

# The Advent REVIEW AND HERALD And Sabbath

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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### THERE IS A GOD.

BY MRS. L. D. AVERY STUTTLE.

(Battle Creek, Mich.)

How sad 't would be were there no sky,  
With all its myriad worlds on high;  
Were there no sun to give us light,  
No moon to cheer the black, black night;  
Were there no flowers upon the plain,  
No fields of yellow, waving grain,  
No blade of grass, no stately tree,  
No solid land, no mighty sea,  
No beauteous bird to sing sweet praise,  
No years nor months, no weeks nor days;  
Were there no joy, were there no mirth,  
Were there no man upon the earth;  
No suns to run their headlong race,—  
Nothing but black and empty space!

And yet, were there no God above,—  
No God, whose wondrous name is Love,  
Who by his word had framed the sky  
And set the myriad worlds on high,  
There had been naught but empty space,  
No earth, no sky, no heaven, no place.  
Ah, were the skeptic's story true,  
No hope would shine for me or you.

Were there no priceless word of God,  
Telling of love so free and broad,  
Were there no blessed Christ who gave  
His precious life, a world to save,—  
Ah, were the skeptic's story true,  
There'd be no Christ for me and you!

As much our Father's hand we trace,  
As much we see our Father's face,  
In drop of dew or tiny flower  
As much we see the Father's power  
As in the burning sun on high,  
Or myriad orbs which stud the sky.

There is a God! "All things proclaim  
The glory of the Eternal Name.  
Ye sons of men, look up and see  
The gates of glory open for thee.  
Why should ye thus in darkness grope?  
Behold the blessed Star of Hope!  
For God so loved the world, that he  
Gave Christ to die for thee and me.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4:1, 2.

### TAKE THESE THINGS HENCE.\*

BY MRS. E. G. WHITE.

"AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."

These were the words he spoke at the first

cleansing of the temple; and at the second cleansing of the temple, just prior to his crucifixion, he said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as he came into the temple courts? His eye swept over the scene, and he saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, his appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to him, they could not withdraw their eyes from his face, for there was something in his countenance that awed and terrified them. Who was he?—A humble Galilean, the son of a carpenter who had worked at his trade with his father; but as they gazed upon him, they felt as though they were arraigned before the judgment bar.

What was it that he saw as he looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached to the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as he took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which he spoke, as he said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon him as though spellbound; for divinity flashed through humanity. Such dignity, such authority, shone forth in the countenance of Christ, that they were convicted that he was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the

power displayed by Christ convinced many who had not closed their hearts against conviction, that he was one sent of God. Some said, "He is the Messiah," and those to whom he revealed himself were indeed convicted that he was the teacher sent of God; but those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against him. The money-changers who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at his action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple.

When Christ had expelled those who had sold doves, he had said, "Take these things hence." He had not driven the doves out as he had the oxen and the sheep, and why?—Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. The priests and the rulers had fled terrified and awed from the midst of the people; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who he was. They did not know that he was a representative of the Father. They did not know that he had clothed his divinity with humanity; and yet they had a consciousness of his divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented his character and mission. In his pitying love he longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and the rulers, recovering from their dismay, said, "We will return, and challenge him, and ask him by what authority he has presumed to expel us from the temple."

But what a scene met their eyes as they entered again the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find relief from their affliction and their sin. They had heard of this man Jesus, they had heard a rumor concerning his compassion and love. They had heard how he had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry

\* Dedication sermon at Prospect church, N. S. W., Australia.

for pity went up from their lips. One after another they began to relate the story of their affliction, and he bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in his arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased, and comfort to the afflicted.

When the priests entered the temple, they heard acclamations of joy and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children to praise their deliverer, and to give thanks to him who had brought comfort and relief, health and peace. He gave them an evidence of his divine mission. He was doing the very work which had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth, and had read the description of his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The priests and the rulers and the scribes ought to have known that he was the anointed of the Lord; for they claimed to be expositors of the prophecies. The Holy Spirit also wrought to present the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed the heart to conviction; for they did not like him. They questioned, What business had he to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest thou unto us, seeing that thou doest these things?" Had he not given them a sign? Had he not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus. On their way to the temple, they had given vent to their hatred, and had said that they would kill him, and be rid of the troubler. When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Their hearts were full of avarice and selfishness; they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression. Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful, or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world.

