtless seem to many unnecessary that so much preaching should be done in one place and vicinity. But I have never seen the time when it would seem at all proper and right to close the lecture course. The meetings were held in the city of Bartow, from Jan. 24 till April 29. Then we moved the tent three and a half miles south of the town into a neighborhood where there was considerable interest, and from which quite a number had attended more or less, and three had in that locality begun to keep the Sabbath. Others were interested. The distance was such that they could not well attend all the time. So it was thought that these and perchance a few more might be led to obey if a short course was given.

The interest in this locality, where the tent was pitched out in the pine-trees, away from any house, was more than we expected. This nearness to Bartow enabled us to hold Sabbath meetings with those who had come out in Bartow, and has proved to be the best thing that could have been done. After holding meetings some three weeks in this latter locality, my strength seemed to give out, and I had to go home and rest. But brother C. P. Whitford, who was helping me by caring for the tent, visiting, holding Bible readings, and having charge of the music, consented to stay at the tent another week, and give several Bible readings and visit interested families. On the following Sabbath the interest seemed unabated. Four new ones took their stand upon the Sabbath, and over fifty were present at the meeting. So it was not thought best to take the tent down, but still continue the meetings.

In the meantime my strength, through the blessing of God, seemed given back to me, and I concluded to return to the tent, and carry on the meetings while the interest seemed to require it. I have held five meetings since. There are others on the point of deciding, and the people seem to be drawing very near us. Last Sabbath was a blessed day. The Spirit of the Lord was present to help in the preaching. Some eighteen testimonies were given, mostly by those just beginning in the message. Our hearts were melted, and the tears flowed freely. Many remarked what a blessed meeting it was. One old brother, upward of eighty years, who has recently, with

his companion, begun to keep the Sabbath, said it was the best meeting he ever attended. The Lord has been truly with us, and that is best of all. So we are still expecting greater blessings from the Lord. It is a great step for our southern brethren and sisters to get upon their feet and speak in meeting. But the ice is being broken, and these spiritual "little children" (some of them quite old in physical life) begin to speak in the language of Canaan. God is very good to us here in Bartow and vicinity.

During the first two or three months of this long effort, the work went very hard. Many, many times it seemed doubtful whether much would be accomplished. Time and again the weather interfered with our interest badly. When the interest seemed rising and quite hopeful, a cold wave would come pouring down from the north, and break us up for several days at a time, or cut down the attendance half or two thirds. In quite a number of cases interested parties who were coming every night, and who seemed greatly to love the truths they were hearing, would be taken sick for weeks, and their interest never returned. A heavy pressure from the ministers of the place seeking to keep the people away, hindered many from coming, so that we never had large congregations. We rarely had as many as one hundred, our congregations usually being from forty to sixty.

The form that open opposition has taken against us here has been quite interesting. Our canvassers have distributed much literature all over this county. Brother Page has placed "Thoughts on Daniel and the Revelation" in many families. Brother Dobbs sold a large number of "Bible Readings" all through this section. One elderly gentleman, a retired physician, after reading "Thoughts on Daniel and the Revelation" some years since, sent to the office at Battle Creek for more literature. My pamphlet on the "Change of the Sabbath" was sent to him. He read it, and not knowing how to escape the force of evidence, he took it to some of the ministers to see if they could help him. One of the leading ministers of the place preached on the Sabbath question, and had the substance of his sermon put in the form of a tract and quite extensively circulated when the tent was erected. Quite an effort was made from the pulpit to circulate this tract to break the force of what was being said. And as the author stated publicly that it never had been answered, and as it was stated on the title-page that this tract was designed to answer the "unscriptural arguments" of the little book I wrote, I concluded publicly to answer it at the tent. Quite a large number attended, and the author was present two evenings to hear my reply, and made some remarks at the close of my discourses. Since that I have never heard it said that the tract has not been thoroughly answered.

The author was not satisfied, and gave out publicly that he would reply to my review, and so stated in the city paper. He waited a long time before he did so, but finally gave three lengthy discourses, on three successive Sunday nights in the court-house, his own church not being large enough to hold the crowd. The large hall was literally packed the first night, and a large number attended all of the discourses. He made as strong an effort as I ever heard made to meet our positions. He obtained the book of one who had given up the truth in Michigan, and by far the major part of his

whole effort was drawn from this magazine. He read extracts which he thought would tell to the detriment of our people and work, and managed his case with much shrewdness. He has a very plausible, gentlemanly manner of speaking, and evidently made the great effort of his life. Most of the ministers of the city attended with their churches. Of course all of my audiences were present. I carefully and fully reviewed every point of importance he presented. My audiences, in consequence of the heavy pressure against us and the unpopularity of our work, were far less than his. But we had some of the most candid and best minds in the city to hear the replies, and those frankly admitted that all his arguments were fairly met and answered. Not one whom I knew to be favorable to our views was turned from them.

Following this, a house-to-house canvass was made for the Michigan book through the city. It was placed in the hands of many to read, who would not buy it, and astonishing efforts were made almost to force it upon parties interested. A lady canvasser followed us out into the country where the tent was pitched, three and one-half miles away, and went to the houses of those interested. The minister in question met our new converts in the streets, and urged the book upon them. Yet thanks be to God; altogether I cannot see that this great effort has damaged us very much. So far as I can see, it has hurt the minister in the minds of many candid people, and I fear he has done himself much harm thereby. Doubtless he has injured others under his influence, and made them believe many falsehoods concerning our work and people. This of course is to be regretted, and they are to be pitied.

As far as we can see, our present results are almost thirty souls that have begun to keep the Sabbath of the Lord,—about twelve in Bartow and the balance in the neighborhood south; and we still hope for more. Of course it is impossible to tell the future of all these. But they seem to be a full average class of people and some of them persons of much intelligence and excellent standing in the community. The truth has evidently come to Bartow to stay, and those who have opposed it so hard are doubtless learning that they can do nothing against the truth but for the truth. Brethren and sisters, God has given us glorious truths which are hard to contend against. We must pity and never hate those who are so blinded as to oppose them. God has of late been working for us. Bartow is an important center, and it has been said many times this winter that it has never been so stirred before as by the truths of the message. We have secured a new hall for six months in which to hold meetings after the tent is taken down. I expect through the rainy season, when it is not favorable for tent-meetings, to drive eighteen miles from my home, and meet with the new converts on the Sabbath, and also hold meetings on Sunday if there is an interest, and gather in all who love the truth. The new converts need much instruction, in order to be earnest, devoted Christians. But already we see the Lord is working for many of them, and they are learning in the school of Christ. If the Lord continues to bless, we hope to see one of the very strongest churches in Florida in Bartow. Quite a number of us old Sabbath-keepers will place their membership here when the church is prepared for organization. We hope an important center will be formed here, affecting with rays of light the whole of lower Florida.

One word to encourage our canvassers. Nearly every one of those who have come out received their first impressions of the truth from reading "Thoughts on Daniel and the Revelation" or "Bible Readings" or other of our books. Two whom I have not included in the numbers above stated, having read "Bible Readings," began last fall to keep the Sabbath, not knowing there was a Sabbath-keeper anywhere near them. These were colored men of promise. Brethren Dobbs and Page we trust will be comforted at the results consequent upon their labors in circulating our books. Our canvassers are doing a noble work. God is good, and how precious it is to labor for him. Brother Walter Bird and wife were efficient helpers while in Bartow. Brother Whitford has labored with much acceptance during the latter part of our meetings.

