

# The Advent Review and Herald

HOLY BIBLE  
Elihu Smith  
box 686

IS THE FIELD  
OF THE WORLD

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

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## The Review and Herald,

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### BACA.

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

THEY say that this world is so cruel and cold,—  
Filled with misery, woe, and decay;  
Like the dew in the sun, our joys, one by one,  
Turn to mist as they vanish away.  
A valley of weeping, where tears are ne'er dried,  
Where, mourning, we go to the tomb;  
That grief, like a pall, enshroudeth us all,  
And filleth each heart with its gloom.

O sorrowful mourner, is not there a God  
In the heavens who ruleth o'er all?  
And sayeth ere long he will right every wrong,  
Not forgetting the sparrows that fall?  
Strip off thy black garment that cumbereth thee so—  
That boweth thy frame in the dust!  
Looking down from above, a Saviour of love  
Is merciful, gracious, and just.

Death has no terror, and the grave has no gloom,  
When Jesus is made a retreat;  
For each bleeding wound, a healing is found,  
And the waters of Marah made sweet.  
Underneath are the arms, everlasting and strong,  
And if refuge from storm thou dost seek,  
It is then he'll uphold, and with love will unfold  
To his bosom thy form frail and weak.

There is joy for the sorrowful, strength for the weak;  
There is warmth in His fullness of love,  
And pleasures increase as he multiplies peace,  
And our pathway is lit from above.  
In the place of the desert the pools fill the ground,  
On our right hand there springeth a well;  
And roses will bloom o'er the place of the tomb,  
If under his shadow we dwell.

## Our Contributors.

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

### THE GREAT NEED OF THE HOLY SPIRIT.

BY MRS. E. G. WHITE.

"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." God has left nothing undone that could in any way work for the recovering of man from the toils of the enemy. He poured upon the disciples the Holy Spirit, in order that they might be enabled to co-operate with divine agencies in reshaping and remodeling human character. Of the Holy Spirit Jesus said, "He will reprove ["convince," margin] the world of sin, of righteousness, and of judgment." The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then,

it is that we should have the Holy Spirit with us as we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency.

Men have fallen low, they are sunk in depths of sinful degradation, and it is because of a lack of knowledge, of the want of connection with vitalizing truth, and because they are contaminated by the corrupting influence of error. In the work of saving men, men and angels are to work in harmony, teaching the truth of God to those who are unlearned therein, in order that they may be set free from the bonds of sin. Truth alone can make men free. The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our Heavenly Father, Jesus Christ, and the angels of heaven are all interested in this grand and holy work. To man has been given the exalted privilege of revealing the divine character by unselfishly seeking to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit, is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of his church, and it will glorify him the more to have every portion of that church engaged in the work for the salvation of souls.

Our Saviour is to be more distinctly recognized, and acknowledged as the all-sufficiency of his church. He alone can perfect the faith of his people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the earth, will draw all men unto me." Lift him up, then; exalt the Holy One; proclaim him "the Desire of all nations," the "chiefest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest-field.

There is more joy in heaven over one sinner that repents, than over the ninety and nine who suppose they need no repentance. When we hear of the success of the truth in any locality, let the whole church join in songs of rejoicing, let praises ascend to God. Let the name of the Lord be glorified by us, and we shall be inspired with greater zeal to become workers together with God. The Lord urges us to fulfill the injunction, "Go ye into all the world, and preach the gospel to every creature." But we need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, and to angels, and to men." Therefore each one should inquire with meekness and fear, What is my path of duty? Entire consecration to the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit

before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working by his Holy Spirit through human agents, remember that God has used the church and is using it to the glory of his own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for him.

Christ's prayer to his Father in behalf of his followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The words of this prayer are very precious. Notice what follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Of all persons on the earth the true Christian is the one that the world has the most need of. But while they remain *in* the world, they are not to be *of* the world. The Saviour prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The religion of the Bible is to be revealed in this world, in order that souls may be led to discern Christ, the Light of the world. As light is revealed, by following that light we may escape from all darkness; for He has said, "He that followeth me shall not walk in darkness, but shall have the light of life." The rays of the Light of life shining from the Lord Jesus enable humanity to pick their ground, to wage successful warfare, and triumph over the powers of darkness. This glorious Light reveals the abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. Walking in its beams we find ready admittance there.

The great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; they are marching on to a glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary.

The prayer of Christ, "that they may be one in us," should be responded to by every Christian. Each one should show an example of holy devotion, of unreserved consecration, to his service. They should be models of self-denying, self-sacrificing laborers, after the example of Jesus, that God may be glorified on the earth, and that, beholding the love which binds the believers together, the world may realize that God has sent his Son to save them from their

sins; and that, believing, many souls may be sanctified through the truth.

The promise of the gift of the Holy Spirit is not comprehended as it should be. The privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that his church shall lay hold by faith upon his promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities. No duty should be unwelcome, no obligation evaded. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Place more confidence in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully. Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone. O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. Every individual is to become an instrument in his hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place, if he is a true follower of Christ. Every one has *his* responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to his guidance. Therefore, how careful every officer in the Lord's army should be that he does not interpose the commandments and rulings of men between the soldier and his Captain. "Without me," says Christ, "ye can do nothing." If the officers abide not in Christ, they can do nothing. How careful, how humble, should every soul be that is enrolled in the Lord's army; how meek and free from self-sufficiency should all his officers prove themselves to be.

The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God.

But O, sad picture! those who do not submit to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls; they have "left their first love." And Christ says unto them, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He will take his Holy Spirit from the

church, and give it to others who will appreciate it.

There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained. The absence of harmony with God becomes apparent. The light grows dim, goes out; the candlestick has been removed. There is much exercising of man-made authority by those to whom God has not given his wisdom because they did not feel the need of the wisdom from above. This wisdom, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," is contrary to their disposition. They have not the ornament of a meek and quiet spirit, with which the believer in Jesus should be adorned. They do not represent the meek and lowly Carpenter of Nazareth. They set aside as of little value that which God has said "is of great price."

(Concluded next week.)

#### THE CLOSE OF THE 1260 YEARS.

THE following clear statement of the events that marked the close of the 1260 years of papal supremacy is taken from "Alison's History of Europe," pages 108 and 109:—

"Joseph Bonaparte, brother to Napoleon, had been appointed ambassador at the court of Rome; but as he was deemed too honorable a man to be intrusted with the management of political intrigue, Generals Duphot and Sherlock were ordered to accompany him. The French embassy, under their direction, soon became a center of revolutionary action; and the numerous ardent characters with which the Italian cities ever abound, flocked there as to a common focus, whence the next great explosion of democratic power was to be expected. On Dec. 27, 1797, a crowd assembled in Rome and moved to the palace of the French ambassador, where they exclaimed, '*Vive la République Romaine!*' and invoked the aid of the French in planting the tricolor flag on the Capitol. In this emergency, the papal ministers sent a regiment of dragoons to prevent a sortie of the revolutionists from the ambassador's palace; and these troops gave notice to the insurgents that their orders were to allow no one to leave the place. Upon this, Duphot, indignant at being restrained by the pontifical forces, drew his sword, rushed down the staircase, and put himself at the head of a hundred and fifty armed Roman democrats, who were contending with the dragoons in the court-yard of the palace. He was instantly killed by a volley from the papal soldiers. A violent scuffle ensued, and after passing several hours in the greatest alarm, Joseph Bonaparte, with his suite, retired to Florence.

"This catastrophe, however, obviously occasioned by the revolutionary schemes which were on foot and in agitation at the residence of the French ambassador, did literally take place within the precincts of his palace, and was, therefore, a violation of the law of nations. The directory declared war against Rome with a promptness that showed how eagerly they had sought the quarrel, and Berthier received orders to advance instantly upon the ecclesiastical dominions. That general, at the head of eighteen thousand veterans, entered Ancona, Jan. 25, 1798, where he completed a revolution that had broken out a few days before, secured its fortress, crossed the Apennines, and Feb. 10, appeared in front of the Eternal City. The pope (Pius VI.), who was now more than eighty years of age, shut himself up in the Vatican, and spent night and day at the foot of the altar imploring protection from Heaven. Berthier

might easily have taken possession of Rome at once, but he preferred to avail himself of the sorry pretext of resorting to that step only when the inhabitants invoked his aid; and he encamped without the walls for five days, while the revolutionists within were completing their preparations. Feb. 15, all was arranged; the revolutionists, in open revolt, passed through the streets, invited the French to enter, and Berthier hoisted the flag of the republic over the walls of Rome.

"But the directory did not stop at the mere conquest of the city. They ordered the pope to retire into Tuscany, dismiss his Swiss guard, supply their place with French soldiers, and dispossess himself of his temporal authority. He replied with the firmness of a martyr: 'I am prepared for every kind of disgrace; but as supreme pontiff, I am resolved to die in the exercise of all my powers. You may employ force; you may become masters of my body, but not of my soul. Free in the region where it is placed, it fears neither the events nor the sufferings of this life. I stand on the threshold of another world, where I shall soon be sheltered from the violence and impiety of this.' Force was, nevertheless, employed by the French. The aged pontiff was dragged from the altar in his palace, his repositories were plundered, the very rings torn from his fingers, and he himself, with only a few domestics for attendants, was conveyed into Tuscany, amid the brutal jests and sacrilegious songs of the French dragoons. The subsequent treatment of this venerable man was still more disgraceful to the republic. Fearful that his virtues and sufferings might produce an influence in Italy unfavorable to the interests of France, the directory ordered him to be removed to Leghorn, in March, 1799. After remaining there for a time, he was compelled to renew his journey, was conveyed across the Apennines and the Alps, exposed, by traveling at night, to the cold of those elevated regions; and he at length reached Valence, where he expired Aug. 29, in the eighty-second year of his age and the twenty-fourth of his pontificate."

#### THE GOSPEL IN THE SANCTUARY.

##### The Miter and the Blue Robe.

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

AARON wore on his head a sort of bonnet, or miter. This was made of linen, and on the front, so fastened as to be worn on the forehead, was a plate of gold on which were engraved the words, "Holiness to the Lord." "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted of the Lord." Ex. 28:36-38.

This, like all else about the sanctuary, was to represent the Christian clothed in the heavenly righteousness. It was perfectly realized in Jesus. "The white linen is the emblem of purity; the head is the seat of thought and of intellect. Jesus had a pure mind; all his thoughts were holy thoughts. 'Holiness to the Lord,' stood as a mark upon his forehead, and shone forth in golden letters in every act of his life." "For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. In Christ we have such a High-priest, who is separate from sinners, and yet who "is not ashamed to call" the poorest and weakest of us "brethren." "For in that he

himself hath suffered being tempted;" he can "be touched with the feeling of our infirmities," and "is able to succor them that are tempted." Heb. 2:18; 4:15. Because he is holy and almighty, he can bear our sins; for he is able to remove them. Christ stands before God as our advocate and high-priest. If we are in Christ, God sees us as represented in him. That means, also, that God sees Christ in us,—he sees us not as we are now, imperfect, incomplete; but he sees us as we will be, when Christ has fully produced in us his own perfect image. While we hold to Christ by faith, God trusts Christ for the completed work; and so before God we are, even now, complete in him.

But here is a strange expression. It is said the high-priest shall "bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." The miter worn on the head referred to the thoughts. We have seen also that the gift meant the giver, the offering meant him who brought it. The High-priest is therefore to bear the iniquity of even our holiest thoughts and our purest aspirations. A man's thoughts are even worse than his words and ways. "The good man feels that even when he is presenting to God his prayers and his praises, many vain and foolish thoughts often come unbidden, as the unclean fowls came down upon the sacrifices which Abraham had laid in order before the Lord. Gen. 15:11. He feels that his sacrifice is sadly spoiled, and he asks, Can the pure God accept such impure sacrifices as I now bring and lay upon his altar? There is so much of self and sin in our holiest things, that our very tears need washing, and our very repentance needs to be repented of."

In each heart not fully purified "there is a fountain of black, filthy water; and when we think we are about to present a gift pure and clean to God, the stream bursts forth, and the gifts we thought would be so clean and pure, are besmeared. We do indeed hate vain thoughts. We abhor ourselves because of this sink of corruption we find within, and we sometimes think that Satan empties much of the horrible filth of hell into our hearts, making each of them into a sewer for the foul waters of the abyss of despair to run through. O this 'filthiness of the flesh and spirit'! 2 Cor. 7:1. The Lord has made our hearts his temple by coming into them himself; but O what need there is for the Great King to say, 'Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.' 2 Chron. 29:5. The true child of God will know the meaning of all this, for he has felt the same." Thank God, Christ is thus sanctifying us if we trust in him by faith. He is carrying forth the filthiness. He even now bears the iniquity of our holy things, and so God sees us not as we are, but as we are to be when his work is completed. Praise his holy name!

The blue robe was sometimes called the "robe of the ephod," because it was worn next under that garment, and was secured to the person by the same girdle. It was made all of blue, woven without a seam, reaching nearly or quite to the feet. Ex. 39:22-26. One thinks at once of the seamless robe which Jesus wore, and for which the soldiers who crucified him, cast lots. John 19:23, 24. The meaning was doubtless the same in both cases, as we know it was a common thing for Jewish teachers to wear significant garments. It meant the robe of heavenly righteousness, no thread of earth in it. No cutting and fitting to make a fair external appearance; no taking in a little here, or letting out a little there, to fit the flesh. If the soldiers had only known it, it was futile to seek that garment by fraud or force, or in any other way than by faith.

Around the bottom of the blue robe of the ephod was "a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded

Moses." The bells were of pure gold, and the pomegranates were of blue, and purple, and scarlet, and twined linen. Ex. 39:24-26. The pomegranate was used even in the ancient mysteries, as a significant fruit. (See Heshop's "Two Babylons," p. 111.) It is a fruit full of seeds. It is fruit, and fruit unto more fruit.

The nature of the fruit here is indicated by its colors and texture. It is the fine linen of the heavenly blue, the royal purple, and the blood color, the color of sacrifice. It is, therefore, the heavenly fruit, the "fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22. When the priest walked, the little golden bells made a pleasant tinkling sound. Here is sound and fruit, a "bell and a pomegranate, a bell and a pomegranate." Notice how carefully it states it, just as much fruit as sound,—as profession to Christ's righteousness.

When the high-priest was within the most holy place on the day of atonement, those who listened could tell where he was, that he still lived, and was accepted of God, and that he was soon coming forth to put away all sin, and bring them pardon and peace. So, too, if we listen by faith, we can tell by the gospel's joyful sound where our High-priest is, that he still lives, is accepted of the Father for us, and that he soon will come forth, having put away forever all our sins,—come forth a king to claim us for his own, and reign over us eternally in Zion. He that hath ears to hear, can hear. Here is the three-fold message, the judgment, Christ's righteousness, which the worldly churches, having fallen, are losing, and the coming of the King, all in the blue robe of the ephod. Is it not in this closing message also that Christ's righteousness is to be so wrought out in us that there shall be as much fruit as sound? Is it not here that men are to manifest the faith of Jesus, and so keep the Father's law perfectly as did he? Rev. 14:12. Is it not said of those down here, who will be translated when the High-priest shall come forth crowned the King Eternal, "In their mouth was found no guile; for they are without fault before the throne of God"? Rev. 14:5. This is at the climax of God's work in the world; it is the fullest earthly realization of that righteousness lived by Jesus, and represented by the blue robe of the ephod. "Blessed is the people that know the joyful sound," whose faith sees "Christ entered . . . into heaven itself, now to appear in the presence of God for us." "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 9:24; 13:15.