When Christ said, "Destroy this temple," he was referring to himself; for they had just been talking of putting him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" They were speaking of the temple at Jerusalem, but "he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said;" but the Jews did not believe on him. They hated him, for he had interfered with their gain-getting, and they knew that he read their hearts as an open book.

"Now when he was in Jerusalem at the pass-over, in the feast day, many believed in his name, when they saw the miracles which he did." He gave them heaven's evidence of his divine mission; but he "did not commit himself unto them, because he knew all men and needed not that any should testify of man; for he knew what was in man." He had to watch them continually, for they were ever on his track, seeking for something by which they might accuse him. The question is to day, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made his Father's house, not a house of prayer, but a den of thieves?

As Christ talked with the scribes and the Pharisees, his prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God was no longer exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, he saw the inhabitants of the world just previous to his second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." What was it caused the destruction of the people in the world before the flood? — It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even thus shall it be in the day when the Son of man is revealed."

(Concluded next week.)

## 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.

### WHAT WILL HEALTH REFORM DO FOR US?

BY WILLIAM R. HANSEN.  
(Chicago, Ill.)

THE reason why so many make a failure in their attempt to live a Christian life is because they have not learned the secret of the Christian warfare so as to be able intelligently to fight against evil and overcome obstacles with which they have to contend.

They do not understand the relation the mind sustains to the body, but like the wretched man described in the seventh chapter of Romans, they find that "the good they would do, they do not," and "the evil which they would not, that they do," and evil is present continually, because there is another law in their members warring against the law of the mind, and bringing it into captivity to the law of sin. This, another law of which Paul speaks, is the lustful tendencies and weakness of the flesh by which the mind finds itself conquered, and must submit to the former, taking entire possession of the reins, and sin rules at pleasure. Paul declares, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," and exhorts us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. In order that this may be accomplished, God has caused

the light to shine upon health reform, and by heeding this light, we will soon realize the effect of healthful living upon the spiritual nature, enabling it to triumph and predominate over the physical nature.

In "Testimony for the Church," Vol. IV., pp. 35, 36, we read:—

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account."

"Indulgent parents do not teach their children self-denial. The very food they place before their children is such as to irritate the tender coats of the stomach. This excitement is communicated to the brain through the nerves, and the result is that the animal passions are roused and control the moral powers. Reason is thus made a servant to the lower qualities of the mind."—*Id.*, pp. 140, 141.

From the latter quotation we learn the effect that a person's diet has upon the mind, as the irritation of any food upon the stomach is immediately communicated to the brain through the nerves, causing a similar excitement there; and when a person is irritated, he is liable to say and do things which do not tend to develop that Christian grace, patience, which the people, brought out under the third angel's message, will possess. In fact, it is an utter impossibility for persons who are intemperate to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult to exercise patience.

"The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—"Testimony for the Church," Vol. II., p. 347.

When the finer sensibilities of the mind are deadened, how can it then keep the body in subjection? It cannot, but must permit the animal propensities to predominate and have full sway; more than that, man has himself cut off all communication from heaven, making it impossible for the tender Spirit of God to have its due influence and power on such a person, hence we see the utmost necessity of conforming to nature's laws.

It is Satan's intention, through depraved appetite, to degrade man and place him upon a level with the beasts, and to cause him to partake of their nature, while it is God's intention, through healthful living and the work of his Holy Spirit, to draw us to him, that we may partake of the divine nature, be ready for translation, and be fitted and prepared for the society of heavenly angels.

The following from "Testimony for the Church," Vol. III., p. 162, are words which cannot be misunderstood:—

"Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant, for the great God himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which he is now giving them in reference to health reform. . . . If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality; but if he disregards that light, and lives in violation of natural law, he must pay the penalty."