G. I. B.

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.]

523.—SPIRITS OF JUST MEN MADE PERFECT.

Will you please give us a few words in the Question Chair on Heb. 12:22, 23, especially the last clause of verse 23: "The spirits of just men made perfect." Some think this expression contains proof of the conscious state of the dead.

A. S. M.

Answer.—In the verses named, Paul is contrasting the blessings and privileges of the gospel, or the dispensation introduced by Christ, with what the church enjoyed under the Mosaic dispensation. We come now directly to God through Christ, and to Christ the true Mediator; to the blood of sprinkling better than that of Abel, without the intervening medium of an outward priesthood and animal sacrifices; to an innumerable company of angels, who are the assistants of Christ in his priestly work; and we do not now look to Jewish genealogical tables to find the church, but they are written in heaven, and embrace true Christians all over the world; and to the spirits of just men made perfect. On this expression let it be noticed that it does not say *spirits* made perfect, but *men* made perfect. The grammatical construction (brought out more clearly in the Greek), shows that the participle, "made perfect," agrees with *men*, not with *spirits*. But there are only two ways and two senses in which men are made perfect. One is by the justification received in this life through the blood of Christ and the sanctification of the Spirit; and the other is by the change to immortality at the second coming of Christ. If it means the first, then it applies here in this state of being, and to men still in the flesh. If it means the second, then it has its application after the resurrection, and in either case affords no proof of disembodied spirits and consciousness in death. Dr. Adam Clarke applies it to the perfection attained in this life as one of the special blessings of the gospel. He says: "The spirits of just men made perfect, or the righteous perfect, are the full-grown Christians, those who are justified by the blood and sanctified by the Spirit of Christ. Being 'come' to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separated; for they are all joined in one Spirit (Eph. 2:18); they are in the unity of the Spirit (chapter 4:3, 4), and of one soul. Acts 4:32. This is a unity which was never possessed even by the Jews themselves, in their best state. It is peculiar to real Christianity." (See the subject explained in full, in the work published at this Office, entitled "Here and Hereafter.")

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.

HEAR YE HIM.

MRS. EMMA MORRIS COPPAGE.
(Atlanta, Ga.)

HARK! the gentle voice of Jesus
Calling wayward sinners home;
See! he stands with arms extended;
Sinner, why refuse to come?

Hear! He pleads with tender mercy,
He is waiting to forgive;
Cast thy many sins upon him,
Heed his voice, and thou shalt live.

On the cross in mortal anguish,
Life He gave for you and me;
Precious blood he gave to save us;
Sinner, now to Jesus flee.

Come with broken heart, all guilty,
Full of sin, thy soul oppressed,
Let the loving Saviour give thee
Love and pardon, peace and rest.

HAWAIIAN ISLANDS.

Honolulu.

ACCOMPANIED by brother E. R. Palmer and wife, Ella and Mabel White, and my family, I left San Francisco for this place on board the steamer "Arawa." This is a large, fine steamer, and on this trip, at least, it was quite free from the disagreeable rolling motion experienced on other ships. The weather was fine during the whole trip, and there was really no excuse for sea-sickness; but on account of feeble stomach powers, I was obliged to suffer for two or three weeks at the end of the trip. On arriving here Sabbath morning, April 13, we were met by brother Burgess and taken to the pleasant home of sister Kerr, where we were refreshed with a good breakfast. Later in the day, others of the brethren and sisters came to greet us, and extended to us a hearty welcome to their lovely island home. Brother and sister Palmer and brother White's children had the privilege of staying on shore a few hours, which was greatly appreciated by them after a week of sea-sickness. They were supplied by the kind friends with fresh bananas and other fruits, which they greatly needed on account of the absence of such foods on the ship.

Honolulu is called the "Paradise of the Pacific," and were it not for the presence of sin, one might almost imagine that he had found the borders of Eden. We found about ten adult Sabbath-keepers and a few children. The next Sabbath after our arrival, we gathered them together, and organized a Sabbath-school. The school now numbers twenty-three. The first three weeks of our stay here I was able to do scarcely anything, on account of physical weakness. Three weeks after our arrival, brother Brand and his family came, after which our time was largely spent in searching for a proper place for our meetings and Chinese school. At times it seemed that our way was completely hedged up. But at the time of this writing, we have providentially secured just what we needed, and have held our first Sabbath meeting in the new house. The house is a large one in a very central location, and gives us room for our meetings, Chinese school, and a home for brother Brand's family. Thus far we have held no services except for our own people, but hope soon to begin Sunday night meetings. We have had some profitable meetings with our brethren and sisters, and believe that God has a people here who will glorify his name.

For the past few weeks my health has been very poor; but for the last few days there has

been a change, and I am enjoying life better than at any time since coming here. The Lord shall have the praise for this improvement. We ask for the prayers of those who have faith in the promises, that the Lord's work may prosper here.

E. H. GATES.

June 2.

SWITZERLAND.

THE following private letter has been received from Elder Holser, written while en route for Frederikshavn, June 2, 1895; and as all our readers are interested in its contents, we take the liberty to give it to them:—

"I improve this the first opportunity to give you some idea of the situation at Basel. After a few days in London, I went with my family to Basel, stopping at St. Louis, the first station across the German border, while my family went to Basel. I was not there long till brethren Erzenberger, Roth, and Schild came to take me to the home of brother Erzenberger, who lives in Baseland, about twenty minutes' walk from the office. In the past, Basel City and Basel country formed one canton, but the country people could not stand the bigotry of the city people, so they had a little war, in which the city people were worsted, and from that time each has its independent government.

"It appears that I am safe from arrest in any other canton than that of Basel City; and that the sentence of the court has not the effect of banishment from the city, but is aimed against my credit. Of course, this has no practical bearing, as I do not carry on any business where I need credit; and if I did, it is quite well understood why the sentence is pronounced. Further, the sentence does not affect my position as agent for the General Conference Association, and my family can live in Basel without danger, as long as they do not have articles of luxury, or anything above what is actually necessary for the household, and of course we shall not indulge in luxuries.

"Just before my return, Sunday, May 16, the police again questioned some of the employees as they left the office; and three of them were summoned to appear as witnesses. The court sent a summons to the 'Religious Society of Seventh-day Adventists.' We did not know whom they meant by this summons, but suspected that they were trying to get hold of the Conference, for the Central European Conference is incorporated and recorded at Basel. In searching the records they found this, and also learned that the secretary of the Conference, with the president, is responsible for the acts of the Conference. So they thought that by taking the Conference, they could get hold of the secretary.