All do not know this "joyful sound." All cannot hear. Back there, those who were too far away to listen could not hear. The golden bells could be heard but faintly, if at all, outside the court. To hear this joyful sound distinctly, one must have come as far as the brazen altar; but he could not have come this far without an offering. And as the first offering he could bring was the sin-offering, we are sure that he who came here to worship and listen, had first come as a sinner to be pardoned and saved. So now, if men will come bringing the sin-offering,—if they will first seek pardon, and then listen by faith for the ever fuller, more joyful sound of the everlasting gospel, God will speak to them the many sweet things which but few can hear. John 16:12, 13. Here is the very trouble. Men will not listen. If they find pardon, or at best a "second blessing," they think they have it all; when God still has hundreds of blessings more to bestow, when he still has an infinity of truth to unfold with ever-increasing brightness even unto the perfect day. Prov. 4:18.

(To be continued.)

NOTE.—The author wishes here to express his grateful thanks for the help received in the preparation of this article from the little book, "The Gospel According to Moses," by George Bodgers. The quotations in this paper are from that source. G. E. F.

RICH AND POOR.

Not rich is he, though wider far  
His acres stretch than eye can roll,  
Who has no sunshine in his mind,  
No wealth of beauty in his soul.

Not poor is he, though never known  
His name in hall or city mart,  
Who smiles content beneath his load,  
With God and nature in his heart.

—Mrs. Harry Don.

PERSONALITY OF THE DEVIL.

[THE following articles are a review of a lecture by Robert Roberts, of Birmingham, England, by Elder J. N. Loughborough, while in England, and were written in a series of letters to a friend in Somerset, England, and published by request in the *Signs of the Times*, in March, 1881. As Elder Loughborough finds the same error prevalent where he is now laboring, he offers them to the REVIEW for the purpose of helping those who are hindered from the truth by the doctrine that there is no personal Devil.—EDS. REVIEW.]

LETTER FIRST.

MY DEAR FRIEND J.: In compliance with your request, I have carefully and prayerfully read the fifth of Mr. Roberts's series of twelve printed lectures, and will now give you some of my thoughts on the subject. I understand him to take the position that the Devil is not a personal being, but only sin as it exists in the hearts of men.

It seems to me he tries too hard to confound the common view of the Devil with that held by pagans, without presenting proof of the same. He says:—

"In most systems of theology, the Devil is placed in juxtaposition with God. As the one is presented for worship, as the source and embodiment of all good, so the other is held up for detestation and dread, as the instigator and promoter of all evil. The one is regarded in the light of the good God, and the other as the bad God. It is the polytheism of paganism reduced to the smallest dimensions compatible with its existence."

What pagans have taught and what Protestant Christians teach on this subject, I do not consider the same, and why should we assume that the one is the same as the other? We who believe in the existence of a personal Devil do not claim that he is a deity in any sense, but that he is a fallen being of a higher order than man, who uses his faculties and powers to war against truth and right. Neither do we claim that all evil deeds performed at the present time are directly and immediately from the Devil. There are presented in the Scriptures three sources from which temptations to evil arise; from the lusts of the human heart, from the world without, and from the Devil.

Mr. Roberts proceeds to state:—

"Satan is looked upon as the great bad agent, as God is looked upon as the great good agent, and the moral universe is the battle-field on which they measure strength in what would appear to be a somewhat unequal encounter."

What believer in the Protestant idea of the Devil ever taught, either in print or otherwise, that God is "measuring strength" with the Devil? The Scriptures clearly set forth, as in the case of Job, that the Devil can go no further than permitted, and that finally he is to be completely overthrown; for Christ is to "destroy him that had the power of death, that is the Devil." Heb. 2:14.

Again he says:—

"Common belief assigns something like omniscience to the evil being thus described; he is regarded as universally at work, alike active in England and America, and all other parts of the globe at the same time, and exerting his seductiveness in millions of hearts at once."

Contrary to the above view, we believe the Bible statement that the Devil "walketh

about," as a roaring lion, "seeking whom he may devour." If he were omniscient, all things would be open before him, as in the case of God, and his "seeking," which implies a lack of knowledge, and a dependence upon his researches for a knowledge, of those he could lead astray, would be unnecessary. Of the omniscient God we read, "All things are naked and opened unto the eyes of him with whom we have to do." As to how Satan is working in various parts of the world at the same time, we read of "the Devil and his angels." He may have his legions of angels in various parts of the world at the same time carrying out his purposes, equally called the work of the Devil. In special cases they may have their councils with the "Devil," "the father" of lies.

After stating very positively that there is no personal Devil, Mr. Roberts says:—

"We are not unaware that apparent countenance is given to the doctrine in the Scriptures. . . . The apparent sanction accorded by the Scriptures to the idea of a personal, supernatural Devil, is no sanction at all, but arises from a misconstruction under educational bias of certain allusions to other agencies altogether."

Having thus denied the existence of a personal Devil, although admitting that the Scriptures seem to speak of such a being, he passes on to show us what this Devil is. We quote:—

"The wages of sin is death." Rom. 6:22. "Sin entered into the world, and death by sin." Chapter 5:12. This is an eternal principle; death and sin are inseparable. "God only hath immortality" (1 Tim. 6:17); and he bestows it on the principle of obedience. Disobedience, which is sin, he will not tolerate; in every case he visits it with death. Therefore the angels which kept not their first estate, were cast down to hell (the grave) and reserved under chains of darkness (the bonds of death) (Jude 6; 2 Peter 2:2-4); therefore Adam was sentenced to return to the ground (Gen. 3:19); therefore Moses was prohibited from entering the promised land, and condemned to die (Deut. 32:48, 52); and therefore Uzzah was slain for harmlessly (humanly speaking) saving the ark from a fall (2 Sam. 6:6, 7). . . . With God is the fountain of life. Ps. 36:9. No one can steal a march upon him, so as to retain life and power in rebellion. "In his hand is the life of every living thing" (Job 12:10), and he cuts away the life that would be lifted audaciously in antagonism to Heaven; he consigns to death all disobedience and sin."—Page 153.

I have quoted the above in which he claims that the angels that sinned were cast into "the grave." It is of considerable importance to know where these sinning angels were cast. The Bible testimony is not that they are dead, but that they are "reserved unto judgment," intimating surely that they are not yet judged.

He says that the angels are "cast down to hell (the grave)" as though it were a foregone conclusion that the word "hell" in this text meant the grave. The word rendered "hell" in the New Testament, meaning the grave, is *hades*. The word rendered "hell," referring to the place of the future punishment of the wicked, is "geenna." The word rendered "hell" in 2 Peter 2:4 is neither "*hades*" nor "*geenna*," but tartarus. The word occurs here only in its verbal form, *tartaro-o*, which means "to cast down to tartarus." Is it so certain that tartarus means the grave, that Mr. Roberts can assert it without fear of criticism? Let us see. The word "*tartaro-o*" used by St. Peter is a verb signifying "to thrust down to tartarus." As this case in Peter's epistle is the only instance of the use of the word in the Scriptures, and as this does not clearly define the place, we will inquire for the meaning of the term "tartarus" when used as a noun. The Greek Lexicon of Liddell and Scott says: "*Tartaro-o*, to hurl or to cast into tartarus, N. T. Tartarus, a dark abyss, as deep below *hades* as earth below heaven. Later, tartarus was either the nether-world, generally, like *hades*, or the regions of the damned as opposed to the Elysian Fields."

Parkhurst, in his Lexicon, says: "In order to know what was the precise intention of the apostle by this expression, we must inquire what is the accurate import of the term "tartarus." Now it appears from a passage of Lucian that by

tartarus was meant in a physical sense the verge, or bounds, of this material system, for he says: "Thou formedst the universe from its confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common selpulcher, the whole world lay buried, thou drovest it to the confines of outer tartarus." Tartarus, then, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe. And thus *tartaros* will import that God cast the apostate angels out of his presence into that blackness of darkness where they will be forever excluded from the light of his countenance."

Lange, Dr. Bloomfield, Dr. Gill, and Dr. Whitby, all unite in the same testimony. It is not intimated in one of these writers that the *tartarus* of St. Peter is the *grave*, but it seems to me after carefully examining all the various writers on this subject, that *tartarus* is the name used by the Spirit of God for the great abyss of space into which Satan and his angels were cast after their rebellion, before the creation of man. The *chains* of darkness must signify a condition of hopeless despair, for literal chains cannot be made out of darkness.

His next statement I am not prepared to indorse without modification. He says: "No one can retain life and power in rebellion." Some men have lived to a great age in sin and rebellion against God; the wise man, Solomon, says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Job inquires: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them." Job 21:7-9. If this is true of man, why may not the Devil,—a fallen angel, of a higher grade of being than man (though not immortal), endowed with a greater life force, perhaps sufficient to save him from decay for thousands of years,—why may he not live until destroyed at last in the lake of fire?

Man sinned and was cast out of Eden. Death was not executed upon him at once. Adam "lived nine hundred and thirty years, and he died." In consequence of his sin the race is subjected to all the effects of mortality, and finally die; but when our cases come to judgment, we must receive, for our personal sins, "the second death." So Satan and his angels that sinned were cast down, degraded from the joy and light of heaven to the darkness of *tartarus*, not yet finally judged because their sinful state is not yet completed. They are to be judged at last and consigned to the lake of fire. As these fallen angels now tempt mankind to sin, when their judgment comes, the saints of God who have overcome their temptations will have a part with Christ in judging them. 1 Cor. 6:3.

We are not of the class that, as Mr. Roberts intimates, claim that the Devil was created a Devil, and was "never nothing but a Devil." We claim that he and other angels were placed on probation, not as immortal beings, but to decide their title to a second estate, and this they would secure by keeping "their first estate." Jude 6. Instead of so doing, and becoming "as the angels of God in heaven," to "die no more" (Luke 20:36), they left that estate ("sinned," 2 Peter 2:4), and "fell from heaven." Luke 10:18; Rev. 12:9. Of the Devil, Christ said: "He abode not in the truth." John 8:44. It could not be said that he *abode* not in the truth if he never was in it. By a comparison of the above texts with other equally explicit statements of Scripture, we learn that he who is now called the "Devil" was once "in heaven," "in the truth," was "cast out," and "his angels with him," and thus he

"fell from heaven," and is now "going to and fro in the earth," "like a roaring lion, seeking whom he may devour." He is an outside foe who is to be resisted by steadfastness in the faith, and whom successfully to resist, it is needful to submit to God, and be clothed with his "whole armor." James says, "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." James 4:7.

As to his question why it was necessary that the Devil should be "defeated through death," I answer, Death is the penalty for sin. The Devil introduced death into our world by introducing sin. So Christ obtains power to destroy sin, death, and the Devil, by obtaining the victory over death, thereby demonstrating to all that he is more than a match for the full result of Satan's deception. Having passed through death, he will destroy "him that had the power of death, that is, the Devil." Heb. 2:14. Coming forth from the grave a victor would be a demonstration of his power to rescue all from death. So Christ says, "I am he that liveth and was dead, and am alive forevermore, and have the keys of hell and of death."

On page 154 of the lectures we read:—

"The first general fact that strikes the attention is the entire absence from the Scriptures of a formal Devil theory. The word occurs often enough, but there is no affirmation of the doctrine popularly attached to the word. This is remarkable; for if the doctrine be true, why do we not find it explicitly detailed like other points of truth? The doctrine of God's existence; of his creative powers; of his relation to his universe, is not only implied in the appellations he appropriates to himself, but formally propounded, 'I am God, and there is none else.' Isa. 46:9. 'To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.' Chapter 40:25, 26. 'Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?' Ps. 139:2-7. These and many other declarations affirm the verity of God's existence, attributes, and power, but in the case of the supposed Devil we have no such information."

He says we have "no such information." I will simply say, The Devil is not "*such*" a being, therefore we do not expect to find *such* information concerning him—a created being—as we do of the almighty, omnipotent, and all-wise Creator. The Bible tells us what God did, and what he is doing; and, as Mr. Roberts justly concludes from this, there must be a personal deity called God. As previously shown, the Bible tells us also of the Devil as a being who was once "in the truth," and "abode not in it," who was "cast out of heaven," "fell" from heaven "like lightning," and who is now "going about" seeking to "devour" men. Why should we not admit this as proof of the Devil's existence on the ground that we admit the other as proof of the existence of God? If we explain away what the Bible says of the Devil as only a myth of paganism, or a simple diffusion of the principle of evil through the world, who could deny the Spiritualist his claim that God is simply the principles of goodness and power diffused through all space, and that, therefore, everything is God? \* If, as I admit, proof of the existence of a personal, true God is found in what the Bible says God did, why not admit that there is also a personal Devil from what the Bible says of him and of what he did and does?

(To be continued.)

\*In the *Banner of Light*, Feb. 3, 1866, a Spiritualist journal of Boston, we read: "The noble forest trees, sun, moon, and stars, all things, are gods to you; for they minister unto the needs of your soul." In the same journal, December, 1865, we again read: "We understand God to be life, simply life; that is everywhere, no more in one place than in another." In one of their books called, "Healing of the Nations," page 297, they say: "If God is one, all must be fractional parts of him, and he alone be all." In another of their works, "Reply to Dwight," published by N. P. Tallmadge, page 81, we read: "I believe in one God, and that God exists in one person, that the universe is filled with an immense ocean of life or spirit, which is the body of God." After learning that the above is taught by Spiritualists, it need not astonish us to read in the same *Banner of Light*, "God's face is seen in the violet, and men may well worship this tiny flower."

## The Home.

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

### A HAPPY HOME.

BY A. A. COOPER.

(Bancroft, Mich.)

CLOUDS of sad sorrow spread about  
O'er all this world of sin;  
But can there be at all a doubt  
That sunshine reigns within  
That home where hearts are true and right,  
And consciences are clear?  
Where all with firm and sturdy might  
Drive on the work with cheer?  
Where brothers join in father's care,  
And mother glad is made  
By sisters dear, so true and fair,  
Whose hearts on home are stayed?

No doubts about that happy home  
Thus blessed with heavenly grace;  
No other spot, where'er we roam,  
Is such a happy place.  
It is a pleasant, useful school  
For blithesome youth or maid,  
Where kindness is the constant rule  
In each and every grade.  
The winning art of cultured ways  
In word and deed is shown;  
And when abroad, each one displays  
His mode of life at home.

They all esteem the father kind,  
And love him fondly, too.  
The rulings of his master mind  
Are held by them as true.  
They see no ruffles on his brow,  
Because of angry freaks;  
He scolds them not, though we 'll allow  
They make some grave mistakes.  
But who is he so wondrous wise,  
That does not sometimes err?  
Who never fails to win the prize,  
For no mistakes occur?

Each one is drawn with steady force  
To choose the good displayed  
By mother's wise and gentle course,  
Where goodness never fades.  
Her life is fraught with Christian grace  
That bears so well its part.  
'Tis love that lights her open face,  
So dear to every heart.  
And thus they live, this happy band,  
By day and month and year;  
The lessons learned are true and grand,  
As soon to all appear.

The time will come when they must part,  
But not alone to roam;  
For each one has it in his heart,  
To make another home.  
Now let this thought forever cheer  
Those parents true who try  
To grace their home with godly fear,  
And all its wants supply;  
That by and by their children's fame  
May shine through years to come.  
'Twill then be seen 't was not in vain—  
That pleasant toil at home.