We understand that for years we have been living in the loud cry of the third angel's message, but many are asking, "Where is the power that should attend our work at this time?"—It is lacking. Is there not a reason for it? We will not get another ray of light until we appropriate that which has already been given us. Because of the failure of God's people to appropriate the light upon this most important subject, they are not now prepared for the loud cry. "This is not a matter to be trifled with, to be passed off with a jest."

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure; and those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth."

"The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth." May we arouse before it is everlastingly too late, before the finer sensibilities of our minds are altogether deadened, and we are unable to discern between error and truth, and appreciate the latter in its fullness.

#### GOD IN ALL HIS WORKS.

BY W. A. GOSMER.

(Clinton, Mich.)

In all the realms of endless light,  
In all the universe of God,  
Is seen the all-enduring might  
Which serves to sound his name abroad.

In all this grand and vast domain,  
That is by living temple trod,  
We see the glories of His name —  
The omnipresent, gracious God.

In every tree and shrub and flower,  
On mountain high, in valley green,  
The glorious tokens of His power —  
The mighty power of God — are seen.

Ah, mortal man, that power is thine!  
Go valiantly against the foe.  
Lay hold upon that strength divine,  
And say, "I will not let thee go" —

Until, at last, thou vict'ry see,  
And faith is swallowed up in sight;  
To him all praise ascribed be —  
To his enduring, tender might.

#### A FORGOTTEN CIRCUMSTANCE.

BY N. J. BOWERS.

(Salem, Or.)

In the controversy over the time of Christ's resurrection, one point I do not now recollect having seen made. If it has been used, there will be no harm in calling attention to it again. Those who hold to the resurrection on Sabbath, hold that it occurred during the time of daylight — perhaps about the middle of the afternoon. There is one circumstance, though, which to my mind makes that view clearly untenable, and that is that the great event occurred during the night. In Matt. 27: 63-66 are these words: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." These priests and Pharisees wanted extra precautions taken, that the body of Jesus be not taken from the tomb by his disciples. Pilate granted their request by giving them a watch, or guard, and by ordering a seal placed upon the door of the tomb. Mark, these Jews feared the disciples would come *by night*, and remove the body. They seemed to have no fears that they would attempt this in daylight, so the watch took their places, and we may well suppose remained at the tomb only at the time their services were supposed to be needed — *at night*. It is not supposable the watch would remain on guard when no danger was apprehended — *in daylight* — and we do not read that they remained during the day. When the resurrection took place, the guard were on duty at the tomb (Matt. 28: 4), and as

their services were needed only at night, we may be assured that Christ arose in the night, and not in the broad daylight of Saturday afternoon.

With this agrees the testimony of some of the watch themselves. Although bribed to give false witness as to the theft of Jesus' body by the disciples, as to the *time* of the alleged rifling of the tomb, that was all natural enough. They were hired to say, "His disciples *came by night*, and stole him away *while we slept*." Matt. 28: 13. They would make as plausible a story as possible, and one which would be in harmony with the request of the Jewish rulers when they asked that the tomb be secured against the possibility of the disciples' taking the body out of it by night. Chapter 27: 64.

#### THE SCANDINAVIAN LANGUAGE IN THE SABBATH-SCHOOL.

BY ELDER J. G. MATTESON.

(College View, Neb.)

THE same difficulties which are seen in the home, where the use of the mother tongue is neglected, are also seen in the Sabbath-school. Our Scandinavian brethren have become so Americanized that it is a rare thing to find a Danish or a Swedish Sabbath-school. They are English with one or two Scandinavian classes, yet they ought to be Scandinavian with one or two English classes. But few of the teachers speak the English language well. The children often notice their mistakes and laugh at them. Thus they lose respect for them. Now if the teachers would study their mother tongue and instruct the children in the same, they would have a better influence over them and could do far more good. It is high time to bring about a change among us in this direction, and we believe our American brethren will help us when they understand the reasons for it.