"As no individual was cited, no one appeared, nor could reasonably do so; and as it was only a technical question, we left it to our attorney to enlighten the court in regard to its error. This he did in a creditable way; but the court paid no attention to these facts, but declared that the Conference was the right body, and fined it. Our attorney also informed the court that the house was closed, and that this decision had been taken a month before in America; but all this made no difference; they made the penalty as high as the law would permit, and sentenced the Conference *in contumaciam*, because no one appeared, and this sentence precludes all appeal. The whole proceeding is about as ridiculous as could be; in the first place, they summoned nobody, and then sentenced him because he did not appear, and to get as much satisfaction as possible, they put on the heaviest fine, *in contumaciam*.

"Well, the end is not yet; we wonder how they will proceed to collect the fine from the Conference, for that has no factory or property in the city of Basel; and if they proceed to take property of the house to satisfy a fine against the

Conference, the house will do its best to defend itself. Still we need not be surprised if they proceed to take this course, for this would be just as consistent and regular as the first step.

"In this proceeding, the court showed a bitter spirit. It is evident that the authorities intend to show us no quarter. They do not consider the nature of the case in the least, and the principles involved make no impression on them. But while so completely indifferent to the rights of conscience in our case, they will soon have to hear the case of a little boy who is to be called up for having killed a mouse by fire instead of by water; and I would aver ten to one that they will know better how to protect the mouse than the consciences of men.

"Our inventory closed May 31, and we had decided before that date and before the hearing, to close the house as a factory. We shall have the work done in private, and in the city by outsiders. How long our workmen can continue their work in private is a question, for as soon as they come out from under the Factory law, they are under another Sunday law covering all branches of industry not classed as factories.

"Our work in Germany is advancing rapidly, but as it goes, the enemy is not quiet; we have some quite bitter persecutions. In Württemberg, a father and a mother have locked up their daughter in a dark attic room because she was baptized. She is some twenty-two years of age, and had been locked up about three weeks when we had the last news. In another place our meetings were closed out by a sort of beer-boycott. The hall belonged to a man who had a beer-shop in connection with the building (about all the places of meeting have a drinking shop in the same building or near by), and when our meetings had fairly begun, the ministers were after the proprietor of the house, and told him that if he did not close the hall to us, they would drink no more beer in his place. It is needless to add that the beer argument had more power with the man than present truth, and the contract was broken, and the house closed. There is also an increasing demand for Sunday laws. We shall doubtless soon see lively times in this country."

H. P. HOLSER.

THE MINNESOTA CAMP-MEETING.

This meeting was held in a beautiful park midway between St. Paul and Minneapolis. The attendance of our people was somewhat larger than last year, and there was a very good attendance at the evening services from the two cities. The interest in the meetings increased from the first, as the truths for this time were presented.

The laborers from abroad were Elders O. A. Olsen, G. E. Fifield, S. F. Svenson, H. Shultz, Dr. D. Paulson, Prof. J. W. Loughhead, and the writer. Dr. Paulson attended the workers' meeting, and gave instruction on the health principles which are connected with this message. He dealt with principles, leaving each one to work out the details. The instruction was well received. Professor Loughhead spoke on the educational interests connected with Union College. He was encouraged to expect quite a large attendance at the college the next school year. Elder Shultz labored for the Germans, and Elder Svenson for the Scandinavians. Elder Olsen gave much important and timely instruction to the ministry and Bible workers. He also spoke several times on the progress of the message and the relations of each individual to the cause at large.

The Spirit of the Lord attended the preaching services each day, and many who never had given their hearts to the Lord made a start in the Christian life. Others who had become cold and indifferent were reclaimed, and went to their

homes rejoicing in the love of God. The principles of true religious liberty were presented by Elder Fifield, and were appreciated by our brethren and those from the outside. At the close of the meeting forty were baptized, while others who presented themselves for baptism deferred the rite until they reached their homes.

This Conference has made some growth the past year, although there was but one church admitted. But we understand there are several others which are ready for organization. The finances have been kept up very well considering the depression that has existed the past year. All the laborers were settled with, and a small balance left in the treasury. The first-day offerings on the camp-ground amounted to nearly \$200. The Sabbath-school offerings amounted to over \$60. There was but little change in the Conference officers. Elder Allee was re-elected to the office of president. Harmony and union prevail in the Conference, and the prospects for a good work the coming year are very encouraging. At the closing meeting the general sentiment was expressed that this was the best camp-meeting ever held.

J. H. DURLAND.

QUEBEC.

DIXVILLE.—I met with this church, May 11; an elder and a deacon were chosen, and also delegates to the Conference. May 18-26 I was at East Angus and Dudswell. Those who started when I was last here are still firm in the faith. June 1 and 2, I was at Fitch Bay. Our school closed here April 25, and has been a success. It has removed prejudice, and called the attention of the people to Seventh-day Adventists for miles around. God has blessed in the school work, and we praise him for it. I visited Sweetsburg and West Brome, and spent the Sabbath, June 8, at South Stukely. At this writing the work is going on in preparing the grounds at Ayer's Flat for our camp-meeting; we expect God's blessing here.

J. B. GOODRICH.

TEXAS.

AUSTIN.—Since my last report, May 30, we have had favorable weather. The attendance was about two hundred till we began on the Sabbath question, when some of the younger people stopped coming. We have taken up the Sabbath subject, and the United States in prophecy. One of the daily papers accepted from one to two columns for each issue from June 4, putting the synopsis of the sermon on the first page, with the usual first page head-lines. This has stirred up minds all over town to hear, and many are anxious for us to pitch our tent more centrally soon, and hold another course, which we hope to do. Our attendance during the week is over one hundred, a large proportion of which is men. Our hands are more than full, as the warm weather here, to which we are not accustomed, forces us to be quite moderate about day visiting, and there are so many who wish us to visit them. Our donations amount to \$24.50, and tract sales to \$4.20.

E. A. MERRELL.

June 15.

VIRGINIA.

RICHMOND.—We began our tent-meeting in this city a little over two weeks ago, with an attendance of about one hundred, and it has gradually increased from the first until we have had the past week an average attendance of not less than four hundred, running up some nights to about six hundred. We cannot nearly seat the congregations with our fifty-foot tent, and have had to send for the thirty-foot splice to augment its size. The people are deeply interested in the truths we are presenting, and make

themselves very friendly and sociable indeed, many times remaining long after services to talk about these things. They were very shy of us at first, so much so that nearly half the congregation would stand around the tent for several nights, as if afraid to enter, though there were plenty of seats then unoccupied. They would not come in after being repeatedly invited, but as they got more and more of the truth, they began to come inside, where they were swallowed up in the ever-increasing congregation, until now there is a rush for the front seats each evening. We have more invitations to visit than we can keep up with. For this good interest we feel truly thankful to the Lord. Tract sales to date, about \$3; donations, \$16.54. We desire the prayers of the brethren and sisters for the success of this meeting.

June 17.

W. A. McCUTCHEN,

W. E. WHITE.

MICHIGAN.