### A WORD TO PARENTS.

BY MRS. E. G. WHITE.

As parents who profess to love the Lord Jesus Christ, we should see to it that the spirit of peace is in our households. God commands us to take our children and fashion them after the divine similitude. From their earliest life children should be taught to obey their parents, to respect their word, and to reverence their authority. But many allow Satan to take their children under control, and in their early life the spirit of Satan manifests itself in the little ones in passionate screams or in sullen manners. One child under the control of this evil disposition will disturb the whole household, and banish peace from its borders. Parents should take time to discipline their children. Our most precious time belongs to our own flesh and blood. Never let your child hear you say, "I cannot do anything with you." As long as we may have access to the throne of God, we as parents should be ashamed

to utter any such a word. Cry unto Jesus, and he will help you to bring your little ones to him, and to keep them out of the power of the enemy. If Satan cannot succeed in ruling the fathers and the mothers, he will try with all his power to control the children, and make them rebel against God, and become disturbers of the peace of a family.

Parents, you have a solemn responsibility resting upon you. It is your duty to co-operate with Christ in aiding your children to form right characters. Jesus can do nothing without your co-operation. It is not mercy or kindness to permit a child to have its own way, to submit to its rule, and to neglect to correct it on the ground that you love it too well to punish it. What kind of love is it that permits your child to develop traits of character that will make him and every one else miserable? Away with such love! True love will look out for the present and eternal good of the soul.

How much corruption we see in the world because parents neglect to do their duty, and sin lies at their door. Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in evil ways, but from their very infancy let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." Do we realize what is the meaning of this prayer? Do we realize that we must hallow that name in our families, and that if we allow our children to manifest the attributes of Satan, that name is not hallowed in our households? If we want the holy angels to take charge of our little ones, we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God must be done by them and you? Do you break the force of this petition by shaking them, by striking them in anger, by speaking harsh words, and by manifesting passion? Do not do this, but be merciful, kind, and tender-hearted. Let the will of the Lord be done in your family, not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. Do you wonder that God does not walk through the midst of us when we allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us? Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. Suppose one of your little children whom you have failed to correct, should be taken away in one of its fits of temper, what would be the result? I leave you to answer the question.

What are we to do? Let us look carefully, and begin to catch up our dropped stitches. Let us break down the strongholds of the enemy. Let us mercifully correct our loved ones, and keep them from the power of the enemy. Do not be discouraged. Eternal interests are at stake. Do not feel downcast by the rebuke; for the Lord says, "As many as I love, I rebuke and chasten." The church needs men of a meek and quiet spirit, who are long-suffering and patient. Let them learn these attributes in dealing with their families. Let parents think a great deal more of their children's eternal interests than they do of their present comfort. Let them look upon their children as younger members of the Lord's family, and train and discipline them in such a way as will lead them to reflect the divine image.

### GET AN EDUCATION? WHAT FOR?

HUNDREDS of youth in families to which the REVIEW makes its weekly visits are looking forward with eagerness to discover what the future may have in store for them. It is a source of joy that so many are looking toward the cause of Christ for some line of work in which they can not only find employment, but also be of use in the world where so much needs to be done. Our experience as a people has abundantly demonstrated that all we need to do in order to bind our youth and children to the cause we love, is to give them some part to act in it. No class of people in the world are so easily enlisted in a good cause as are our young people, and none are more ardently devoted to their work than they.

Most if not all young women and young men realize that so far as human preparation is concerned, they need first of all an education. By that term is meant the bringing out, or development, of the latent powers of body and mind inherent in them, and the cultivation and training of those powers for the best practical use.

For this education they are looking very properly to our schools. But many are at once confronted with two serious problems. First, What am I good for? What could I do if I had an education? Would there be a place for me when I should have gained it? and, second, How am I to get that which costs so much when I have no money?

These are practical questions, and we know that hundreds of young men and women are pondering them and praying over them. Nobody can answer the first questions very definitely. No one can guarantee the ultimate success of another. No one has the power to control the success or failure of another that the candidate himself possesses. We know this: God has given talents to every one, and it is our duty to improve and increase them and to use them. What we can best do, the Lord will reveal in his own time and way. We have the promise: "In all thy ways acknowledge Him, and he shall direct thy paths." Often God directs us in ways not of our choosing. In order to believe that promise, we do not need to see the way clear through school into some favorite or honored position. It is not necessary that the Conference Committee shall guarantee us work when we shall have finished school. Indeed, it may be questioned if it would not be a positive damage to us thus to have our way paved ahead. The Christian walks by faith. Frequently he can see but a step; but having taken that, another opens up. It is exasperating to human nature to live thus moment by moment, to be led only one step at a time. But by such attrition the rough corners of the nature are worn away. By contrition the heart is made soft, and the consciousness of humble dependence on God comes into the soul.

Will there be a position ready for me?—Yes; a thousand of them. Among all the hosts who have labored to qualify themselves for usefulness and have been willing to be useful in any way in which the Master might call them, not one has failed to find a position. The world needs your help, young man, young woman; you are wanted. Where?—Everywhere. The world does not know you. It cannot call you by name. It learns of people by their deeds. Prove that you can do something, that you can do it better than others are doing it. Go to work faithfully, and work will come to you. Don't wait for an appointment before getting your preparation. Don't wait for a position after you get the preparation. A man going in bathing might look all day for an "opening" into which he could dive, and not see one. He gets ready, makes a dive, and there's an opening, all right.

Next week we will talk on the second problem.

### HYGIENE OF THE SICK ROOM.

BY DAVID PAULSON, M. D.  
(Sanitarium.)

MISTAKEN kindness leads many to suppose that there is some special virtue in forcing upon the sick the very things that are disagreeable to the well. This is undoubtedly a relic of the ancient idea that disease was something of a personality that took possession of people and had to be driven off in some way.

When a prisoner is shut up in some dark and poorly ventilated cell, we involuntarily shudder at the thought. But when a person becomes ill and so is less able to endure the same ordeal, he is frequently put into a room with the windows all closed, the cheering sunlight shut out, and everything around the patient made as suggestive of the abode of the dead as it is possible to make it. Is it to be wondered that often the sick one becomes melancholy, and even the precious promises of God find only feeble response in the heart? If there is ever a time when one needs bright and cheery surroundings, it is when he is ill. Let heaven's beautiful sunlight find free access to such a room. It is true that light frequently injures the eyes of the sufferer, but these can be suitably protected with colored glasses or merely a cloth spread loosely over them.

The breath of most sick persons poisons the air much more rapidly than when in health; they therefore need a larger amount of pure air, yet it is too often the case that this is entirely overlooked, and every avenue for the entrance of air is effectually closed. The air in such a room becomes in a few minutes so charged with disease that it is positively dangerous for the attendants, who may be in perfect health, to remain in it, yet the sick one, who has far less power of resistance, must remain in it day and night, and if abused nature finally gives up the struggle, the result is looked upon as a mysterious Providence.

The chief excuse that is offered for not properly ventilating a sick room is the fear that the patient will take cold. In the early stages of fever it is almost impossible for the patient to take cold; but when the fever begins to decline, the sick one becomes more susceptible, and at that time care should be taken that no draught passes directly over the bed.

As far as it is possible to make it so, the air of the sick room should be as pure as that outside. It is our Christian duty to work in harmony with nature both in health and disease, which in other words is merely being workers together with God.

### HOW ARE WE TRAINING OUR CHILDREN?

BY MRS. FLORA C. BLAND.  
(Mt. Vernon, O.)

THERE is a great responsibility resting upon parents, but more especially upon mothers, who are or should be the constant companions of the little ones. No other duty is so urgent, but the duty we owe our children should first be attended to. I am not speaking of their personal wants, but of the molding of the mind, the forming of the character; for we are held accountable by God and society for the way we train our children.

In a certain degree parents are responsible for every crime committed. We shrink from the thought of our dear little ones being contaminated with the wicked ways of men, but notice where the first lessons in falsehood are taught. Mama is anxious for little two-year-old to go to sleep, but he worries and frets, turns and kicks, and will not lie still. Mama is losing patience. "Lie still, or the dark will catch you." "If you don't go to sleep, the black man will carry you off," and a great many like expressions to lull (?) the little one to sleep. Mama knows she is telling an untruth when she says

such things; and so the first lesson in falsehood is stamped upon the sensitive little mind, never to be wholly forgotten. Mama said such and such things would happen, but they did not happen, and gradually it dawns upon the little mind that mama says some things that are not true.

The following incident is familiar to many: Mama and Johnny are going on a journey. Johnny is ten years old. "Now Johnny, I am going to see whether I can get you through for nothing. Curl up in the seat and look as little as possible, and I will not have to pay for you." "But, mama, I am more than six years old," says Johnny. "Well, never mind, do just as I tell you," mama replies. Is it possible that Johnny thinks, as he draws himself up into the smallest possible space, of the many admonitions that he "must always tell the truth"? Thus a lesson is given in stealing and lying which may lead on to a criminal's death.

Then, again, some mothers practice deception upon their children, in order to "keep peace in the family." "Freddy, will you stay at home and let mama go down town?" says one doting mother. Freddy vigorously protests, whereupon mama pretends to cry, and poutingly says that Freddy is a naughty boy not to let mama go down town. But soon, upon some pretext or other, the little tyrant is coaxed to another part of the house, and mama slips out of the back door, and dodging around a corner, triumphantly takes her trip down town, congratulating herself the while that for once she has outwitted the little despot. O mothers! are not these pictures true? What wonder the nation is corrupt when the very baby in arms is learning its lessons in falsehood, fraud, and deception? Children learn much faster by example than precept. It is what we are before our children, not what we profess to be, that is molding their characters every day.

### FEVERS.

FEVERS are among the most common forms of disease. In general they are not dangerous, considering the great variety of causes by which the body becomes frequently loaded with morbid matter. A fever may be a desirable and useful remedial effort. It is a fire that burns out the impurities of the system, and ought to, as it generally does, leave it in better state of health than before. Many persons long afflicted with chronic ailments become quite well after having an attack of some form of fever.

The causes of fevers are classed as remote and direct. The remote causes are all forms of impurities which accumulate in the body from bad habits; generally from eating improper food, drinking impure water, or breathing air loaded with malaria or other poisons. The direct causes are severe colds or some form of nervous shock.

In a fever the effort to deplete morbid matter out of the system is mainly through the skin, hence the determination of blood to reach the surface and a rise of temperature. If the excessive heat of the surface is checked by frequent bathing in tepid water, the extremities kept warm, the head, lungs, and bowels kept at a natural temperature by the application of tepid or cool wet compresses, the sick chamber supplied with fresh air both day and night, and the bed linen frequently changed, death from a fever would be exceedingly rare even if there was no other treatment.

The best article of food in a fever is a thin porridge made of wheat, oat, or cornmeal, seasoned with cream and salt; milk and toast are admissible, and eggs after convalescence.

In eruptive fevers the causes are the invasion of the body by some form of micro-organisms. Several days elapse after the virus enters the body before the disease appears. The time between the invasion and the fever is called the

incubating period. This incubating process is simply the propagation of the micro-organisms. As soon as they are present in large colonies, they secrete a chemical poison which the vital instincts recognize as injurious to the organism, and a fever is established to throw off or out the poisonous agents. In typhoid fever the white corpuscles of the blood seem to attack and destroy these minute organisms or render them innocuous. In eruptive fevers they are thrown to the surface, and produce some form of eruption. In scarlet fever and measles they are thrown off rapidly during the fever stage, hence these diseases are more infectious during the active fever, while in smallpox they are concentrated in the pustules and constitute the pus matter, retaining their potent virus nature even after being thoroughly dried. In typhoid fever the micro-organisms throw out much of their virulence until they have a reculture in some form of filthy water. There is but little danger in smallpox except from the destruction of the skin by pustulation. If one sixth of the skin surface is destroyed, death ensues, as it would if so much was destroyed by a burn or any other cause. In all forms of fevers the bowels should be thoroughly evacuated in the early stage by copious enemas. In eruptive fevers the bowels should not be disturbed after the eruption is fully established until desiccation takes place. A powerful cathartic given when the pustules were fully formed has been known to destroy the delicate mucous membrane of the bowels.

Everything should be kept scrupulously clean in the sick chamber. In fevers spit cloths should be used and burned. *The excreta should be immediately burned, and should never be put in the privy.* After a contagious or infectious disease, the most thorough disinfection should be performed under the instruction of the physician. — A. G. Humphrey, M. D., in *Journal of Hygiene*.

### CLEAR BRAINS.

TAKE what hypothesis you will, consider matter as an instrument through which the insulated mind exercises its powers, or consider both as so inextricably mixed that they stand or fall together, from both points of view the care of the body is equally important. The morality of clean blood ought to be one of the first lessons taught by our pastors and masters. The physical is the substratum of the spiritual, and this fact ought to give the food we eat and the air we breathe a transcendental significance. In recommending this proper care of our physical organisms, it will not be supposed that I mean the stuffing or pampering of the body. The shortening of the supplies or a good monkish fast at intervals is often the best discipline for it. — Tyndall.

### CHRISTIANITY'S PEACE IN THE HOME.

THERE is a story of a home so full of domestic love, where the Christian graces of meekness, patience, contentment, and cheerfulness were in such lively exercise, that the little ones, although crowded in an attic, never dreamed that they were poor. There are too many Christian homes where the burdens of poverty or sickness are increased a hundredfold by the spirit of discontent. It is possible for even the lowliest home to be so full of love and Christian joy that the children, breathing this atmosphere, will not suppose it possible for any home to be more beautiful than theirs. — *Selected*.

— A correspondent tells us that sun-stroke, which has been very common this summer, may be prevented by wearing green leaves in the crown of the hat over the head. Doubtless this is to a great extent true, because the moist, green leaves would absorb and arrest the direct rays of the sun.

## Special Mention.

### THINKS IT CANNOT BE DONE.

ELDER EUGENE LELAND, laboring in Ontario, sends us a copy of a printed "open letter," addressed by him to the Hon. John Charlton, champion of the Sunday bill in the Canadian Parliament. The document is an interesting one, and puts some very pointed questions to the gentleman. A copy of the tract was sent to every member of the Parliament, and brother Leland says he has received some very interesting replies. One of them reads as follows, the name being withheld:—

"House of Commons, Ottawa, June 25, 1895.

"Eugene Leland, Esq., Toronto, Ontario.

"DEAR SIR: I have yours of the 21st inst., with the leaflet inclosed,—"An Open Letter to Hon. John Charlton," which contains a very amusing and rather striking set of queries and deductions, more directly to the point than anything that met him in opposition to his bill. I see that near the close you conclude that his present efforts are likely to be crowned with success at some time. I think I may assure you that unless future Parliaments are very much different from the present one, he is not likely to succeed in the near future,—certainly not in any bill which will interfere with the observance of the seventh day by any portion of our inhabitants who consider conscientiously that they should observe that day. I am, dear sir,

"Yours truly."

That is the way it seems to this gentleman and to thousands of others whose principles have not been corrupted on that point, and who have not fully measured the power and schemes of those who are seeking to control politics in behalf of religion. There are very many upright people who fondly imagine that the sentiment for liberty and equality is so strong in these days as to preclude all danger of their being subverted. But all such will sooner or later awaken to their mistake. It was not many years ago that the very intimation that oppression for conscience' sake could be possible in this country was received with derision. It is now a terrible fact.