Let the parents teach their children at home to read their own language. There can be no compulsion about this; every one must have his free choice. But those parents who realize that this is a good and necessary work can begin immediately. Send for an illustrated a-b-c book to John Anderson Publishing Co., 183 N. Peoria St., Chicago, Ill. It costs 15 cents, 10 cents by the dozen. Write also to "Lys i Hjemmet," Akersgaden 74, Christiania, Norway, Europe, and order as many copies of this children's paper as are needed in the Sabbath-school and in the home. It is published twice a month, and contains Sabbath-school lessons for smaller and larger children. It is published both in Danish and Swedish. It is beautifully illustrated, and contains good reading for children. The office will send it direct with stamps. Thus it will come regularly. The price for one copy a year is 53 cents; 5 copies to one address \$1.69; 10 copies, \$3.38; 15 copies, \$4.75; 20 copies, \$6.44.

We have a suitable and instructive reader for older children, "Bibellektier for Ungdommen." This is also a suitable lesson-book for middle classes in the Sabbath-school. The International Tract and Missionary Society has sent for a stock of them, and will notify our brethren when they arrive. In the next place you can rearrange the Sabbath-school. Make it a Scandinavian Sabbath-school (Swedish or Danish-Norwegian), if the majority are Scandinavians, with one or two English classes for those who cannot understand Danish or Swedish; but if the majority are Americans, it must, of course, be an English Sabbath-school with one or two Danish classes. Let the superintendent speak Danish or Swedish, and sing Danish or Swedish. Let the secretary write and read the report in Danish or Swedish. If some of the members of the school cannot understand this, then the assistant secretary can write and read the report in English, and you can sing one or two English songs. Let the review be Danish

or Swedish, and also in English if necessary. Both divisions can be reviewed at the same time by different persons. This will be a great blessing to the Scandinavian mission.

We will soon get a new Danish hymn-book, with a good supply of Sabbath-school songs. Meanwhile we have published a small work with 129 hymns and more than twenty songs suitable for the Sabbath-school. Most of these are a translation of our choice American songs. In a certain Sabbath-school, consisting only of Scandinavians, they have used "Joyful Greetings," but some desired to get the new "Song Sheaf." Eight dollars were taken out of the treasury, and the book sent for. About that time the above-named Danish song-book was published, but after two months had passed by, not one out of more than one hundred members had sent for a copy of it, although it cost only ten cents. By that time they were persuaded to begin to use it.

Now this condition is in a great measure brought about by our American brethren. A president (American) in one of our Conferences has been convinced that the Scandinavian mission ought to be sustained and do active work, and that in order to do so the language must be preserved. A short time ago he visited a church with quite a number of Scandinavian and German brethren; he spoke of the importance of preserving and using their mother tongue. This astonished the brethren much. "Why," they said, "that is not the way our other ministers speak. They say if we only learn English, that is all that is needed."

There is more than a million people in this country who are not apt to listen to the message in any other but the Scandinavian languages. It is well to be interested in the salvation of the Hottentots and the aborigines of New Zealand. Would it not be well also to be interested in the people at our own doors?

#### THAT WHICH CONQUERS.

BY ELDER J. P. HENDERSON.

(Camp Point, Ill.)

TRUE faith never knows defeat. Discouragements most generally come from ourselves and not from our surroundings. Our short-sightedness cannot penetrate the future results of our labor, and while present circumstances may seemingly be against us, the Lord can turn the darkest hour into the brightness of noon-day. When we are in the line of duty, the battle is always his. Paul claimed in every engagement to have been victorious. His faith was undaunted and knew no failures. In the eyes of the world what he deemed victories would have seemed to be ignominious defeats; but in the midst of them all, he exclaims, "Thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2: 14.

What would be thought of a man to-day whose military career would appear to be such a series of defeats as Paul apparently experienced: driven out of Antioch by the "honorable and devout women," aided by the chief men of the city, escaped from Damascus through a window, by being let down in a basket, publicly whipped at Philippi, and then cast into the inner prison, and his feet made fast in the stocks, fled from Thessalonica under cover of darkness, after being accused of "turning the world upside down," and threatened by the populace.