CLARENDON.—This is a flag station on the Michigan Central Air-Line Railroad, about four miles southwest of Homer. There are only about a dozen families living near the station, but the country around is thickly settled. We pitched our tent and began meetings here Friday evening, June 7. About forty were present. Since then the congregations have ranged from thirty to fifty, and on Sunday about two hundred were in attendance. But very little evangelical work has been done in this neighborhood for several years. The great majority of them do not belong to any denomination, and seem to be almost wholly destitute of the bread of life. Yet they are friendly, and but very little prejudice exists. O for the power of God to accompany his words to the hearts of these poor, starving souls. Let every lover of truth pray for the tent companies, that God's blessing may be upon them. We must have it to open the blind eyes of the people. We transferred our Sabbath-school and meetings from Homer to the tent; they will be held here while the tent is here. Last Sabbath nearly all the brethren and sisters were present, and several not of our faith came in. We had an excellent meeting. We invite all our brethren living within a reasonable distance to meet with us on the Sabbath. Sabbath-school was held in the afternoon, preaching and social meeting immediately following.

J. C. HARRIS,

J. F. BALLENGER.

NOTES FROM THE CANVASSING FIELD.

ENCOURAGING reports continue to come in from all parts of the field concerning the progress of the canvassing work. From a private letter just received from brother E. R. Palmer, we learn that he arrived in Australia in due season, after a very pleasant voyage, some of the old sailors saying that they never saw nicer weather. Brother Palmer finds his hands full of work, and many encouraging prospects before him; he now has a force of over thirty canvassers in the field.

Recent rains in some of the Western States have given a hopeful prospect for good crops this fall, and this always has a very favorable effect upon the canvassing work. Brethren R. B. Craig and Z. Sherrig have just closed their drill for those students at Union College, who will canvass during vacation. They had a class of forty; of this number some go to Nebraska, others to Kansas, Missouri, Iowa, Wisconsin, and Minnesota. Brother A. J. Olsen and the writer had a very interesting class of about thirty-five at the Battle Creek College. Some of these will work in Michigan, the others will scatter to Ohio, Indiana, Illinois, Wisconsin, New York, and Ontario.

Those agents who are working for "Two Republics" are meeting with much better suc-

cess than ever before. It would seem from the reports received that the minds of many people are ripe for this book. Where are the men to carry it to them? In a letter under date of June 16, from one of our State agents in District No. 1, he says: "I had a good experience yesterday. In the church here we had a Baptist minister who has taken a decided stand for the truth. He has never heard any preaching, but for the past five years he has been reading our books, which he bought of some of the first canvassers sent out in this field some five or six years ago." Certainly here is fruit which appears after many days. F. L. MEAD.

MINNESOTA CONFERENCE PROCEEDINGS.

THE thirty-fourth annual session of the Minnesota Conference convened at Merriam Park, June 4-11. Fifty churches were represented by 127 delegates. Elder N. W. Allee, the president, in the chair. Elders O. A. Olsen, J. H. Durland, G. E. Fifield, H. Shultz, and Dr. D. Paulson, were present to represent the general interests of the work, and were invited to participate in the deliberations. The opening address of the president showed a steady advance in the work during the year, along all the lines, financial and spiritual. The indebtedness of the Conference has been reduced several thousand dollars, as the result of the plan inaugurated at the last session of circulating pledges through all the churches for monthly payments of from five cents upward to liquidate indebtedness and meet current expenses. The report of the secretary showed a net increase of 141 in the membership of the Conference, the present total membership being 2320, in seventy churches. The report of the treasurer showed that \$14,519.59 tithes had been received during the year, and \$15,101.03 have been paid to laborers. There was a balance of \$5804.39 in the treasury at the beginning of the year, and \$3798.91 at the close.

The Committee on Incorporation, appointed at the last session, reported as a result of its labors, a plan of incorporation under the name of "The Minnesota Conference Association of Seventh-day Adventists," "the general purposes and powers" of which "shall be to receive, purchase, hold, convey, and manage property, real and personal; for religious, charitable, and educational purposes;" "the powers" of which "shall be vested in, and exercised by, a board of seven trustees, to be elected by ballot at the annual meeting of" the Conference, and which "shall have the entire control and direction of all the business and property held by the corporation;" the trustees to hold their office for two years. The plan was adopted, and the board of trustees elected as follows: For two years, N. W. Allee, C. M. Everest, John Hoffman, and Victor Thompson; for one year, A. G. Adams, L. B. Losey, and R. W. Freer. If the plan shall be found to be in harmony with the laws of the State when submitted to the attorney-general, it will go into operation as soon as practicable.

It was voted to renew the endowment of a bed in the Hospital for the coming year, and \$116.71 was raised on the spot for that purpose; also to continue the plan of monthly pledges for the payment of the indebtedness of the Conference; and to have a canvassers' school held next winter, under the direction of the Conference Committee. Resolutions were adopted favoring increased activity in the work of circulating the *Signs* and the *Sentinel*.

Ministerial Credentials were given to Elders N. W. Allee, Victor Thompson, John Hoffman, Clarence Santee, W. A. Alway, W. B. Hill, H. F. Phelps, H. R. Johnson, Andrew Mead, D. P. Curtis, and J. J. Graf; Ministerial Licenses to W. A. Sweany, T. S. Whitelock, C. H. Parker, J. H. Behrens, C. L. Emmerson,

A. C. Anderson, Fred Johnson, M. A. Winchell, A. W. Kuehl, Geo. G. Johnson, and O. O. Bernstein; Missionary Credentials to C. M. Everest, Mrs. A. E. Ellis, Rose F. Mead, Hattie Schram, Hannah Carlson, Effie D. Howard, Ellen Merickle, Lena F. Nichols, and Alma Johnson. The officers elected were, N. W. Allee, President; C. Santee, Vice-president; D. P. Curtis, Secretary; A. G. Adams, Treasurer; N. W. Allee, C. Santee, John Hoffman, C. M. Everest, W. A. Alway, Conference Committee. The deliberations of the Conference were harmonious, and its decisions unanimous. One church of eight members was added to the Conference. N. W. ALLEE, *Pres.*

D. P. CURTIS, *Sec.*

SABBATH-SCHOOL WORK IN TEXAS.

I HAVE been working in the interest of the Sabbath-school work, and had the pleasure of helping to organize a Sabbath-school in Galveston. While there I visited the ones who were interested, and did other work in the gospel of health. I then went to Houston, and spent a few hours very pleasantly with those whom I had the pleasure of organizing into a Sabbath-school two years ago. Am glad to say I found them of good courage.

I also visited our people at Cleburne. We took some time to talk of the love of God, and hearts were made to rejoice. I then visited those of Temple and can report that we had an interesting Sabbath-school; and as there were some colored people there who have been keeping the Sabbath, I gave them a part of my time. I spoke to them and gave them instructions upon the prophecies with my small chart, and their hearts were made to rejoice. I then returned to my health work, and I wish to say that God has blessed in a large measure. I have worked seventy-five hours, and have taken \$308.50 worth of orders. O. GLASS.

News of the Week.

FOR WEEK ENDING JUNE 22, 1895.

NEWS NOTES.

Quite full and reliable reports of the massacre of the Armenians by the Kurds at Sassoun, have at last been secured from refugees and survivors now at Bitlis. These people relate the most horrible atrocities practiced by the Kurds upon the defenseless Armenians, who were huddled together in front of a long ditch they had been forced to dig, and then bayoneted to death. No one was spared, and the Turks took especial glee in inflicting torture upon the aged, women, and babies. Mothers were spared long enough to witness the torture and death of their little ones, and husbands were compelled to stand by and see their wives hacked to bits by the relentless Kurds. In many instances whole families were driven into their homes, which were then burned. Any attempt at escape from cremation was met with bayonets and torture. Especial delight was taken in inflicting pain upon the Armenian priests in the presence of their followers.