### THE BICYCLE INNOVATION.

THE bicycle is not merely a fad; it is in many places a thing of convenience and practical utility. It has come to stay, and is entitled to a place among the useful inventions of these last days. But with it Satan comes also. He has his stamp upon the two-wheeled little wonders in a good many places. They are freely employed by his agents. Millions of dollars are being spent for them that should have bought bread for the hungry or clothed the naked. Young men and women deny themselves of good books, of education, and sacrifice credit, sense, and time to buy and spin the bicycle. The racing fraternity have welcomed the bicycle as a valuable accession to its corruptive agencies. Bicycle-racing now vies with horse-racing in all its evil features. It is far more seductive than the latter, because human strength and endurance rather than horse flesh are the test; because many people are interested, because there is a novelty associated with such races, and also because many respectable people encourage them.

In recounting its evil results, the bicycle, innocent of itself, must bear the opprobrium of having made serious inroads upon our ideas of feminine modesty. It is true that the standard of modesty is an arbitrary arrangement, varying in its requirements in different nations and portions of the earth, according to climate and customs. It is also true that the mind of the stranger soon

accommodates itself to circumstances, so that customs which in his own land would be grossly improper, attract no attention in distant lands.

But one principle has long been established and universally acknowledged. The Bible states it: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5. In all civilized nations this precept has been accepted. Distinction in dress has marked a line between the sexes that has been universally respected. Modesty and law have united to maintain that standard. Logically the question might be raised, Why may not a woman wear trousers as well as a man? But good society has always put its foot on that query—it was not a debatable question.

The bicycle rides right over it. The "new woman" throws away her skirts, dons the pantaloon (senselessly called bloomers), and snaps her fingers at the Bible, at society, at law, at the blushes of her more cautious sisters, and at jeering men. She will dress as she pleases.

It is a question as to whether people can thus do violence to morality, for modesty is morality, and maintain their innocence. We do not say that the donning of male attire is a sign of a moral lapse on the part of the individual; but to remove the defenses of modesty is to open the road for immodesty; and then vice will certainly enter. Surely the restraints of immorality are weak enough in this generation, and it is a calamity that with the enchanting "wheel" the enemy should smuggle into our society such a group of deadly evils. To approve of the bicycle and condemn the evils which are so closely associated with it, is a nice point of distinction.

### PASSING EVENTS AND COMMENTS.

**The Manitoba School Question.**—The legislature of Manitoba has thrown down the gauntlet on the school question, utterly refusing to heed the decision of the Canadian Parliament or of the Imperial Privy Council. The decisions of the higher authorities were to the effect that Manitoba should make provision to carry out the terms of her territorial charter by which Catholics were to be provided with separate schools at the public expense. This Manitoba refuses to do. The question of what to do about it, now rests with the government at Ottawa. What would be of itself a perplexing problem is made doubly so by the fact that the Canadians are divided among themselves. Some are for enforcing their orders, others sympathizing with the obstreperous Manitobans. Several of the Canadian ministers have resigned. The strife is rapidly assuming a religious partisan struggle of the usual bitterness.

**A General View.**—In the East matters remain very much in the same shape as before. Japan evidently intends to maintain her grounds against further encroachment by Russia. Ex-United States Minister Foster, believes that China will be true to its part of the treaty, and does not fear an immediate rupture in that region.

In South and Central America things do not look very peaceful. Peru and Bolivia seem to be on the verge of war. But both are so weak that it is not anticipated that they will make much of a disturbance. Venezuela is seeking by every means to hold her own against the encroachments of England on one side and

France on the other. Mexico is being urged to join Venezuela in defending its territory. Actual trouble has begun between France and Brazil in regard to the boundary of Guiana.

The Central American States are talking peace with each other with one corner of their mouths while snapping and nagging one another out of the other. They like to fight each other, but do not care to have any Englishmen or Frenchmen mixed up in their affairs.

In the island of Madagascar, a gigantic, most wicked, and outrageous piece of highway robbery is being carried on in the sight of all the world. The poor, defenseless Hovas are being robbed of their country, their government, their homes, and are being chased and butchered to satisfy the greed of conscienceless France.

**A Vain World.**—The vanity of earthly favor is often illustrated. Thirty years ago Miss Kate Chase, daughter of the Hon. S. P. Chase, one of the nation's honored men, was a foremost lady in the land. She was married to Governor Sprague, of Rhode Island, a popular and wealthy man, and the happy pair were regarded as the special favorites of fate and fortune. The marriage did not prove as happy as it was anticipated. The vast fortune disappeared, trouble and separation ensued. Now the papers inform us that the court has refused the lady a petition that her furniture might be sold at private sale to satisfy debts. It will, therefore, go to the block. Among all her former admirers, no friend is found. Mrs. Paran Stevens, a few months ago one of the leaders of New York society, lately died, and it soon appeared that she was maintaining her position on a very slender purse. Her house has been ruthlessly invaded by the auctioneer, and the reputed works of art and tokens of worldly display are sold to common junk-dealers for a trifle. Her favorite picture brought one dollar, another brought thirty cents. Worldly prosperity and popularity are very attractive baits. But when the bubble of prosperity is pricked, that which soared like a rocket comes down like a stick.

"When the sun of prosperity's shining,  
And a man's growing richer each day,  
When in ease and contentment reclining  
And a golden success crowns his way,  
How friends will flock round about him.  
But if fortune should happen to frown,  
How quickly he'll get the cold shoulder;—  
They'll kick him because he is down."

T.

### THE POWER OF MAMMON.

GOVERNOR ALTGELD, of Illinois, the pardoner of anarchists and the friend of the vicious and dangerous classes, gives his views of some of the evils already resulting from the money power, and what it threatens in the future. Who can say there is not ground for his charges?

"Forty years ago the slave power predominated. To-day it is the capitalist power. The American people crushed the slave power and saved our institutions. Can they rescue them again? Many say yes, but they have not reflected that the crushing force which now confronts them is greater than was ever the slave power. Capitalists sit in the White House and legislate in the Capitol. The courts of justice are its ministers, and legislatures are its lackeys. And the whole machinery of fashionable society is its handmaid.

"Just see what a brood of evils has sprung from the power of capitalism since 1870. First the striking down of over one third of the money of the world, thus crushing the debtor class and paralyzing industry; second, the growing of that corrupt use of wealth which is undermining our institutions, debauching public officials, shaping legislation, and creating judges who do its bidding; third, the exemption of the rich from taxation; fourth, the substitution of government by injunction for government by the Constitution and laws; fifth, the striking down of trial by jury.

## The Review and Herald.

BATTLE CREEK, MICH., JULY 16, 1895.

URIAH SMITH,  
GEO. C. TENNEY, }

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### A SUPERHUMAN WORK.

THE relation of the divine and the human element in the great work of the gospel should ever be kept in mind. God uses human instruments only as agencies through which to manifest his power and glory. The work is the Lord's; his the power, the wisdom, the resources. It is ours to exercise confidence and trust in God. It is for us to realize at every step our dependence upon him, and with strict loyalty and fidelity to do his bidding, watching the indications of his sovereign will.

We are too apt to take the first place in this work for ourselves, while regarding the Lord as a reserve supply of help from which we may draw in times of special need. As if we could almost do the work, and only need help in some special emergencies. It is not likely that in all the land one could be found who would acknowledge that he worked on that plan; nevertheless, actions testify that many of us do.

It is a fact of which every Christian worker is of necessity conscious that he needs more of the divine and less of the human in his work. A backward look over the work done reveals to us that human efforts betray weakness and sad imperfections. Everything we have done without Christ has been marred in our hands. We may at first have felt quite satisfied, but in the end our mistake has appeared. As workers for God we have no permission to take a single step of our own choosing. "Without me," says the Master, "ye can do nothing." Without him our light is darkness, our wisdom is a snare.

Not only does the predominant human element mislead, it limits the work of God. We are in the habit of choosing men for positions of trust and responsibility because of their sagacity, their experience, their good judgment. It is true that God can use those qualities where they are held subject to his will. But he can much better use men who lack some of those acquirements, but whose consecrated good sense leads them to walk carefully and humbly before the Lord, than he can use men who leave him out of the reckoning and depend upon their own judgment.

Here, perhaps, is a man who controls an important work. He has the burden of the work upon him, and struggles with it even beyond his strength. He undertakes to carry burdens which are insupportable. He undertakes work which three men could not do. He feels that he must do all there is to be done, or the cause will surely fall in—there will be a collapse. So he undertakes to compass the whole work with his feeble strength; ruins his health in the attempt, and hinders the cause by not allowing the Lord to use other men. He needs more of the divine and less of the human in his plan.

On the other hand here is another man who has been put in trust because of his experience and judgment. He prides himself on his cautiousness. He is going to keep things snug and within bounds. He figures expenses and receipts to a cent. He will not exceed the visible

resources in his plans. He will not "hire" even a tent-master more than he thinks "the treasury will stand." As a manager of a mill, store, or other worldly enterprise, his wisdom would be commendable. But where is the Lord?—O, he is left out. There is work that is in crying need. There are willing hands to do it. God has stirred up the hearts of his people to work; but no; we have a very cautious man at the helm. He is looking out for breakers.

With all respect to experience and acute management we believe that we are justified in saying that God's work is being bound about and circumscribed because of its being confined to the narrow limits of our human resources. While we are not to throw away discretion and to rush rashly forward, we should by all means give the Lord a chance to manifest his helping power. It is a fact that God often carries forward his work by taking it over our heads, and doing things which our faith has never grasped. It is most unfortunate that his workers should become obstacles to impede the progress of the work; but is it not true that we sometimes get in front of the car to push?—Yes; and some men are run over in that way. They pick themselves up out of the dust in the rear, and have hard work to get hold again.

Study God's will. "As the eyes of servants look unto the hand of their masters," so let our eyes wait upon the Lord our God. When it is made plain that a thing ought to be done, do it in the fear of God. "Well," says one, "we can't; we haven't the money." It is an invariable truth that what we ought to do *we can* do. The simplest principles of faith ought to teach us that. Past experience furnishes us no instance of failure in doing what God wanted done. There are multitudes of marvelous testimonies of his saving, helping power in connection with feeble, human efforts. And there are equally great or greater blessings yet in store waiting to become trophies of living faith in God. This is a superhuman work. But when we limit it to the range of our visible resources, we deprive it of its divine character.

G. C. T.

### REASONS WANTED.

THE Rantoul (Ill.) *Weekly Press*, noticing the fact that the Illinois legislature has passed a bill closing barber-shops on Sunday, says: "The measure will no doubt arouse the enmity of the opponents of Sunday legislation, who will maintain it infringes upon their constitutional rights by compelling them to observe, as a religious day, one not so considered by their church. A rest day is necessary, and as a majority of the people consider Sunday the proper day, the legislature probably has authority to compel a cessation of business on that day."

There are several principles involved in this statement for which, very obviously, a reason is demanded. It speaks of compelling people to observe as a religious day one which they do not consider of that character. That is impossible. It is beyond the power of man to make anything religious. Only a power which is above man and has a right to control the consciences of men, can do that. A man, to be sure, may be compelled to act, outwardly, *as if* the day was a religious day, but that is not religiously observing the day. Religious observance is a matter of the heart, and that man cannot determine, and cannot compel. That is trespassing upon the realm of the impossible.

A day of rest, it is said, is necessary. A day of rest in what sense? As a religious day, or as a sanitary measure? If it means as a religious day, then we ask, Who has the right to determine what religious necessities are? And if simply as a sanitary measure, again the question arises, What right has the government to control individual action in that respect, any more than to prescribe how many hours one shall sleep, how often he shall take a bath, and what kinds of food he shall eat? It can be taken only in one of these two senses, and in whichever one that may be, the government is wholly outside of its sphere in putting forth its arm to interfere in the matter.

"As a majority of the people think Sunday is the right day, the legislature probably has authority to compel" all the rest of the people to think so too, and to abstain from business accordingly. In putting forth this claim this writer surrenders every principle of religious liberty, turns his back upon all that has been achieved in behalf of equal rights to the present hour, and makes out every one who has struggled to throw off the oppression of tyranny, a fanatic, and every martyr who has laid down his life for his conscience, a fool. The tyrannical principle to which he bows down, is that when a majority agree on any one point of religious faith and practice, the government may rightly enforce the same upon the remainder of the people. If, then, the writer should go to a heathen country, where the majority worship idols, the government may rightly compel him to take part in such worship, and he has no ground for remonstrance. And if they should happen to believe in human sacrifices, they might rightfully compel him to share in the horrid rites. Such is the conclusion to which his logic derives him, and there is no evading it. But this very result should be enough to convince him of the illogical and dangerous ground he takes. The truth is that neither the majority, nor the government, nor any other human agency whatever, has anything to do in the control of any man's conscience.

But in the case of Sunday, there is no obstacle whatever thrown in the way of any one who wishes to keep that day in any religious way he chooses; and if the majority are of that persuasion, and have nothing to interfere in the least with such action on their part, why do they not keep the day, and let that suffice? What more do they want? What conceivable reason is there, containing a particle of justice or consistency, in heaven, earth, or hell, why they should seek to compel every one else to do just as they do? For men who have adopted certain lines, either of faith or practice, to attempt to compel all other men, as soon as they have the power, to conform to the same lines, when they do not wish to do so, and especially if it imposes inconvenience and loss upon the dissenters, is tyranny in its most odious form. It is only to gratify the bloated spirit of self-conceit and of their own importance, which leads them to wish thus to lord it over other men. The fact that they outnumber those who differ with them, confers upon them no right to take control of the consciences of the minority. Neither has the government any right in the premises. A man is to render unto God the things that are God's. It is a matter between himself and God alone. Give to Caesar the things that are Caesar's, no one will find any fault with that; but hands off, ye meddling conscience mongers, from those things that belong only to God.

U. S.



**OBSERVATIONS ON OUR CAMP-MEETING  
TOUR IN DISTRICT NO. 4.**

WE attended a portion of each of the camp-meetings recently held in Iowa, Minnesota, Wisconsin, and South Dakota. This was a privilege which we greatly appreciated. Many things of interest occurred in connection with these meetings; but since they have already been reported by others, we shall note only a few features which were of special interest to us.

The attendance this year was not as large, as a general thing, as at the meetings of the two previous years, on account of the hard times. But the meetings were good and very profitable. The presence of the Spirit of God was manifest, and a deep, earnest feeling seemed to pervade the different camps. The speakers enjoyed much freedom in presenting the message for this time. The results were marked; it was a very common thing to hear the expression, "This is the best meeting I ever attended."

We were especially impressed with the large number of young people present at all these gatherings, and with the sober earnestness manifested. We did not notice any of that lightness and frivolity so often seen in such company, but instead a conduct and deportment consistent with the occasions and the work in which we are engaged. Many of these young people are preparing themselves to enter some branch of the work; indeed, this seemed to be their special burden. We were deeply impressed with the responsibility resting on Conference committees and leading brethren and sisters in our churches, so to plan and direct the work that these young people may find their proper places, and develop into faithful workers for God and humanity.

The different lines of work received their usual attention. But we find that in these large gatherings, it is not without considerable difficulty that arrangements are effected for providing the time and opportunity for the different lines of work, in such a way that they may have proper attention. Some suggestions on the planning of camp-meetings appeared from us in this paper last week, to which we invite the special attention of those having such meetings in charge.