At Lystra he was first worshiped as a god, and then stoned and dragged out for dead. At Berea, Corinth, and Ephesus similar fates were only averted by some incidental interference; while at Jerusalem he was severely beaten, bound with thongs, and mercilessly accused of the Jews, barely escaping with his life. In after years he rehearses his adventures, and says "that the things which happened unto me have fallen out rather unto the furtherance of the



gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; . . . and I therein do rejoice, yea, and will rejoice." Phil. 1:12-18. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned."

Then he speaks of perils by land and by water, of perils from robbers and from false brethren, of weariness and painfulness, of watchings and hunger, of cold and nakedness, and yet "if I must needs glory, I will glory of the things which concern mine infirmities," 2 Cor. 11:24-30. Such faith and unbounded confidence in the justice of his cause was sure to triumph in the end. "He who works with resolution works with hope." He who goes to warfare against sin must expect to meet the worst of foes. Every step will be contested, and success needs to be guarded with a vigilance that never wearies.

Paul never speaks of discouragements, it is always of victory. When none would stand with him, he only prayed that it might not be "laid to their charge." "Notwithstanding the Lord stood with me, and strengthened me. . . . And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Tim. 4:16-18. Faith is that upon which one's usefulness in the cause of Christ depends. It is "the victory that overcometh the world." 1 John 5:4. Without it our strength fails, and the enemy is enabled to make inroads not only upon our labor, but upon our own souls as well.

"Tis hard, we know, to bear the sneer and taunt,  
With the heart's honest pride in life to wrestle,  
Or feel the killing canker-worm of want,  
While others in the midst of luxury nestle.

"Hope on, hope ever! though all to-day be dark,  
Though no one echoes back thy thought, or loves thee,  
Cheer up, faint not, let faith its work impart;  
For God is over all, and heaven above thee."

#### CHRISTIAN ENDEAVOR CONVENTION NOTES.

BY ELDER GEORGE B. WHEELER.  
(Everett, Mass.)

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand." Isa. 8:9, 10.

Now that the great Christian Endeavor Convention has declared its purpose so plainly to the world,—that it is to enter the domain of politics, by uniting the enormous forces of the Christian churches, for the purpose of capturing and controlling the civil government,—it certainly presents a most interesting study to those who are watching the trend of events in the light of prophecy.

That these purposes are not in harmony with the word of God, as we shall endeavor to prove, shows, as the prophet declares, that it shall be broken in pieces. In a tract written by the president of the Christian Citizenship League, the organization through which the Christian Endeavor Societies propose to carry out their purposes of civic reform, explaining what Christian Citizenship is, he says, "It is not so much a new organization, as a federation, a tying together of existing forces, for the purpose of making the will of God to be done on earth." In another place he says: "To make the will of God to be done on earth should be the chief aim of every follower of him whose meat it was to do the will of his Father."

The real meaning of these declarations is "to make" their interpretation of the will of God to be done on earth, contrary to the declared will of the Father. If God wished "to make" his will to be done on earth, his resources to

accomplish that purpose are infinitely beyond that of this new federation. In another place it is declared:—

"Christian Citizenship maintains the supreme right of Jesus Christ to rule municipal and national, as well as private, life. The city, the State, the nation, should be governed by the principles laid down by him,—principles of righteousness, of justice, of unselfishness. Upon the application of these principles depends the final solution of every present-day problem."

Their meaning evidently is to put themselves in as vicegerents of Jesus Christ, and pope like, to rule national and private life themselves. For instance, they propose to make all people, regardless of their convictions or convenience, observe Sunday as the Sabbath, contrary to the declared will of Jesus Christ. It is certainly evident to every one that so long as there is disagreement as to what are the principles of righteousness, of justice, of unselfishness, as laid down by Jesus Christ, some one or some council would have to be appointed authoritatively to declare what they are; and when that is done, you have an exact representation of the pope. And not only that, but they declare that the solution of these great present-day problems depends on just that thing. Let us also remember that there is a tremendous determined power back of this movement, with all the machinery in readiness to put it in operation at once. Does not that look like a reproduction of what was done ages ago?