W. W. Taylor, the defaulting State treasurer of South Dakota, has returned to Pierre in broad daylight and walks the streets at freedom, but under surveillance. He gives an account of his flight from justice and also of his crimes. It is said that the details of the compromise under which Taylor surrendered are fully known, having been reduced to writing and signed by the authorities. Taylor is to give himself up and be sentenced to two years in the penitentiary. Governor Sheldon will pardon him before the expiration of the governor's term. Taylor will turn over \$70,000 in cash and his bondsmen \$30,000, and in addition he will convey a large amount of property, which the officials have agreed to accept in full for the deficit. All criminal and civil prosecutions will be dropped. A recent paper illustrates this travesty on justice by a cartoon, which shows Taylor handing a bag containing \$100,000 back to the State treasury, while he retains and walks off with another that contains \$275,000.

The Secretary of War has accepted a plan for a suspension bridge across the Hudson River, between New York and New Jersey, which contemplates the most stupendous structure of the kind in existence. This bridge will have a clear span of 3110 feet, as against the Brooklyn bridge with a span of 1595 feet. The main cables will be strung over towers 587 feet above high water. There will be six railroad tracks on the bridge. The width of the bridge will exceed one hundred feet, and the height of the span at the center above high water will be 150 feet. The grade from the center either way will be thirty-five feet to the mile, and the bridge will be supported by twelve wound steel cables, each twenty-three inches in diameter.

During a Cuban revolt over twenty years ago, a sugar plantation belonging to A. M. Mora was plundered by Spanish troops. A damage of \$2,000,000 was inflicted upon the owner who was an American citizen. In a settlement a few years later, a claim of \$1,500,000 was allowed by the Spanish government, but the payment has been deferred from time to time. The same day that Secretary of State Olney received his commission, he addressed a very vigorous letter to Spain, demanding the immediate liquidation of the debt, which now amounts to \$2,000,000. The last Congress passed a resolution requesting the President to insist upon the liquidation of the debt. This demand comes at an unfavorable time for Spain, and it cannot be foretold what the reply will be, but it is a more serious affair than the firing on steamboats has been.

Bishop Fallows, of the Reformed Episcopal church, Chicago, and W. G. Clark, erstwhile Parkhurstian reformer, have united to convert Clark's church into a theater, and have announced the program for a week, which includes the most popular fairs. Bishop Fallows is he who inaugurated the famous or infamous "temperance saloon." It is a wretched pretext that causes men thus to prostitute the gospel to the low demands of fallen humanity for the sake of saving men. There may be a difference between a "Christian saloon" (?) and an ordinary one; between a "Christian theater" (?) and the other kind; but the advantages are too slight ever to benefit any one, and the association is degrading to the cause of purity. But the sooner such men as Clark leave the ministry and go somewhere else, the better. Hence there is some good to come out of it.

The trouble in Manitoba over the question of State maintenance of Catholic schools is not yet settled, though several months were allowed to pass in the hope that partisan spirit would cool down. The matter being brought to the Queen's Privy Council, it was decided that Manitoba must make some provision for sustaining such schools on account of the agreement incorporated in the original charter of the territory. The Manitoba legislature refuses or at least fails to make any move for providing such schools. Now the task will devolve upon the Canadian Parliament to enforce the decree of the Council. The Manitobans sent to Ottawa a resolution setting forth that to obey the order would establish a pernicious precedent, under which all other sects might demand separate schools. The situation will perhaps call for decisive action by the imperial government.

ITEMS.

— A big tract of land has been purchased for a Russian colony near Savannah, Ga.

— Police Inspector W. W. McLaughlin, of New York, was sentenced to two and one-half years in States prison for extortion in office.

— The presidents of the Central American republics are holding a meeting for the purpose of devising some scheme of union for mutual benefit and protection.

— Miss Abigail Dodge (Gail Hamilton), who has been so ill that her life was despaired of, is now well on the way to recovery. It is thought that she may yet be able to resume her literary pursuits.

— Two women, members of the Unique Cycling Club of Chicago, appeared in skirts at a recent meeting of the club, and were publicly stripped to their trousers by the officers and other members, who were highly indignant at this infraction of their rules.

— A true bill was found June 17, in the central criminal court (Old Bailey) London, against Jabez S. Balfour, the ex-member of Parliament who was recently extradited from the Argentine Republic on the charge of fraud in connection with a number of public companies, of which he was the guiding spirit.

— The struggle in Cuba deepens in intensity. The rebels claim to have 15,000 troops under General Gomez. Measures are being taken both by the Spanish and the United States Navy to prevent aid being sent to Cuba from this country. But a strong sentiment of sympathy for the rebels prevails, and hundreds of men have gone and are going to their assistance. Arms and ammunition are also being sent.

— The opening of the Harlem ship canal was celebrated at New York on the 17th inst. This canal opens communication between the Hudson River and the East River above the city.

— Prof. Thomas H. Huxley, the eminent naturalist of London, who has been in poor health for some time, is now in a critical condition through a combination of diseases. For forty years he has stood prominent among scientists.

— Laidlaw, the man who has been suing Russell Sage for using him as a shield when a bomb was thrown at Sage, was awarded a verdict of \$40,000 damages at the close of the fourth trial. The close-fisted old millionaire received a severe scoring by the lawyers of Laidlaw.

— A dispatch to the *Central News* from Rome says that General Baratieri, governor of Erythraea, has notified the Italian government that war with Abyssinia is inevitable, and has asked for several thousand rifles to arm the native allies under Sultan Aussa. The government will comply with the request.

— The students of the Chicago University showed their spleen against the official examiner by giving him a mock trial in the person of a substitute. He was charged with injustice and unfairness, and was defended on the ground of insanity. He was convicted and sentenced to be buried alive. After this a mock funeral service was held over the bier.

— Commander George Ide, of the warship "Alert," now at Panama, has been relieved of his command by a cable order. The reason for this summary action is found in charges preferred by Rear-admiral Meade, that the commander had treated him with disrespect at Panama last spring. Commander Ide will go on waiting orders for an indefinite period of time.

— The announcement that the health of the Grand Duke George, of Russia, is seriously impaired by lung disease, has long been anticipated. The czarowitz was born in 1871, and is three years younger than his brother, the emperor. His health has been carefully nursed, but, like common mortals, kings and princes must pay the debt of nature, sooner or later.

— At 8 P. M., June 15, Chimacum, a small farming center four miles from Port Townsend, Wash., experienced a terrific explosion and jar, the result of the falling of a 5000-pound meteor, which burst with a loud noise at the height of 100 yards, and after causing a small-sized cyclone of several minutes' duration, buried itself deep in the muddy water of a neighboring lagoon.

— Tuesday, June 11, 109 vessels passed through the St. Mary's Falls canal in twenty-four hours, 107 having been the highest previous record for the same time. The advance estimate of the ultimate capacity of the lock was ninety-six vessels in twenty-four hours, or one every fifteen minutes. The daily average of vessels passing the locks thus far this month is a fraction over ninety-five.