Another matter worthy of consideration is the work of the lay members of the church. We fear that this subject is not receiving the attention its importance deserves. From the beginning of our denominational experience, the number of our ministers has been few, very few, in proportion to our membership and the demands of our work; and realizing the necessity of utilizing all our ministers to the best possible advantage for the spread of the gospel and the special warning of God to the world in this last time, our ministers have been employed as missionaries at home and abroad; that is, instead of settling them as pastors of churches, they have gone forth to answer the many Macedonian calls that have come from the different parts of the world. This arrangement has left our churches with but little ministerial help. This might at first seem to be disastrous to the best interests of our churches; but this has not been the effect. However, as may readily be seen, the plan of not having regular settled pastors over our churches, places a greater responsibility on the lay membership than would otherwise be the case; and this is beneficial to our members. The more work done by the lay membership, the greater

the responsibility felt and carried by them, the healthier will be the growth of the church. Therefore it has been the plan from the beginning to educate our lay members to visit and pray with the sick in their midst, to administer to the necessities of the poor, to labor to carry the truth of God to those around them, etc.,—work usually expected of the minister. Thus the minister may be free to answer calls for help from places where the people have as yet not heard the truth.

But it is evident that such a course demands that our brethren and sisters should be thoroughly instructed in these practical duties; and it is the importance of this that we would especially emphasize in calling up this matter. The church elders and deacons, or the leaders of companies, should be thoroughly instructed in their duties and work; for the prosperity of our church work depends largely on their efficiency and faithfulness. This practical instruction must not be omitted, but often be repeated. We call to mind the large amount of attention given these things in former years, and we sometimes fear that, in the rapid advancement of different lines of the work, duty in this direction is now often neglected. Preaching and teaching are important; but practical instruction in Christian duties is second in importance to no other line of our work. This practical instruction is ordinarily much too limited.

Our camp-meetings afford excellent opportunities for this important work, and should be more largely utilized for this purpose; but many times this particular work is entirely crowded out, and at other times receives but little attention. Since the success of our churches depends so much on the work of a properly instructed membership, the importance of this line of work cannot be overestimated.

Our system of tract and missionary work is especially adapted to the work of our lay membership. This work was never so important as at present. We are living in a reading age. Facilities for producing the printed page have been multiplied beyond the highest conception of the people. Our denominational publishing interests have been developed until our facilities for supplying reading-matter are almost limitless. New books are constantly appearing. Our periodicals are growing in influence and usefulness. In the providence of God our missionary paper, the *Signs of the Times*, is beginning to occupy a position of the greatest importance. The time has come for it to be circulated by hundreds of thousands of copies. But the responsibility of this work necessarily rests largely upon the members of our churches. How necessary that they should understand the full import of the opportunity and privilege now offered to do most effective service for the Master! Our camp-meetings may be made most helpful to these important interests.

We believe every possible encouragement should be given to the training and development of efficient workers among our lay members. The original plan of organization of our tract societies had this end especially in view. It was realized that there were many among us who could do most valuable work in certain spheres, but could not become competent ministers. And so this organization had reference to the necessary grading of workers, giving each an opportunity to do the most effective service in his sphere. We have noticed a tendency in this District, as has also

appeared in some other places, to put the minister in the place of the director of the tract society. We have thought that the importance of the work of the directors in our tract societies was probably not as well understood as it should be. Our ministers have their particular sphere of work, the lay members have their sphere, and the work of each may be said to be of equal importance. District No. 4 is a most excellent field. Our cause there has made rapid growth from the beginning. We trust that all will appreciate and embrace the opportunities now afforded them for doing most effective work for the cause.

The business meetings of the Conferences and auxiliary societies passed off very harmoniously. The progress of the work in other parts of the world was as fully presented as the time at the different meetings would permit. It is a matter of great satisfaction and encouragement that the work is moving so rapidly, and that "this gospel of the kingdom" is being carried to so large a portion of the world. This is one of the important evidences that the end is near at hand.

In consequence of the continued failure of crops for several years in South Dakota, we feared we would find a small meeting in that State, and a general depression in the minds of the brethren; but in this we were happily disappointed. While the attendance was not as large as on some former occasions, still one would scarcely discover this except by actual count. As it was, the camp was composed of 145 tents, and 700 persons encamped on the grounds; the best of courage seemed to be the prevailing feeling on the part of all. It was quite evident that, while the recent adverse times had caused considerable suffering, and in other ways affected the work, especially in causing many to remove from the State, these very difficulties had the effect of leading to a more earnest seeking of God, and this in return had brought them many rich blessings; for the promise is, "Seek, and ye shall find."

The outlook for the work in District No. 4 is very encouraging. The present prospect for crops is unusually good. Abundance of rain has fallen throughout the region, and the effect will probably be felt in the increased financial support of our work. May it prove a great blessing spiritually. This is the only proper result from the manifold blessings of our Heavenly Father.

O. A. O.

**ITEMS FROM THE GERMAN MISSION  
FIELDS.**

DURING the month of June we had many evidences of the Lord's rich blessings in the German and Eastern fields. Sabbath, May 25, the writer spent near Prague, in Bohemia, where there is one family as a beginning in the land of Huss and Jerome. A Baptist brother, however, was with us, who has also lately begun to keep the Sabbath with his family; and as some of our workers will spend some time here on their way to our general meeting, we hope that then they will fully identify themselves with us. As Elder Klein and family waited for me at Hamburg, I passed right through Magdeburg. Brother H. Krumm reports, however, that from forty to fifty attend the meetings, and that the number of believers is increasing. Brother Klingbeil also writes encouragingly from the Harz Mountains; several there are interested. Reaching Hamburg Sunday evening, we arranged for brother Klein's passage Monday, and after

a profitable review of the work in the Eastern field, Elder Klein and wife left Tuesday on their way to Kansas, where their aged parents live. May their stay there, after six years of arduous labor amid various dangers and even in prison, give them new strength to return to their field which they love so dearly. May 29, Elder Holser arrived from Basel, and by Sabbath, Elder A. T. Jones was also with us, and addressed the church twice, speaking on the nearness of God to his people. These days were profitably spent in important consultations as to the best means of advancing the cause in these great fields. May the plans proposed meet the mind of Him who alone can give success!

June 2, both these servants of God left for the camp-meetings in Scandinavia, while I went east, speaking in the evening to quite an assembly in Berlin, next day near Posen, and the evening following brother Piper and myself began a series of lectures at Königsberg, the chief city of Eastern Prussia, having a population of 170,000. While June is not the most favorable time for meetings in a hall, the plans for the work and the scarcity of efficient laborers pressed us to begin, though my stay was somewhat limited. Thus far we have spoken nineteen times in twenty-one days, and our attendance has ranged from fifty to one hundred and fifty. Often from one to seven preachers were present, mostly Baptists, this being one of their strongholds in Germany. They oppose us most bitterly, but we quietly advance, knowing whose work it is. The hall, which holds about two hundred people, is located in the center of the city; being summer, it is free, the expense is only seventy cents a night; thus far the collections have covered this and advertisements. Brother Piper had been laboring here privately for some time, and about a dozen had taken a stand previous. Sabbath, June 8, I spent with a company near the Polish border; they speak both German and Polish. Fourteen united with us at this time, and we celebrated the ordinances together. The following Friday till Sunday noon we had good quarterly meetings at Gumbinnen and Sodehnen. At Gumbinnen over fifty persons were present, five were baptized Sabbath noon, and these, with three others, increased the membership to forty-one. All present took part in our social meeting, and nearly all expressed a desire to walk unitedly with us in the statutes of the Lord. One man not fully identified with us as yet intends to come all the way to Hamburg to attend our general meeting. Fifty Sabbath-keepers were thus gathered in one year, without even holding a course of lectures; the pressing question is how to provide proper room for our meetings.

At Sodehnen one brother united with us. From Landsberg we also learn that a Baptist who had ill-treated his wife for uniting with us, has not only given her liberty to attend, but her prayers melted his heart, and she now has more than she dared to ask for; he expects to unite with us at this quarterly meeting. These three churches are very active in their missionary work; some \$70 worth of publications were sold by them last quarter, and four of their members are efficient canvassers. They will be fully represented at our general meeting at Hamburg, a distance of nearly five hundred miles. June 21, after our evening meeting at Königsberg, some forty of us repaired to a retired spot some five miles' walk, and about midnight seven willing souls were buried with their Lord in the watery grave. The midnight service, in a timbered valley

around a nice pond, where we could freely sing and pray, reminded one forcibly of the midnight meetings during the Dark Ages. Happy in the Lord, over thirty assembled Sabbath afternoon at a private house to celebrate the ordinances of the Lord's house. Nine others, seven of them formerly Baptists, united with us, making a company of sixteen to begin with; enough, however, are keeping the Sabbath to increase this number to over twenty. But the enemy is not asleep; already the good sister has received notice from her landlord not to allow any more Sabbath meetings in her home, as some of her former Baptist brethren felt annoyed because so many people passed through the passage-way into the rear house. But we know the Lord will also here provide a suitable place of meeting.

From Rotterdam, Holland, brother Groenewold writes the cheering news that two heads of families kept their first Sabbath after my visit there in May, and thus the company there slowly increases. We are only sorry that our Seventh-day Baptist brethren, with all the field before them, can spend their time no better than to circulate a Dutch tract against us.

As to translations, we lately finished a new tract, "Full Assurance of Faith," in Polish, and one in Livonian. "Steps to Christ" in Polish is in the hand of the compositor, also a series of Bohemian and Livonian Bible readings.

We are also trying to secure Esthonian and Lettish publications in the Baltic provinces; in both tongues there are already some Sabbath-keepers. Thus the truth keeps ahead of us. From the encouraging news we receive, we are assured that we do not fully appreciate as yet the good done by the distribution of these publications in foreign tongues, and I hope that our brethren and sisters in America, who have Polish, Bohemian, and Hungarian neighbors, will also unite in this good work to circulate the truth in these respective tongues. We are grateful that in spite of financial depression, our people in America have a heart for the foreign work, and that they realize that the best way to alleviate these difficulties is to bring still greater sacrifices to speed the message in its onward course among the different nations of the world, so that soon the only help and the Deliverer of his people may appear, to take them as one happy family to their eternal inheritance. May we then all hear the "Well done."

L. R. C.

#### A FRANK ADMISSION.

THE *Church Standard* (Episcopalian) of May 11, 1895, contains an article (without any dissent) from a correspondent openly taking the ground that the "Lord's day is solely an institution of the Church." He claims that all there is for it is the ancient and Catholic usage of the Church. "Whether or not [he says] our Sabatarian friends consider this degree of authority sufficient, *it is all there is.*" (Italics his.) But of this ancient usage there is not so much as many suppose; for he quotes, on this point, "Chambers's Encyclopedia," as follows:—

"By none of the Fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or the precept or example of Jesus or his apostles, or an ante-Mosaic Sabbath law promulgated to mankind at the creation, and continuing in force after the coming of Christ."

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.

### NORTHERN EUROPE.

FROM Basel I came to Hamburg, where a few days were spent in consultation and in planning for the work. When here the last time, one year ago, we were just planning for the erection of a building for the church, depository, and school. What then existed only in thought now stands forth in fact as another substantial evidence of the advancement of the message in this field. The building is a solid one, and well meets the object for which it was built. The Hamburg church, so crowded for several years, now has room for expansion, and it is diligently improving the opportunity.

Brother Conradi, having recently returned from an extended trip among the churches and interested ones in the South and East, as far as the Black Sea, related many items of interest and encouragement. In all parts of the German mission field the truth is rapidly advancing. The enemy is so stirred thereby that in some places he bursts forth in blind fury; but his unreasonable efforts only add force to the advancing truth.

Friday, May 31, A. T. Jones arrived by steamer, and spent the Sabbath with the Hamburg church, speaking both forenoon and afternoon. Many precious and practical lessons were drawn from the Scriptures, greatly encouraging the church.

Sunday morning, in company with brother Jones, I took the train for Norway, to attend the workers' meeting and Conference, June 4-16. We stopped half a day at the school at Frederikshavn, near the northernmost point of Denmark. The building is well built, and standing on the sea-shore, combines the advantages of an abundance of fresh air with fine views of landscape and sea. This school, erected for Denmark, Norway, and Sweden, is in charge of M. M. Olsen, who is assisted by several teachers. The first year about to close has been a prosperous one; the attendance reached fifty, fifteen of these being in the primary department.

From Frederikshavn we came direct to Christiania, where the Norway meeting was held. The workers' meeting, preceding the Conference, was attended by all the workers. Counting preachers, Bible readers, and church school teachers, those in the employ of the Norwegian Conference number fifteen. Some of these have labored along the west coast of Norway, going around North Cape to Vardö, in sight of the shores of Russia. At Hammerfest, the city farther north than any other in the world, a leading merchant has embraced the truth, and aids liberally with his means to spread the truth in the land of the midnight sun. Thus the truth has penetrated as far north as it is possible to go.

During the workers' meeting, most of the time was devoted to Bible study; the lessons were highly practical, calculated to fit workers for all branches of the cause. Brother Jones took a leading part in this work, and enjoyed a good degree of freedom.

The Bible study continued during the Conference, occupying the leading place. The business sessions of the various organizations passed smoothly and to the profit of all. Reports showed that there had been general prosperity in the various branches of the work, especially in the publishing house, which reported a net gain of \$4926.

The threatened difficulty because of Sunday work in the publishing house is now smoldering. The authorities have thus far shown a disposition to favor us; they would probably not have molested us had the religious element not moved them; but the affair has given the au-

thorities a better idea of our position, and what they would meet in punishing us for Sunday work. It is believed that they will be more cautious about again coming in collision with the truth.

The meeting closed Sunday, June 16. An excellent spirit prevailed throughout, and all felt greatly benefited by the Bible instruction given. Sunday afternoon, brother Johnson baptized thirteen. A Bible study, led by brother Jones, followed by a general social meeting, closed this pleasant and profitable gathering.

H. P. HOLSER.

SOUTH AMERICA.

Brazil.

FEB. 22, I started on my journey from Buenos Ayres to Brazil. We had a nice sea all the way. I had to remain in quarantine at Ilhi Grande four days. This is a very pleasant place. While I was walking outside of the buildings one day, I felt something crawling on my head, and upon taking my hat off, I found a large scorpion in it. It did not hurt me, for which I felt very thankful.

I arrived at Rio de Janeiro, March 2, with brother Thurston, who is at work in that place, and remained a few days. He and his companion were well and of good courage in the work of the Lord. They related to me some experiences that revealed how the Lord was and is leading in the work. I met brother Stauffer here who is engaged in the canvassing work. His health was not very good, so we concluded that he would better travel with me to the State of São Paulo and get a little rest. The Lord blessed him very much, and his health was very much better when we returned. His help was also very much appreciated by me.

In our journey to São Paulo we crossed a range of mountains. We passed through about seventeen tunnels in order to do this. The views of the surrounding country from various points were beautiful. We reached São Paulo about March 11. At Rio Claro there are two families who enjoy the truth, but some were not ready for baptism, so we postponed that with one exception. At Dous Corregus there is one brother keeping the Sabbath. He is a member of the Presbyterian church. One Sunday he offered a prayer in the church that the Lord might help them give up their stolen Sabbath and keep the seventh day, the Sabbath of the Lord. It made quite an impression in the congregation. There are a number that believe with him that the Sabbath ought to be observed. They need help, and as I could not speak the Portuguese language, I could not help them much. One man, a professor and an interpreter, subscribed for the REVIEW AND HERALD. He cannot speak English quite as plainly as an American, but reads and understands it better than he can talk it. If we had a Portuguese laborer, he could find all the work he could do.