Another point worthy of our attention is that they propose to array all the forces of good—Christianity, patriotism, temperance, etc.—against the forces of evil,—infidelity, treason, the saloon, Sabbath-breaking, and corruption of every kind; and every one that opposes them in any one point will doubtless be looked upon as arrayed against all that is good, and unworthy of any mercy whatever.

This Christian Citizenship League will be a unit against Sabbath-keeping Christians, because we oppose them on the Sabbath question, and the Sabbath (Sunday) enforced by law is part of their platform. Instead of meeting the Sabbath issue alone, we shall have to meet this great organization as a whole, with all their reforms, popularity, and the consequent opprobrium of opposing an organization of that kind. However, the Scriptures, consistency, the principles upon which our government was founded, as well as the history and literature of the best churches and religious leaders of the past, are on our side, together with many thoughtful religious men of the present time who are not in sympathy with this movement. It seems as if our methods will have to be changed quite materially in order to meet this new issue.

While many beautiful and helpful thoughts were uttered at the convention, this sought-for alliance with the civil power was manifested in bringing the sacred down to a level with, or below, the secular, or in placing the carnal on the same plane, or a little above, the spiritual, as the following quotation will show. Bishop Arnett said:—

"There are three great powers in this world, illustrated by the British lion, the American eagle, and the cross of Calvary. All these have met together in this Endeavor association. The lion and the eagle and the cross are the emblems of the conquering hosts of our civilization. Any man who has the lion on the one side, and the eagle on the other, and the cross above him, may be a giant in the conflict of the right against the wrong."

The incongruity of this alliance was felt by some, and in the attempt to make it, smooth statements like the following were made. Mr. John G. Wooley, of Chicago, said:—

"The bewildering paradox of the Christian reformer in these days is that he must speak of politics without mentioning politics, unless, indeed, he feels constrained to say something contemptuous of the only political thing that the church, politically, stands for. You smile, but that is the indispensable condition of commanding the respectful attention—not to say cordial sympathy—of that touchy fugitive from divine justice that goes by the alias of 'Christian Public Sentiment.' I refuse to try to do it."

To show the favor with which the sentiment of the convention was received, another clergyman said, speaking of the lesson in Sunday observance: "In every way Boston will powerfully feel these meetings of Endeavorers. The convention has helped to make religion fashionable."

#### FASTING.

BY I. N. ANDERSON.  
(Evergreen, La.)

FASTING is a subject upon which I have seen nothing in the REVIEW for sometime. The object of this article is not only to endeavor to call the attention of the many readers of our paper to this subject, but to call out other articles on the subject, by which the writer, as well as many others, may be benefited.

We find that the Lord has set us an example in refraining from the use of food for a time (Luke 4:2), and by reading Matt. 9:14, 15 we conclude that the disciples of Christ *would* fast after his ascension. Then in Acts 14:23 we read that Paul and Barnabas fasted, and again of the fasting of Cornelius in Acts 10:30.

Though these instances of the fasting of the disciples referred to were marked by some special work of the Spirit of God, and it might be inferred that the fasting in the case of Paul and Barnabas at least must have been prompted by the great importance of the work before them, the case of the centurion seems to be without any special object; it is not supposed that the centurion knew what was to be the result of his fasting and prayer, as did Paul and Barnabas.

The prophet Joel calls to the faithful watchman on the walls of Zion: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly," and this right in close connection with the prophecies concerning the day of the Lord; while Christ tells those who are living to-day to take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon them unawares. Luke 21:34.