— Ravages of grasshoppers have become alarming in Washington and Yuna counties, eastern Colorado. Trains have been delayed on account of the hoppers gathering in vast numbers on the rails. It is hoped that they will take flight as soon as they have grown wings, which will be about the middle of July. In wheat and oat fields the hoppers have trimmed the leaves and clipped the heads.

— Wilberforce University, the oldest institution in the country for the education of Negroes, a few days ago conferred the degree of LL.D. upon President Cleveland. The President has sent an autograph letter to President Mitchell, of Wilberforce, declining the honor. The President in his letter is said to have expressed his high appreciation of the institution, but, not being a college graduate, and having declined a similar honor from one of America's great universities, he regarded it as but consistent to adhere to that course.

— The London board of trade, after examining thoroughly all the reports regarding the sinking of the North German Lloyd steamship "Elbe," early during the morning of Jan. 31, which resulted in the loss of about three hundred and seventy lives, has ruled that the mate of the "Crathie," the British steamer which ran into and sunk the German steamship, was responsible for the disaster. Consequently the mate's certificate was suspended. The court added that the collision might have been avoided and the danger passed, if the "Elbe" had stopped immediately after the officer of the watch sighted the danger.

— The Turkish government has made a fresh reply to the note of the powers outlining the reforms insisted upon for Armenia. The porte accepts the principle of the proposed reforms, but requests that several of the points be discussed before any action is taken. The Turkish government also denies that the terms of the treaty of Berlin confer the right of demanding the guarantees formulated by the powers, and expresses the hope that the sultan's sovereign rights will not be prejudiced. The impression prevails that this last reply is tantamount to a refusal, and it is feared that the powers will adopt more urgent measures to enforce their demands.

— In Quincy, Ill., June 19, Ralph Turner, a bright thirteen-year-old boy, committed suicide by hanging himself in the attic of his parents' home. The boy had been playing in the wet grass, and his mother called him into the house to give him a scolding. The boy went sulking into the attic, and twenty minutes later was found dead. He had used a large United States flag for a rope, having twisted it, and a chair was found tipped over under his body. Mrs. Turner does not believe that her son meant to suicide. It is her opinion that he tried to scare her, but went too far.

— Statistics have been compiled at Vienna of the quantity of alcoholic liquors drunk in 1893 in the entire world. Germany heads the list with 1,202,132,074 gallons, an increase of 34,000,000 over 1892, the consumption being thirty-three gallons per head; Great Britain second, 1,165,752,000 gallons, or thirty gallons per head; America, including the whole of the Western Hemisphere, is third, with more than a billion gallons, or sixteen gallons per head. The total for the world, not including Asia and Africa, is 4,500,000,000 gallons requiring 7,270,000 tons of malt and 82,000 tons of hops.

— A jury in the United States Circuit Court at Duluth returned a verdict to-day for \$1,000,000 against John D. Rockefeller in the suit brought by Alfred Merritt to recover for alleged misrepresentations in the consolidation of the Mesaba Iron Range properties. At one time the Merritt family owned nearly all of the most valuable properties on the range. During the panic of 1893 they were forced to go to New York for aid, and while there, arranged with Rockefeller for a consolidation of the Mesaba Range properties. Alfred Merritt brought the first suit, to recover, alleging that the stock put in by Rockefeller was worthless. As a result it was alleged that Merritt's stock, which was to have been worth fifty cents, was worth but ten cents. He sued for the difference, \$1,266,000. The case was brought as a test suit, and four other members of the family will bring suits for similar amounts on a similar ground.

Special Notices.

NEBRASKA CHURCHES, NOTICE!

We trust that our brethren through the Conference will notice that at the next quarterly meeting the first Sabbath in July is the time to elect delegates to the coming State Conference to be held at Lincoln, in Cushman Park, Sept. 3-9. Each church is entitled to one delegate and one additional delegate for every fifteen members. We trust that great care will be taken in the selection of delegates, that those of the most experience in our several churches may be sent to assist in the Conference work. Let all elders and leaders see to this matter at the next quarterly meeting.

Credentials for delegates will be sent to each church by the State Conference secretary, and when filled out, should be returned to Mrs. Nettie G. White, College View, Neb. We hope to see a large representation from all of the churches at our coming Conference and camp-meeting in September. W. B. WHITE.

MISSIONARY TEACHERS AND BUSINESS MEN WANTED.

The Medical Missionary Board is preparing plans for undertaking medical and philanthropic missionary work in the South. It is contemplated to undertake work for both the rich and the poor. For the wealthy, in the following lines: Bath establishments, the sale of health foods, the circulation of *Good Health*, private nursing, the organization of dress and physical culture clubs, cooking schools, public lectures, and other work in similar lines. For the poor, by visiting nurses' work, Christian Help work, free kindergartens, kitchengartens, sewing classes, mothers' meetings, free day schools for the colored people and the poor white people, and kindred work.

This work will require trained nurses, business men, and competent teachers, all of whom, of course, must possess a missionary spirit and be prepared to do evangelical or gospel work. We are now organizing at the Sanitarium an institute for the special preparation of these workers. It is desirable that those who are to take up work in connection with this missionary enterprise, as teachers or business men, shall have the benefit of this course of special instruction, so as to make them familiar with the methods and aims of the work. The work is expected to be self-sustaining. Here is a grand opportunity for missionary effort. There is scarcely a more needy field on earth than is offered in the southern part of the United States. Of the ten million Negroes in the South, a very large proportion are as proper subjects for missionary effort as are their consins of the Dark Continent. The condition of the poor white people living upon the mountains in the South, is scarcely better.

A hundred young men and women who are already

prepared by business experience, or experience as teachers, and who are anxious to enter upon missionary work without waiting for an extended preparation for professional work in any line, may soon be prepared for most effective missionary work, if possessed of a true missionary spirit and other necessary qualifications. A dozen teachers and as many business men are wanted right away. Those interested may address the president of the Seventh-day Adventist Medical Missionary and Benevolent Association, J. H. Kellogg, Battle Creek, Mich.

GRAYSVILLE ACADEMY.

It is now expected that this school will be re-opened July 22, 1895. Our present peculiar surroundings furnish valid reasons for this unusually early beginning.

Graysville is located in a beautiful "pocket" in the mountains, thirty-three miles north of Chattanooga, on the Cincinnati Southern railway. Being in a mountainous region, it is favored with health-producing atmosphere, an abundance of excellent freestone water, an unlimited supply of fuel, both hard wood and coal. Indigenous and cultivated nuts and fruits in great quantities liberally contribute to our bountiful table supplies. Wood is worth \$1.40 a cord, delivered; coal \$2 a ton, delivered, retail rates; \$1.50 in car-load lots. Many other commodities of life equally cheap.

No saloons, no places of public gatherings, so frequently utilized as gateways to destruction. Very seldom do theatrical companies stop at our quiet village. The soil is too sandy for mud, rains are too frequent for dust, and we are well protected from severe winds by surrounding mountains. These "hills of God," covered by both deciduous and evergreen forest trees, together with shrubs, flowers, and grasses, delight the eye with a scenery so beautiful that the beholder never wearies in viewing it.