At Indiátuba one family began to keep the Sabbath through reading. I baptized seven of the family and organized a Sabbath-school. The Lord blessed this family very much. At Piricaba we held meetings nearly three weeks. There were a number that began to keep the Sabbath. There was one Italian family that embraced the Sabbath after we had gone, as the result of the Methodist minister's sermon against the Sabbath and in favor of Sunday. In the mind of the Italian family it was in favor of the Sabbath. We organized a Sabbath-school and a missionary society, and celebrated the ordinances. It was the first quarterly meeting held by Seventh-day Adventists in Brazil. We also baptized five persons in the Piricaba River. There are now about twenty-five Seventh-day Adventists in the State of São Paulo. Brother Stauffer took a number of subscriptions for the *Hausfreund* and the *Herold der*

*Wahrheit*. We then returned to Rio de Janeiro, and I spent four days there.

April 22 I started for Joinville in the State of Santa Catharina. The ship did not sail very fast, as it took it eight days to reach Joinville. We stopped a few hours at Santos, where the yellow fever is still raging. There was one case on board the ship after we left Santos. My health has been very good, with the exception of having a severe attack of sea-sickness on this journey.

The city of Joinville is almost altogether German. I spent nearly four weeks there. We organized a Sabbath-school of fifteen members, and the second Sabbath of its existence, and my last Sabbath there, the school numbered twenty-eight. There is a prospect of its growing very much larger. The Lord blessed the people in listening to the words of truth spoken. There is a work to be done at this place. There is quite a company of German Sabbath-keepers here who have set the time for the Lord to come. A large number have lost faith in their prophet, and are willing to listen to the truth. This field needs a number of laborers. I am now at San Francisco waiting for a boat to go to Itajahy, and from there will go, if the Lord is willing, to Brucque, where there are a number of Sabbath-keepers. For two days I have been waiting for a boat, and the prospects are that I shall have to wait two days longer. It seems a long time to wait in a hotel. There is work to do everywhere in this field. Where are the laborers? At Piricaba a lady spoke in social meeting, and said with great feeling: "For the Lord's sake and ours, stay here or send us somebody to help us." It touched my heart and opened to me the fact that many are thirsting for the truth. The people are in great ignorance. While at Rio de Janeiro, after we had had family worship, we heard a noise something like the Salvation Army beating drums. I asked what it was, and sister Thurston said they were carrying the Holy Spirit around to the people. We looked out and saw several carrying a stick, or pole, with a few wreaths and a dove on one end of it. The people ran out to kiss it. The time has come to make known to the people the latter rain that does not need to be carried by man, but that is given like showers of rain to quicken the faint, to strengthen the weak, and to carry those that cannot walk.

May 27.

F. H. WESTPHAL.

SOUTH DAKOTA CAMP-MEETING.

THE South Dakota camp-meeting was held June 18-24. It was preceded by a workers' meeting. Elder N. P. Nelson, the president of the Conference, had so arranged that several meetings could be held each day with the workers. There were three laborers who took an active part in this meeting. Dr. Paulson, from the Sanitarium, spoke once each day, continuing his work through the camp-meeting. Brother Flaiz, who was recommended by the General Conference to labor in South Dakota, was present, and occupied an hour each day speaking upon "The Word." Elder Warren also occupied an hour each day. Precious lessons of truth were developed, and the effect upon hearts was clearly seen. The work on the grounds all passed off very pleasantly. All felt that they are indeed brethren and sisters in the Lord.

The regular camp-meeting began on Monday night. It had been feared that the attendance would be small on account of the severe drouth of previous years. Some of our people had hardly had the necessities of life, and many had removed to other States. How surprised we all were to see the people pouring into the camp early in the week, and continuing to come until Friday. Some over seven hundred people were encamped on the grounds. Most of them came with teams, many driving from 150 to 200 miles, some even coming 300 miles. Many of

these had accepted the truth during the past year.

The laborers from abroad were, Elders O. A. Olsen, J. H. Durland, G. E. Fifield, H. Shultz, and the writer. Elder Olsen talked of the experience of the people of God in the early days of this message. The different lines of work presented by these laborers were greatly appreciated. Brother Shultz labored with the Germans, there being a large representation of that nationality present. Brother Boettcher attended in behalf of Union College. Elder Matteson's health did not permit him to be present, but a large number of Scandinavians were in attendance. There were many young people there, and meetings were held for them each day. Brother Warren conducted meetings with the children.

On Sabbath many came forward to seek the Lord. The meetings all through the week were marked by deep earnestness and devotion. Sabbath afternoon after a discourse by Elder Olsen on the work of the ministry, brother A. J. Voth, a German laborer, was set apart for the work of the ministry. Immediately after the ordination, the ministers held a social meeting in the presence of the congregation. This was a little out of the ordinary way, but proved very interesting, and the Spirit of the Lord was present in a marked measure.

The business sessions of the Conference passed off very satisfactorily and with perfect harmony. N. P. Nelson was retained president of the Conference. The collection on first-day morning amounted to a little over \$137. This is certainly good, considering the hard times. Between forty and fifty persons received baptism. Early on Monday morning the meeting closed, and the people left for their homes happy in the Lord. We trust that the special blessings of the Lord may rest upon the work in the Dakotas this coming year.

E. G. OLSEN.

MANITOBA.

I SPENT the time from April 26 to May 22 in visiting churches, companies, and scattered brethren in the province. At Morden we have a German church of twenty-three members. I stayed there four days, visiting the brethren and some English-speaking people. Brother C. L. Holdeman, of South Dakota, was there and assisted me in talking with the German brethren. I found most of them resting on Sunday, but when I presented the principle at stake, showing that "no man can serve two masters," that we cannot worship God and obey the decrees of the papacy, they came to the decision not to keep Sunday any longer.

I next visited the Wakopa church. This church has only nine members, but most of them are earnest and zealous in the work of the Lord. I remained here a week and held several meetings in the school-house, which were well attended by those not of our faith, and a good degree of interest was manifested.

I stopped at Napinka and enjoyed a very pleasant visit with sister Snyder. My next visit was at Roden, where I made a short visit last year. Since my other visit, brother Ramsay's son-in-law and wife have taken their stand to obey the Lord. They now have a Sabbath-school of eleven members. I held four meetings here which were well attended. I think we shall soon see others keeping the Sabbath there. From Roden I went to Oak River and visited brother Browes, holding one service in the hall, which was well attended. I also visited brother Paryman near Hamiota, and then returned to Winnipeg to prepare for the general meeting. At all these points I sold and gave away quite a number of dollars' worth of books, tracts, and pamphlets. I feel much encouraged at the prospects of the work and its advancement. The cause is coming up all along the line.

June 5-10 we held our general meeting about

six miles northeast of Austin, in the new church building. There were about fifty came from other points and camped in a grove near the church. This with the Austin church made an attendance of about eighty. Brother Foster took an active part in the preaching and other services. The meetings grew in interest and spirituality to the close. Several found by experience what it is to trust in Christ as a personal Saviour, and all learned more of the blessing and power of God. One young lady took her stand to keep the Sabbath. Sunday at 10:30 A. M. the church building was dedicated to the worship of God, and following that a sermon on baptism, after which eleven willing souls were buried with their Lord by that solemn ordinance. Many who came to the meeting drove a distance of eighty or one hundred miles; but all expressed themselves as well paid for the trouble of coming, and went home full of courage and hope. W. H. FALCONER.

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#### COLORADO.

HOTCHKISS.—We came here May 23. We have had much opposition from infidels and church-members alike. We have never been in a place where real piety is so scarce as here. Many of the leading members of the churches do not know whether they believe the Bible or not, as they were free to tell us. Notwithstanding the unfavorable circumstances, the Lord did wonderfully bless in our meetings, and his power would rest upon the people until some would cry out in the meetings and say we had the truth, and were convinced. But the enemy has worked hard to counteract the good influence. Nevertheless the Lord has triumphed in five taking a firm stand for the truth, three of whom were infidels at the beginning of our meetings. Others here we have strong hopes of, who are very much interested. We organized a Sabbath-school which will carry on the work. We go from here to Telluride, where there is an interest to hear. G. W. ANGLEBARGER,  
L. F. TRUBEY.

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#### ILLINOIS.

CHICAGO.—The last two weeks I have been with the brethren in this city. The meetings have been well attended, and it was a source of great encouragement to us once more in the time of probation to meet around the word of God, and to be edified by it.

When I came to this place, brethren Stone and Steen held meetings in a tent in Lake View, and these meetings have continued with good interest. Brother Steen has helped me with the meetings on the West Side, and brother W. Hansen took his place in the tent. Brother Stone baptized two persons on the North Side last Sabbath, and several persons on the West Side are waiting for baptism. On the evening after the Sabbath we celebrated the ordinances. On this occasion we were made glad by the presence of the Lord.

At our business meeting yesterday we considered how we could increase the interest in our mother tongue among us, especially among the young people. We have about two million Scandinavians in America who use their mother tongue. There is great need of more laborers among the Scandinavians. We have only about eleven preachers in actual service. The workers must come principally from the youth; in order to bring this about, they must be encouraged to use their native language. This can be done best if the parents will take pains to teach the children at home to read, and by using their own language in the Sabbath-school. The brethren in Chicago agreed on this resolution, that the Danish-Norwegian language should be the principal language in the Sabbath-school, and that one or two English classes could be maintained for those who could not or would not use any

other language. If our American brethren would encourage this work where they have an opportunity, it would be well. J. G. MATTESON.

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#### OHIO.

WEST MIDDLEBURG.—We came here immediately after the close of the Mt. Vernon Academy, and held our first meeting the evening of June 22. We have a very pleasant location in this country village of about three hundred inhabitants. The interest has been good from the first, and is increasing. Sunday evening, June 30, we introduced the Sabbath question. The people are kind and friendly, and invite us to their homes. Many express a dissatisfaction at the present condition of the churches, and are favorably impressed with what they have heard at the tent. We have every reason to be encouraged. July 2. F. W. FIELD,  
W. J. FITZGERALD.

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#### MINNESOTA.

SINCE our good camp-meeting at St. Paul, I have held meetings at Leslie, Alexandria, and Gordon, and can truly say the Lord was with us in every place. I had the privilege of attending the general meeting at Sauk Center, conducted by Elder Allee and Professor Lewis. It was an excellent meeting, and the brethren appreciated it much. I shall soon go to the northern part of the State to labor. W. B. HILL.

WHILE we have not reported the progress of the work in our State as often as we should, we are glad to say we are not idle nor discouraged; but on the other hand, courage and harmony seem to prevail in a greater degree with the laborers and other brethren of the Conference. Since the close of our good camp-meeting, the Conference committee spent some time in arranging for the work of the summer.

Eight tent companies are formed and now in the field. Victor Thompson and O. O. Bernstein are at New Richland, with their work well started and some persons deeply interested. C. L. Emerson and C. H. Parker are at Marshall and encouraged with the outlook. C. Santee and T. S. Whitelock are in Renville and hopeful. W. A. Alway and J. F. Pogue are at Lonetree Lake just beginning their work. A. Mead and J. H. Behrens are in Red Lake Falls with a friendly attendance. W. A. Sweany and W. A. Ruble are in Little Falls, and feel assured that a company will be established there. J. M. Erickson and Gus Hoffman are in Minneapolis among the Swedish people, and have a good attendance. J. J. Graf and A. W. Kieul are at Waseca among the Germans just beginning work. Elder W. B. Hill is laboring among some of the churches and partially developed interests in the northern part of the State. Elder Phelps will labor some in the same way aside from his paper work. M. A. Winchell and G. G. Johnson are to labor in new fields as the way may open. Elder John Hoffman will labor with the Scandinavian churches.

The canvassing work is fairly encouraging, and the interest and success are on the increase. Aside from the local workers' efforts to increase the circulation of the *Signs of the Times*, brother M. H. Ellis is devoting his entire time instructing and encouraging the brethren in this line of work. He will also look after the interests of our family papers among the brethren,—the *REVIEW*, *Good Health*, *Home Missionary*, and others. Since camp-meeting I have labored at Brainerd and Pillager, and organized a church at each place. July 4-7, Professor Lewis, Elder Hill, and I, held a general meeting at Sauk Center. The attendance of the neighboring churches was good, and the meeting was an encouragement to the brethren. At this

meeting a cash collection was taken up for the endowed bed, also pledges on the relief fund of the Conference, and \$300 tithe was paid by one brother.

We are glad that the indebtedness of our Conference is still being reduced, nearly \$500 having been paid since Conference. If all of our brethren and sisters will lift on the plan of monthly instalments that was adopted by the Conference, we shall soon see our financial interests in good condition. Yet the most encouraging feature of the work is the desire on the part of the brethren and sisters for a deeper experience in the things of God. Surely the Spirit of the Lord has gone out among the people. We feel that truly the work is onward in the good State of Minnesota. N. W. ALLEE.

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#### MAINE.

It has been a long time since I have written anything for the *REVIEW*, but I can assure its many readers that my silence has not been from lack of anything to report; for I have been very busy all the while, and have worked hard preaching, building churches, etc. The work is onward in the good old State of Maine, for which we can all rejoice.

At the close of the General Conference, in company with my family, I went to Indiana to visit my mother and other relatives whom I had not seen for a number of years. While in that State, I visited five churches and held meetings with them, and we enjoyed much of the sweet Spirit of the Lord in our services. I enjoyed my stay in that Conference very much, and felt thankful to the Lord that he had spared my life and granted me the privilege once more to meet with, and labor for, dear souls who had come out under my labors years ago. O how pleasant it is and what a joy it gives one to meet with dear friends in this life; but it is nothing compared with the joy that will be experienced by those who participate in the grand reunion around the throne of God.

March 18 I started for Maine, my present field of labor. My first work on my return was to visit a number of churches and hold quarterly meeting with some of them. Two were added to the Blaine church. From April 12 to May 24 I was with the East Washburn church, helping on their new church building and preaching twice every Sabbath. The message was first preached eighteen years ago at East Washburn by Elders Goodrich and Hersum. As the result of their efforts, a large company took their stand for the truth, but since then, they have had no permanent place of worship; thus they have struggled along under many disadvantages until last fall, when we set before the church the need of a building in which to hold their meetings. They determined to build, and now we with them can rejoice to see an edifice nearly completed. The building is 26 ft. x 46 ft., and will cost, when completed, between \$1000 and \$1200, but we do not believe that they will ever regret the sacrifice that they have made in this direction.

Within three years there have been two churches built, one hall remodeled for preaching services, and a repository built in this Conference; besides all this the tithe, Sabbath-school contributions, first-day offerings, and annual offerings have greatly increased, and the spiritual condition of the churches seems much revived. The Conference has also liquidated its apportionment on the Lancaster Academy of over \$1000, and the tract society debt is reduced several hundred dollars. Thus all can see that the Lord is blessing in this Conference, as well as in other parts of the great harvest-field, for which we praise his name and take courage to push forward the work intrusted to us.