Here we have a school only three years old. During its second year there was an enrollment of 125 names; last year we hoped to register a greater number, but by the cruel hand of persecution, were prevented.

It is now confidently expected that this institution of learning will be allowed to do earnest work for many dear young people through the next school year. Let all who anticipate patronizing Graysville Academy plan early, wisely, and well.

Do not be afraid to come on account of prospective persecution; that will soon be felt everywhere. Should some of our instructors be imprisoned, we shall endeavor to fill the vacancy. Come to school, and prepare to labor in the cause of the Lord. For further information, address the undersigned. G. W. COLCORD.
□ Graysville, Tenn.

Publishers' Department.

"TRAVELS BY LAND AND SEA."

Extracts From Pages 55-57.

"NEW ZEALAND lies one thousand two hundred miles east of Australia. It was discovered by Tasman in 1642, and afterward visited by Captain Cook in 1769. The area is estimated at over one hundred and twenty thousand square miles, of which North Island contains forty-four thousand four hundred and sixty-seven, and South Island over fifty-eight thousand.

"New Zealand enjoys the distinction of being the first country of importance to receive the new-born day. As is quite well known, the 180th degree of longitude east or west of Greenwich has been agreed upon as the line where the day shall be changed. This is called 'the day line.' It passes just east of New Zealand; and in crossing the line, going west, a day is skipped or dropped; that is, a new day is begun. In crossing toward the east, the opposite course is pursued; that is, a day is repeated. The change is made by sailors in the night in which the vessel is nearest the line, so that in one case if the passenger goes to sleep on Tuesday evening, he wakes up on Thursday morning. If, on the other hand, he is going east, and retires on Tuesday evening, he wakes up and finds it Tuesday morning again.

"The reason for this will be apparent upon a little careful thought; for it is always sunset at some point on the earth, and always sunrise, and noon, and midnight, at other points at the same time. Let us imagine that we could travel around the earth as rapidly as the earth revolves upon its axis, and we start out from London, or from any other place, at sunrise, on Tuesday morning, and travel west. It would remain sunrise of the same day with us all the time; but when we came to the starting-place, we would have to call it next day; for those who remained there would have had noon, sunset, midnight, and now would have their second morning, which would be Wednesday. Therefore we must change our reckoning, so that at that instant in any place east of London we would call it Tuesday morning, but at any point west of that line, it would be Wednesday. That would be the place where the day would change; but for convenience men

have chosen a line that passes through no habitable country, and have fixed that point as a place where the day should change.

"Some people imagine that they see in this circumstance a difficulty in observing the Sabbath; but instead of there being a difficulty, this is the very provision by which all difficulty in the matter is obviated.

F. L. MEAD.

"BY LAND AND SEA."

THE Publishing Department of the General Conference Association, as announced last week, has published as a subscription book, "Journeys by Land and Sea, a Visit to Five Continents," from the pen of Elder G. C. Tenney.

In the narrative, which contains a graphic and highly interesting account of personal observations and notes of travel, are found, interspersed in a natural and felicitous manner, numerous gems of truth and illuminations of Christian principles, the whole forming a volume which will commend itself to all classes of readers, both old and young, and especially prove acceptable to that contingent of would-be workers among us, who, from a lack of experience, or like causes, may have been deterred from entering the canvassing field with our publications of a more strictly denominational nature.

"By Land and Sea" is printed on heavy calendered paper, and profusely illustrated with a high grade of engravings, a large number of which have been especially prepared from photo originals.

The book will be supplied to our tract societies through the respective offices of publication and branch houses. It is issued in three different styles of binding at the following prices: Cloth, marbled edges, \$2.25; cloth, gilt edges, \$2.75; Russia, gilt edges, \$3.90.

Appointments.

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

APPOINTMENTS FOR WISCONSIN.

ACCORDING to my announcement at the Wisconsin camp-meeting, Professor Griggs, of Battle Creek College, will visit that State. We regret that the short time he is able to devote to the work will prevent his visiting many who had hoped to see him.

The following is Professor Griggs's schedule of appointments:—

Table with columns for location (Milton, Oakland, etc.) and dates (June 24-26, etc.).

G. C. TENNEY, Sec. Battle Creek College.

CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.

Table listing camp-meetings for District Number One, including Vermont (local), South Londonderry, Atlantic, Virginia, etc.

DISTRICT NUMBER THREE.

Table listing camp-meetings for District Number Three, including Indiana, Anderson, Ohio, Newark, Illinois, Plano, etc.

Table listing various locations and dates for meetings, including Michigan, North Dakota, Nebraska, Texas, Arkansas, Oklahoma, Colorado, Kansas, Missouri, Denmark, Germany, Switzerland, and England.

*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.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

WE wish to thank the friends throughout the field for their promptness in responding to our call for papers; but as our supply is nearly exhausted, we again ask our brethren to send us late copies of the Signs, Sentinel, Instructor, and Little Friend.

THE Oklahoma Tract Society wishes to thank the friends who have so liberally supplied papers for missionary work. We have kept a rack in the post-office of Oklahoma City filled with papers, and nearly 100 are taken from it daily.

ADDRESS WANTED.

ELDER G. E. LANGDON, Box 85, Moncton, N. B., desires to obtain the address of Benj. Bobst, formerly of Alma, Kan.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14: 13.

HOWARD.—Elizabeth D. Woolhiser was born in Willsville, N. Y., Dec. 31, 1854. In 1874 she was married to A. J. Howard. About ten years ago they together accepted present truth under the labors of Elders A. G. Daniels and Ira Hankins at Marshalltown, Ia., since which time she has been faithful to the message and a great help to her husband in his public labors.

ALLEN.—Died in St. Charles, Mich., May 28, 1895, where she has lived for about twenty years, sister Abigail Allen. She was a faithful Christian till she fell asleep in Jesus, and leaves a large circle of friends. Remarks at the funeral by the writer.

E. C. STOPP.

KIMBALL.—Died in Boulder, Col., April 14, 1895, Harry Kimball, aged 11 years and 3 days. The last three years of his life were spent with those who love the truth. He bore his sufferings patiently, and gave evidence of faith in Jesus as his Saviour.

J. FULTON.

CUTTS.—Died in North Indianapolis, Ind., May 23, 1895, of consumption brought on by la grippe, Ruth H., daughter of Silas and Alice Cutts, at the age of one year and twenty days. Sister Cutts mourns the loss of her child, but with the hope of being again united with her.

L. A. HANSEN.

MOTE.—Died at his home near Bunker Hill, Ind., April 4, 1895, Harvey B. Mote, aged nearly seventy-one years. He became united with the Seventh-day Adventist church in the fall of 1889, at Kokomo, Ind., and remained in the faith until the last. Words of comfort were spoken by the writer.

LUZERNE THOMPSON.

THREE weeks ago the obituary of Mary A. Shaupp was given in these columns, but by mistake the name was given as Shauff.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST and WEST stations, times, and express services.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday.

Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:35 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.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and services.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 22, 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.

A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 25, 1895.

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Battle Creek College is sending out representatives into the territory tributary to that institution. Professor Griggs visits Wisconsin, Professor Howe visits Illinois, Elder E. J. Hibbard goes to Indiana, Professor Bristol, Elder H. W. Miller, and probably others, will go through Michigan.

The committee on Sabbath observance, recently appointed by the Maine Methodist Conference, brought in a report which the Conference would not accept, and which stirred up a good deal of comment. They found the Mosaic Sabbath no longer binding, and held that “if the heart be right, any manner of observance [of the Sunday] would bring no condemnation,” and recommended that “such recreation as brings real rest to the body and soul be not prohibited.” One of the members was so scandalized by the report, that he declared that “the committee was knocking the foundations out of the Methodist Church, and it was drifting to hell.” *Harpur's Weekly* declares that “while Sunday laws should not be suffered to enable mischievous zealots to vex their fellows, they should be definite enough to secure to the mass of the decent people such a Sunday as they want.”

Should we publish all the requests for papers, etc., for distribution, we would have a list fully equal to the obituary department. The space in the REVIEW becomes continually more precious, and for various reasons it has been decided by the managers of this paper *not to publish* these requests except for tract societies or general workers. In nearly all the Conferences there are local papers published, and we take the liberty to refer these numerous requests to these. We would be very glad to accommodate our friends in this matter, if it were consistent, but generally several of these requests come to us each day. Their publication in such numbers would soon amount to but little to the one making the request. We hope that all who have written or contemplate doing so will kindly accept this explanation, and just as soon as those who manage the REVIEW change their minds, or some practicable plan is devised, we will open our columns and give due notice of the same.

Annual calendars of Battle Creek College and Mt. Vernon, O., Academy, are now out, and may be had upon application to either of the institutions by letter or otherwise.

According to the announcement of the new calendar of Mt. Vernon Academy, the faculty will include the names of Elder W. H. Wakeham in English Bible and Hygiene, and Norris W. Lawrence in English, German, and Latin languages. Student labor is receiving attention. The school has enjoyed a prosperous year, and a full attendance for next year is in prospect. We are glad to note these omens of success. Send to Prof. W. T. Bland, Mt. Vernon, O., for calendar.

Since our last issue, the graduating exercises of the Battle Creek College have been held. The English Preparatory Department, under the management of Prof. F. Griggs, occupied Monday evening, June 17. The exercises consisted of an opening hymn and prayer, two addresses, the first on the “Relation of the Home to Denominational Schools,” by Elder G. C. Tenney; the second, on a “Practical Education,” by Dr. J. H. Kellogg, and the presentation of diplomas by the President, G. W. Caviness, interspersed by four “Children's Choruses,” under the direction of Prof. Edwin Barnes. Prayer and benediction by U. Smith. There were fifty-three graduates. The addresses were able and instructive, and the exercises passed off very pleasantly. A great variety of articles manufactured by the classes in Sloyd and industrial departments, some of which showed great skill and aptitude, were on exhibition for two days in the north vestry of the Tabernacle.

The exercises of the College proper occupied the following evening, June 18. The music on this occasion was by a chorus of 150 voices, with orchestra, under the direction of Professor Barnes, and was very fine. Prayer by Elder G. C. Tenney. The address was by Dr. J. H. Kellogg, on the subject, “Education; its Aims and Methods.” Further notice of this will be found in our Special Mention department. President G. W. Caviness, with a few well-timed remarks, presented diplomas to sixteen graduates, six in the Classical course, as follows: Herbert O. Lacey, S. Parker Smith, Joseph W. Mace, David D. Rees, Burt I. Van Horn, and Rosma M. Whalen, receiving the degree of “A. B.,” seven in the Scientific course, as follows: Wm. H. Anderson, Adelbert K. Baker, Arthur F. Hughes, Luther J. Hughes, Ruth Merritt, Lucas A. Reed, J. Dow Shively, receiving the degree of “B. S.,” three in the “Biblical course; namely, Granville H. Baber, Anna M. Bennett, Mina M. Hildreth.

All the exercises were held in the Tabernacle, which was elegantly trimmed with the floral productions of the season. The work of the College the past year has been eminently successful; and it is the aim of the Board and Faculty to introduce still improved methods in its future work.

SCORCHING TESTIMONY.

F. F. PASSMORE, a minister in the Methodist Episcopal Church, in a sermon in Denver, Col., April 28, arraigned his brother ministers for their lack of principle and religion, and their catering to what is popular, in terms which show that indeed “Babylon is fallen.” His sermon is

copied in full in the *Ottawa Journal* of May 2, from which we quote:—

“The discipline says, ‘The liquor traffic cannot be legalized without sin.’ The Bible says, ‘Woe unto him that putteth the bottle to thy neighbor's lips.’ But this does not deter you; you keep on making drunkards and increasing poverty and encouraging immoralities. The power behind the saloon is the Methodist Episcopal Church. . . . I speak thus strongly because the church has lost her power, and the country is in an unsettled and deplorable condition. The ministry of to-day, by its world-loving and world-pandering spirit, is encouraging and upholding dancing, card-playing, theater-going, gambling, Sabbath-breaking, and prostitution.”

THE SOUTH DAKOTA CAMP-MEETING.

We reached this meeting, Tuesday, the 18th inst., finding the camp located in a beautiful grove on the border of Lake Herman, three miles northwest of the city of Madison. The workers' meeting had just closed, and the meeting proper was beginning, with a large attendance and excellent interest. At this writing the attendance is rapidly increasing. Most of the brethren have come by private conveyances, many of them distances of two and three hundred miles, and at considerable sacrifice. Surely the Lord has large blessings in store for such, and they will be more than compensated for attending the meeting.

The great drouth of last year brought much destitution, and seriously affected our work, many being compelled to remove from the State, and many of those remaining suffered great deprivations; yet, during this crisis, the cause of God in this State has not languished; it has made steady progress. At present the prospects for an abundant harvest are exceedingly bright, and this, with the rich feast of spiritual blessings already being received at the meeting, conspire to make this a place of special interest.

The business sessions of the different organizations of the Conference are nearly ready for adjournment, most excellent meetings having been held, and the greatest harmony prevailing throughout the deliberations. We are having a good meeting. To the Lord be all the praise.

June 20.

O. A. O.

THEY ARE ACTIVE.

Our brethren who are out in the field inform us that great activity is being manifested by the National Reformers and by advocates of the Sunday laws generally. And this may be known also from the further fact that in so many localities our people are being arrested or threatened with arrest. Almost every mail brings to our attention the fact that our brethren are being threatened by the police and the city authorities in the various States of the Union. It certainly is becoming quite evident that these persecutions that we have been looking forward to for so many years are rapidly coming upon us.

A private letter just received from brother Moon, mailed at Washington, D. C.; states that the National Reform Association has opened headquarters in that city, and that they are flooding the city with their literature. He says that the fight is getting the hottest that he has ever seen it. He says that Sunday legislation at our national Capitol is being urged more strongly than ever before. Sunday literature is being circulated in marvelous quantities. All of these things indicate to us that we should be getting more and more earnest in our work. God has told us of all these things, and now we see them coming to pass. Where is there any room for doubt?

A. O. TAIT.