Mrs. Huffman, Leona Gerald, and myself are at Rockland with our tents. We have a beauti-

ful location, and have been holding meetings for over one week. All things considered, we have quite a good attendance and a fair interest. The first week of our meetings it rained every day and night, then came the Fourth of July, and most of the people were absorbed in its celebration, and doubtless all this had much to do with the attendance and interest. We are of good courage in the Lord, knowing that the work is his, and that if we only keep humble, he will by his Spirit reach the honest in heart even through human instrumentalities. The people seem kind and are caring partially for our temporal wants, and inviting us to their homes. We are doing some house-to-house work, distributing tracts on the envelope plan, and we find many who seem eager to get reading-matter. Mrs. Huffman and sister Gerald are holding children's meetings twice a week, and we expect to see the fruit of their efforts presently. M. G. HUFFMAN.

July 8.

#### KANSAS.

IN my last report, I stated I was at Lebanon, in the Christian church. We had an invitation to use the church as long as we wanted it. This we did without one word of dissatisfaction, they furnishing an organist and a chorister every night for twenty-nine nights, and the merchants furnishing most of the oil for lighting the house. This we considered rare kindness. A little ripple of opposition passed through Main street every two weeks, denouncing us as dangerous people, declaring that we were doing the work of Satan, etc., by a sanctified (?) street preacher. This only awakened in the people a desire to come and hear for themselves.

July 7, as a result of this meeting, we were able to organize a church of fifteen members, with an ordained elder and a clerk. Eight adults took their stand for the truth, and nine were baptized. Just as we came to the organization, we met a strong opposition, not from the outside, but God worked mightily and prevailed. This is God's work, and we can trust it in his hands.

Quite a quantity of tracts were sold and given away, many friends were made, and we believe if the church holds the light high enough, there will be others added to their number ere long. The brethren stood by us nobly in this meeting, and did all they could to help the work along. This is right. One man came seven miles every night in this busy season, and brought two others with him; now the three are rejoicing in the truth. Surely God has honest souls scattered through the earth; let us all work by faith and hunt them up. I now start again to visit the churches, making my way to the Hutchinson camp-meeting. My heart is full of praise to God. O. S. FERREN.

#### NOTES CONCERNING OUR PERSECUTED BRETHREN.

A LETTER from Graysville, Tenn., informs us that we need not be surprised to hear soon that our brethren who are in jail there will be put in the chain-gang. That seems to be the plan that is talked of now. Our people everywhere should remember these brethren at the throne of grace. Their sufferings and persecutions are only a little in advance of what we all may soon expect, and we trust that the persecutions through which these brethren are called to pass may serve as a refiner that will fit them still better for the Master's service. And as we sympathize with and pray for them, may it be that our own souls may be lifted up, and we fitted for the work that God has for each one to do in this time.

A letter from brother Moon, dated at Baltimore, informs us that brother Faust, who was arrested in that city some time since and afterward released, a note of which was made in the

REVIEW, was arrested without any law whatever. There was simply a private resentment on the part of the police officers that led them to make the arrest, and they thought possibly they might ride high-handed over justice, but God seems to will otherwise just now. Our old friend, Mr. Ringgold, who has had an extensive law practice in that city, has interested himself in the matter, and the justice is now apologizing for having acted as he did. But men who attempt to administer justice ought to be careful how they cast a man in jail and compel him to lie there all night without a bed, when they have no law to warrant them in doing such a thing; and above all, when the individual so imprisoned is an upright, straightforward Christian gentleman. But we may not expect justice as long as we are in this world. There is a court, however, in session where justice in its purity reigns supreme. Before that court every case in the world must soon be brought, and the decision once rendered will be final and eternal. And while men are persecuting us, in the place of feeling resentment rise in our hearts at these wrongs, it should excite our love and pity to labor for them more faithfully than ever before, in order that as many of them as possible may be led to the Man of Calvary, and sense a burden of their sins, and be ready to receive him at his coming. A. O. TART.

#### DAKOTA CONFERENCE PROCEEDINGS.

THE Conference convened at Lake Herman, S. Dak. Several meetings were held from June 18-24. After the usual opening preliminaries, the president gave an address in which it was shown that the work has steadily progressed the past year, attended by the blessing of God. One new church with a membership of twenty-two was admitted into the Conference.

Resolutions were adopted as follows: (1) Expressing gratitude to God for his love and grace; (2) Discontinuing the practice of insuring the depository; (3) Continuing the practice of holding a canvassers' school; (4) Looking to the establishment of a mission among the Indians.

The following is a list of those receiving credentials and licenses: Ministerial Credentials, N. P. Nelson, C. W. Flaiz, Luther Warren, C. P. Frederickson, Valentine Leer, M. Streman, Conrad Reisinger; Ordination and Credentials, Abraham J. Voth; Ministerial Licenses, L. M. Crowther, Chas. A. Burman, Carl Kunkle, A. D. Buller; Missionary Licenses, E. O. Burgess, Julius Jensen, John Reisinger, E. C. Kellogg, Lewis Proctor, J. F. Gravelle, F. H. Robinson, Alice H. Robinson, T. L. Berge, Ella Nesmith, Mrs. Luther Warren, Della Frederickson, Ferdinand Kencht.

Officers were elected as follows: N. P. Nelson, President; E. C. Kellogg, Secretary. Other members of the Executive Committee, C. W. Flaiz, Conrad Reisinger, C. P. Frederickson; Camp-meeting Committee; N. W. Paulson, Conrad Reimeche, E. O. Burgess.

The entire work of the Conference was attended by God's blessing. A spirit of union and good cheer prevailed. The different members go to their several duties with renewed courage and trust in the Lord.

N. P. NELSON, *Pres.*

E. C. KELLOGG, *Sec.*

#### IMPORTANCE OF ATTENDING CAMP-MEETING.

THE writer of this article never before this year had the privilege of attending a camp-meeting; and now my heart goes out in sympathy for those who cannot attend. I thought, while enjoying God's blessing there myself, that perhaps many were situated very much as I had been in previous years. I had thought that I would like to go, and thought it would be nice;

but I did not have the least idea what such gatherings could do for one. It really seemed that God's presence was in every meeting, trying in his gentle way to lift poor, erring souls from the cares of this life, and giving them a taste of heavenly things.

The able workers that attend these meetings to administer to the wants of the flock, in presenting the different phases of the word and the light which God is giving his people, imbue us with new zeal and courage for the work on our return home.

I believe that God is well pleased with these gatherings, and that we, as sons and daughters of him, cannot afford to miss these annual family reunions. Shall we not, dear brethren and sisters, make an earnest effort to go next year, if we have not sensed the importance of these gatherings before? The Lord is waiting to grant us these precious privileges, and it is our duty just to take him at his word, and say, "By thy help I will avail myself of these opportunities," and thus pave the way for a more effectual spiritual growth. Just a few more of these family gatherings, and we shall, if faithful, reap the reward of the followers of the Lamb. We may hear some say, "Well, I would like to go, but the cost is considerable. I hardly think I can go." When you once get to the meeting, there will be so much spiritual bread free of charge, that your soul will feel satisfied, and your wants physically will easily be supplied. Come, and trust God for the rest.

L. E. N.

## News of the Week.

FOR WEEK ENDING JULY 13, 1895.

#### NEWS NOTES.

Mining in South Africa is attracting increasing attention. The products of the mines in gold and diamonds are almost fabulous. In regard to the latter, it is stated that the Kimberly De Beers Company holds in its vaults sufficient diamonds, so that if they were thrown upon the market, diamonds would no longer be regarded as precious stones. The yield of gold for the last year has been almost \$39,000,000, and the field is scarcely opened as yet. The mines are attracting large numbers of men, and an empire of no small dimensions is being built up in the territory of the British company known as Zambesia.

The hardships of the working-man have appealed to Pope Leo, and it is authoritatively stated that he has granted considerable concessions to that class of people through the American bishops in allowing them to eat meat on nearly all days except Friday. Not only may the laboring men eat flesh, but their families may eat also, thus obviating the awkward necessity of providing both flesh and fish at the same time. It strikes one very strangely that Christian duties may thus be set aside; or if they are not Christian duties, why they should be enforced as such. No dispensation of man can absolve other men from what God requires. As an economic and hygienic regulation, it would be better to increase rather than diminish their meatless meals.

The war in Cuba is still prosecuted in a desultory, undecisive way by both sides. Occasional fights and skirmishes occur, with varying and uncertain results. Reports from each party claim that success is favoring that side. Filibustering expeditions are being sent to Cuba in the interest of the rebels. Cruelty and vindictive vengeance characterize both sides. Yellow fever is working havoc with the Spanish soldiers. It is reported that 7000 have already died, which is 25 per cent of the whole number who have landed. The Christian Endeavor Convention at Boston has manifested its sympathy with the rebels; quite a move is being instituted by the Florida delegation to induce the President to acknowledge the rebels as belligerents.

The recent eruption in New York City politics has produced remarkable changes. The recent legislature passed stringent Sunday laws, closing barber-shops on that day, and an excise law closing all places where liquor is sold. The police force has been overhauled, and is now being run by Theodore Roosevelt, as president of the board of commissioners. He is fully determined to put the laws into execution. So vigorously does he apply them, that there is a very loud complaint

at the grievous fact that it is difficult to procure a shave or a drink in New York on the venerable day of the sun. Roosevelt does not wholly believe in the law; but he does believe in General Grant's maxim that the surest way to get rid of an obnoxious law is to enforce it. He is making himself quite unpopular among the people by the means, as is evidenced by an angry mob which gathered on the streets as they saw a man whom they supposed to be the hated commissioner passing along. He fled for safety.

#### ITEMS.

— A third daughter was born to President and Mrs. Cleveland at their summer home, Gray Gables, on July 8.

— The Chicago *Times-Herald* has offered \$5000 in prizes for horseless carriages which are to compete on a road trial between Milwaukee and Chicago about Nov. 1.

— German war-ships have arrived at Tangier, with orders to insist upon the payment by the government of Morocco of an indemnity of 8000 marks for the murder of a German citizen named Rockstrop, near Saffi.

— A vessel has been fitted out and sent after Lieutenant Peary, who is somewhere in the arctic regions, supposedly in northern Greenland. The steamer sailed from St. John's, Newfoundland the 10th inst., and expects to be back by Sept. 30.

— The Paris *Figaro* lately contained an interview with United States Minister Eustis, which reflects on the Spanish government. Spain complained to the Washington authorities, asking that the offense be retracted. Eustis replies that the reported interview was a falsehood.

— A young woman in Bethlehem, Pa., playfully stuck a pin into the leg of a young pastor who was stopping for dinner at the home of a friend. The wound proved to be serious, resulting in the amputation of the leg, and afterward in the death of the victim of the joke.

— According to latest reports, a crisis in the Canadian government is averted by the Roman Catholic ministers reconsidering their resignations. They resigned on account of the refusal of the Parliament to enforce the ruling of the authorities in the matter of the Manitoba school question.

— A smoking service is the latest novelty in the religious world. The following invitation has been widely circulated in Whitechapel, London: "If you want a smoke free, come next Sunday afternoon at three o'clock to Christ Church Hall. A free cup of tea if you like. Tobacco gratis."

— The friends of Mrs. Florence Maybrick, in London, are once more renewing their efforts to obtain her release from prison. Mrs. Maybrick is the American woman convicted of poisoning her husband, and sentenced to death, Aug. 7, 1889, but her sentence was commuted to penal servitude for life.

— Extensive forest fires have raged in Northern Michigan during the past week. The extended drouth has left the country and timber as dry as tinder. The little town of Wallin, consisting of thirty houses, was entirely burned. Hundreds of families are homeless and destitute. The destruction of property is very great.

— Dr. W. B. Wallace, of Marion, Ind., entertained a number of veterinary surgeons with a dinner, the principal feature of which was horse flesh served in various ways. A two-year-old colt had been procured for the purpose. The guests were emphatic in their praise of the article, and decided to have a similar feast at the next meeting, to be held in December.

— The Michigan Crop Report for July 1 states that the prospects for crops are very poor. For wheat the estimate for the growing crop is the lowest ever made July 1, being six bushels per acre lower than last year. Oats will be little more than half crop. Apples promise one third and peaches five eighths of a crop. Late frosts and continued drouth are causes assigned.

— Fourteen persons were killed and thirty injured, many of whom will die, in a railroad accident which occurred July 9, at Craig's Road, a station on the Grand Trunk Railway about twenty miles from Quebec. The catastrophe was caused by the collision of two special trains loaded with Catholic pilgrims, traveling from Vermont, Sherbrooke, Richmond, Magog, and other points to the shrine of Ste. Anne de Beaupre.

— Charles Gorman, a bartender out of employment in Chicago, had a wife and child in St. Paul. The child was ill, and repeated telegrams urged him to return, but he was not able to get the money. Finally a dispatch from his wife said the child was dead, and urged him to come by next train. He became desperate and attacked a saloon-keeper with a revolver, but was defeated in his purpose to rob him. Gorman fled, and was chased through the streets by the saloon-keeper and a mob. He shot two men who intercepted his flight, and was finally killed by a policeman's bullet near the Auditorium.

— The storms which swept over the Western States, July 6-8, destroyed nearly fifty lives and millions of dollars' worth of property. They were of the same general character in Illinois, Missouri, Kansas, and Wisconsin,—a fury of wind followed by a tremendous downpour. The death list is distributed as follows: At Winona, Mo., 12; Lake Geneva, Wis., 6; Baxter Springs, Kan., 5; Thomasville, Mo., 5; Fish Creek I. T., 5; Eatontown, Ga., 4; Fayetteville, Ark., 3; Van Buren, Ark., 2; Ottawa, Kan., 2; Paola, Kan., 1; Richmond, Kan., 1; Chicago, 1.

### Appointments.

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

#### CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.		
Atlantic, Newark, Del.,	Aug.	1-12
Virginia, Mt. Jackson,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to " 9
New York,	Sept.	5-16
West Virginia, Parkersburg,	"	12-23

DISTRICT NUMBER THREE.		
Indiana, Anderson,	July	30 to Aug. 12
Ohio, Newark,	Aug.	9-19
Illinois, Plano,	"	21 to Sept. 2
Michigan, Lansing,	Sept.	11-30
" (local), Traverse City,	Aug.	19-25

DISTRICT NUMBER FOUR.		
*Nebraska, Lincoln,		
" "Cushman Park,"	Sept.	3-9

DISTRICT NUMBER FIVE.		
Texas, Keene,	Aug.	8-19
Arkansas, Springdale,	"	16-26
Oklahoma, Oklahoma City,	"	22 to Sept. 2
Colorado, Denver,	"	29 to " 9
Kansas, Hutchinson,	July	29 to Aug. 5
" "Oakland Park,"		
Topeka,	Sept.	12-23
Missouri, Warrensburg,	"	25 to Oct. 7

DISTRICT NUMBER EIGHT.†		
Germany,	July	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

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

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

PROF. F. A. HOWE will be in Chicago, Wednesday, July 17, and will speak to the young people and others interested in education, at the West Erie St. church at 7:45 P. M. Thursday, July 18, he will be at Belvidere, and Sabbath and Sunday, with Elder Lane, at Rockford.

THE next annual Conference of Colorado Seventh-day Adventists will be held in connection with the camp-meeting at Denver, Aug. 29 to Sept. 9. The first business meeting of the Conference will be called at 9 A. M., Aug. 29. We hope to see a full delegation present at the first meeting. N. W. KAUBLE, Pres.

THERE will be a general meeting at Entrican, Mich., in their new church building, beginning Sabbath morning, Aug. 3, at ten o'clock, and closing Sunday night. During the meeting their new meeting-house will be dedicated to the Lord. The neighboring churches and the brethren in that vicinity are invited to be present. I. H. EVANS.

A GROVE meeting will be held on the farm of brother J. F. Carman, at Pottsville, Mich., on Sabbath, July 27. Sabbath-school at 10; preaching at 11 and 2; and social meeting at 3:30. The grove is about one-half mile east of the depot, just south of the railway. Neighboring churches and friends are invited. Bring baskets. Should the weather prove unfavorable, the services will be held in the church. Ministers from Battle Creek will be in attendance. G. C. TENNEY.

WE appoint to meet with churches in Minnesota as follows:—

Pleasant Grove,	July 16-21
Austin,	" 23, 24
Wells,	" 26-28
Good Thunder,	" 29, 30
Mankato,	Aug. 2-4
	C. C. LEWIS,
	N. W. ALLEE.

THE next annual session of the Colorado Tract Society will be held during the annual camp-meeting at Denver, Aug. 29 to Sept. 9.

N. W. KAUBLE, Pres.

### Special Notices.

#### NOTICE, BATTLE CREEK!

PERSONS desiring to place their boys and girls under instruction in the cooking school for a few weeks, may arrange to do so by calling at the Sanitarium Hospital, July 22.

#### A REQUEST.

I DESIRE to obtain the names and the addresses of all the isolated Sabbath-keepers in New Mexico and Arizona. I shall be glad to correspond with you in regard to your interest in the work, and the openings for labor in your community. Also those who have friends in either of the Territories, whom they know to be interested in the truth, will confer a favor by sending their names and addresses, and if I can make it convenient at any time, I shall be glad to make them a call.

Raton, N. M.

MATTHEW LARSON.

#### RAILROAD RATES TO THE COLORADO CAMP-MEETING.

THE Colorado Passenger Association has granted us a rate of one and one-fifth fare to the camp-meeting, on the certificate plan. The passenger pays full fare coming to the meeting, and takes a certificate from the agent from whom he buys his ticket, and then will have this certificate signed on camp-ground by Elder Watson Ziegler, which will entitle the holder to buy a return ticket at one-fifth fare.

Tickets coming to meeting must be bought and certificates issued on Aug. 27, 28, 29; and tickets returning, bought not later than Sept. 11. These favors are granted on condition that fifty or more persons buy full-fare tickets to the meeting.

These rates and conditions apply from all points in Colorado, and also on Union Pacific Road, from Cheyenne and Laramie, Wyo.

Do not fail to take a certificate when you purchase ticket for Denver, showing that you have paid full fare.

N. W. KAUBLE.

#### THE VIRGINIA CAMP-MEETING.

THE annual Conference and camp-meeting for Virginia will be held at Mt. Jackson, the same place as last year, on the Valley Division of the B. & O. Railroad, Aug. 8-19. The first meeting of the Conference is hereby called for Friday morning, Aug. 9, at nine o'clock. I hope all the delegates from the different churches will be present at that time.

Reduced rates have been arranged over the B. & O., but over no other road, as there was not a sufficient number of our people coming from any one point on any other road to get rates. Wherever you strike the B. & O. coming to the meeting, ask for a camp-meeting ticket to Mt. Jackson.

There will be a dining-tent, a grocery, and the usual accommodations on the grounds; also plenty of tents for rent at the usual prices, so that all who want them can get them this year. I learn the supply was insufficient last year. Children's and youths' meetings will be held for their special benefit. You cannot afford to miss this meeting, either for yourself or your children. Elders R. C. Porter and D. C. Babcock will be with us from abroad. Come, praying God's blessing upon the meeting. W. A. MC CUTCHEN.

#### COLORADO CAMP-MEETING.

THIS important meeting will be held in Argyle Park, North Denver, Aug. 29 to Sept. 9, preceded by a workers' meeting, beginning Aug. 27. The location of the camp is a desirable one, with a fair amount of shade and most excellent water. The grounds are easy of access by street-car, from Union Depot. Passengers will be carried to the camp on the electric line for one fare. All persons coming to the meeting should leave the cars at Union Depot, and walk one and one-half blocks west from Union Depot to Fifteenth street, and there take electric car for camp-ground. Bring baggage checks to camp-ground. Both cable and electric cars pass the camp, but by taking electric car at Fifteenth street, no transfer will be necessary.

The usual accommodations will be provided for the comfort of those in attendance. A dining-tent and also a provision tent will be on the grounds from the beginning. New tents may be rented at reasonable rates; in fact, we expect that the rates on tents will be even lower than last year.

Beginning Aug. 27 we shall have daily study for the

Conference laborers and church officers, to which we most earnestly invite all who can to be present.

Elder O. A. Olsen, president of the General Conference, promises to be with us if it is possible.

OHIO CAMP-MEETING.

We can now give definite instruction to all who may attend or may want to know about the Ohio camp-meeting.

The Central Traffic Association has kindly granted excursion fares from all points in Ohio only, for persons attending the Ohio State camp-meeting of Seventh-day Adventists, to be held at Newark, O., Aug. 9-19, upon the following conditions:

SWITZER.—Jacob Switzer was born in Columbiana county, O., June 23, 1831, and died in Bremen, Ind., June 12, 1895, aged sixty-four years.

NOTICE!

WANTED.—A man of some experience twenty years of age or more, to work on farm.

Publishers' Department.

A TIMELY BOOK.

THE Sabbath question is a live issue of the day. It is being discussed from many different standpoints, and by men of weight and influence in the world.

The book has now been revised and enlarged, and contains 548 pages. The author treats the subject from a Biblical and historical standpoint, examining at length every passage of Scripture that has any connection with the Sabbath.

The author is so well known that it is hardly necessary to add that the book is marked by its candor and Christian courtesy no less than by its convincing logic.

Moreover, our Sabbath-school lessons for the first two thirds of the present quarter, treat of the Sabbath question, and this is of itself a sufficient reason why every Sabbath-school officer and every teacher and scholar should have access to this book.

The International Tract Society desires to circulate this excellent book in large numbers just at this time when the knowledge it contains is so desirable.

We desire the co-operation of all our friends in the work of circulating this book. If you already have it yourself, get some copies for use in missionary work among your friends and acquaintances.

THE LORD'S DAY.

No. 134 of the Bible Student's Library, issued by the International Tract Society, has come to our table. Its title is, "The Lord's Day, the Test of the Ages."

It shows the relation of Sunday to the ancient sun-worship, from which the day took its name; the relation of Christ to the Sabbath; Sunday in apostolic times; the change of the Sabbath; how Sunday came into the church; and the present status and final outcome of the question.

As a general view of the Sabbath and Sunday institutions, briefly stated, it is a good book for general circulation. Written by Elder M. C. Wilcox. Price 15 cents.

TRAVELS BY LAND AND SEA.

Extract from Page 114.

"There are several varieties of parrots in Australia. The most common are the little rosella parrots, commonly called 'Joey birds,' because their favorite note seems to sound like, 'Pretty Joey.'"

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and All'nd Ex.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, GOING WEST, and various train types like Mail, Ex., L't'd, Ad., Mixed, Pt. H, Tr'n, Pass.

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

Obituary Notices.

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

CROWLEY.—Mary Godfredson Crowley, at the age of forty-five passed away April 2, 1895, at her home in Windsor, Wis., after an illness of nearly eight years.

WHITMAN.—Helen L. Whitman, daughter of brother Geo. E. Henton, now of Montana, died in Battle Creek, Mich., of typhoid fever, on June 11, 1895, aged thirty-seven years.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 16, 1895.

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We are informed that a brother in Chicago, who is a carpenter, has been threatened with arrest by the police if he continues to work on Sunday.

To the kindness of United States Senator, Hon. J. C. Burrows, and brother Chas. E. Buell, of the Census Department, we are much indebted for copies of the Reports of the Eleventh Census on Education and Church Statistics.

The daily *Monitor* of Mammoth Spring, July 8, comes out with an article favoring the enacting and the enforcing of Sunday laws as a civil necessity, no matter if it does infringe upon the rights of conscience of those who keep another day. But Mammoth Spring is in Arkansas, from which State we might expect about that kind of doctrine.

The Pan-American Congress of Religion and Education will be held this year in Toronto, Canada, July 18-25. The object of the Congress is to promote a closer unity of Christian workers of all denominations. Instead of setting forth differences of creed and action, the common grounds of Christianity will be occupied in the various discussions. Prominent speakers, editors, and instructors from Canada and the United States are expected to be in attendance.

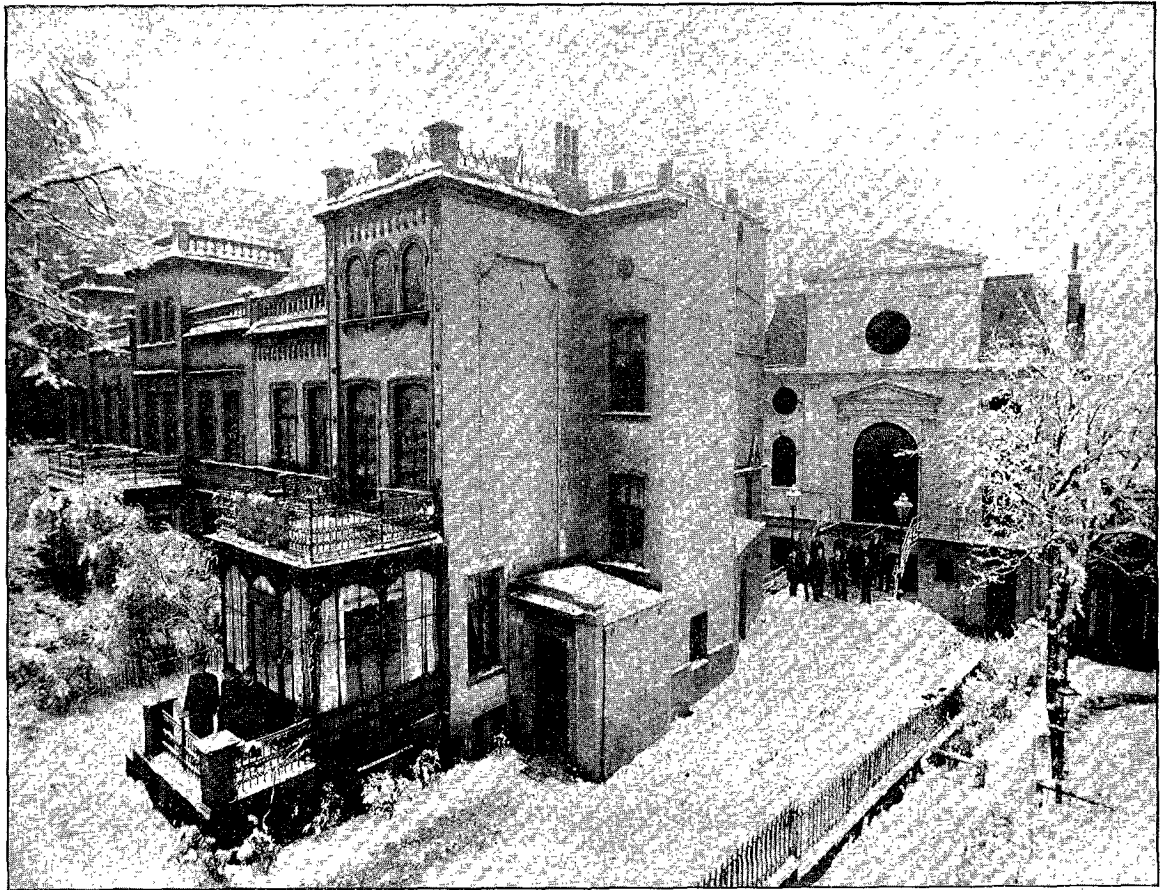
Brother G. H. Baber, who left Battle Creek on Monday, the 15th, as a missionary to Chili, S. A., was ordained to the work of the gospel ministry in the Tabernacle, Sabbath afternoon, the 13th. Previous to the ordination ceremony, Elder Durland gave a pertinent and stirring discourse on the work of the ministry and the duty of the church to the ministry. If the good counsel, drawn from the plain teaching of the word of God, could be followed, the ministry would be more efficient, and the church more prosperous. The occasion was made of special interest by the manifest presence of the Spirit of the Lord, which witnessed to the word spoken.

We take pleasure in calling attention to the article from Mrs. E. G. White, found in the Home department this week. The article was written especially for that department, and was received by the last mail from Australia.

We rejoice that the principles for which we as a people contend are attracting universal attention. We ought to be thankful that it is ours to stand as the champions of such principles, even though it be at a great cost to our temporal convenience. The public press is giving prominence to the principles of religious freedom. Many of the papers that come to us regularly contain forcible words in defense of the truth. Besides these, our friends are kindly sending us many more. We would gladly notice these allusions to our work, but we find that our paper is no longer large enough to meet our re-

This article will also be illustrated by a touching picture representing Williams bidding his family good-by. Then there will be an article containing statements from Baptist, Methodist, Presbyterian, and Disciple authorities which oppose the present enforcement of Sunday laws. The purpose of these articles will not be to denounce these various organizations, but to show that they have advocated the very same principles that we are advocating, and then exhort these people to stand by such good principles.

There will no doubt be other interesting features to the paper, but these are among the principal ones, and we trust that our brethren and sisters all through the States will evince a lively interest in giving it a wide circulation. The usual low rates will be made. Send your orders through the State tract society secretaries. Order the paper for distribution in your neigh-



SEVENTH-DAY ADVENTIST MISSION HOUSE AT HAMBURG.

We are happy to present the readers of the REVIEW with this illustration of the headquarters of our work in Germany, described in our Progress department this week. The building in the center is the original purchase, while the building to the right in the rear is the chapel and tract depository, completed at the beginning of the present year. The faithful laborers in Germany have now better facilities for carrying on their work.

quirements. We are hoping that some plan may be devised by which more room may be provided.

### SPECIAL.

THAT is to say, the issue of the *American Sentinel* of July 18 will be a special number, giving an outline of the experiences of our brethren who are now in jail in Rhea county, Tenn. It will have an illustration on the first page of the celebrated picture, "Christ or Diana." The picture represents a Christian maiden being brought before the goddess Diana, and every effort being used to get her to burn incense on the altar. But she refuses it with the fortitude and courage known only by true Christians. Then notice will be given to the statement that the justice made in his decision, that he found it necessary to fine and punish the brethren this time for their stubbornness. In this article it will be shown that faithfulness to conscience has been termed "stubbornness" in all ages. It will also be shown that Roger Williams was banished from the Massachusetts Bay Colony because of his opposition to Sunday laws.

borhood; order it to be sent through the mails to your friends, and to any others whose addresses you may be able to procure. And remember, brethren, that by circulating the facts in regard to these persecutions, we are calling the attention of the world to the present truth as forcibly as we could in any other way. We are in a time when the Spirit of God, through the articles that sister White is writing in the REVIEW, is exhorting us most earnestly to faithful and individual work, and each individual should endeavor to know what God would have him do at this time. A. O. TAIT.

### DON'T FAIL TO READ IT.

WE do not mean don't fail to read this paragraph, but do not fail to read the notice on page 463 of this issue of the REVIEW in regard to "The History of the Sabbath." While our Sabbath-school lessons are upon the subject of the Sabbath, the officers, teachers, and scholars of our Sabbath-schools should not fail to have this valuable book as an assistant to them in their study of the lessons. A. O. TAIT.