Now I ask with all due regard for the reader, shall we heed this call to the fast? or are we called by the Spirit of God at this time to fast? If we are, and if there is any danger of our appetites getting the mastery, shall we not be doing well in practicing the virtue of bringing them into captivity occasionally? Who can estimate the benefit that our spiritual discernment would receive by an occasional fast for an appropriate time?

#### THE WORK OF THE LAW.

BY WILLIAM BRICKEY.  
(Kimball, Minn.)

"The law of the Lord is perfect, converting the soul." Ps. 19:7. And although some may find fault with it and call it a yoke of bondage, it was given because God loved the people. Deut. 33:2, 3. There are eternal principles underlying each one of the ten commandments, which no man can disregard without injury to himself and neighbor. "Moreover by them is thy servant warned." Ps. 19:11. Warned of what?—Warned against violating those eternal principles of eternal righteousness which would exist even though the written law had not been given; and so the psalmist asks, "Who can understand his errors?" and says, "Cleanse thou me from secret faults." Verse 12. Few indeed would understand their errors if they were not warned by the commandments. Paul would not have known lust except the warning voice of the law had said, "Thou shalt not covet." Rom. 7:7. Then when the law warns us, our transgressions are no more *secret* faults but *presumptuous* sins. Ps. 12:13.

## Special Mention.

### HEAPING UP RICHES.

THE apostle James says prophetically to the rich men of our time, "Ye have heaped treasure together for the last days." A recent daily paper gives the following table of the approximate wealth of some of the wealthiest men. At the head of the list we see the name of Li Hung Chang, the noted Chinese viceroy:—

Li Hung Chang,	\$500,000,000
John D. Rockefeller,	180,000,000
Duke of Westminster,	100,000,000
Colonel North,	100,000,000
Cornelius Vanderbilt,	100,000,000

Two only of the above list obtained their fortune by inheritance, the others having accumulated, or heaped theirs up. The great Chinaman gained his vast property by means of his official position, which gave him unlimited advantages. These he has used to his own enrichment, but it is likely to profit him but little, as the outcome of the late war has placed him in a critical position. Should the unreasonable government seek to take vengeance of him, he will not get away with much of his ill-gotten money, even if he escapes with his life.

The legitimate power to get wealth comes from God; but men have sought out many inventions, and they use powers for their selfish ends which the circumstances of a sinful world have placed in their hands. The helplessness of the masses contributes to the power of the strong. Impoverishment of the people is the means by which these colossal fortunes are accumulated. These men of fortune control supplies, and can create or suppress the demand as may suit them. T.

### FROM AN ENGLISH PAPER.

"It is easy to be a martyr in this country, but it must be 'done on the cheap.' There is no chance for stripes or any heroic fate. The most provoking and persistent of good imbeciles can scarcely get himself committed to prison; hard labor is not to be hoped. The crown of martyrdom in these days is often to be won for five shillings and costs. Magistrates brutalized by common sense will rank a saint or an evangelist among disorderly characters, and fine him for obstructing a dirty thoroughfare. The managing director of the International Tract Society (limited) is more lucky. He has to pay no less than fifteen pounds, and one pound costs for employing young women on Sunday, contrary to the provisions of the Factory and Workshop Acts. This is a little more like glory. Moreover, he can refuse to pay, and possible may. This is not his first opportunity to protest against the irreligious usages of the nation; he was sold up mildly before, and it may be assumed that he will dare that fate again. At the same time the magistrate who has to deal with cases of the sort is not to be envied. It is indisputable that the seventh day, not the first, was set apart for rest and worship. There is nothing more than tradition to explain how or when or why the early Christians exchanged the seventh day for the first. Mr. Haden Corser did wisely to refuse all argument, insisting upon the law, so did Pilate, his victim might explain. These 'Seventh-day Adventists' are urged to claim exemption upon the terms allowed to the Hebrews; but they indignantly assert

their Christian faith. It is no use talking, however. If they must go on breaking the Factory Acts, the law must go on punishing them, right or wrong." — *The (London) Evening Standard, Saturday, Aug. 3.*

This paper, it strikes us, abandons itself to a very singular conclusion; that is, that a citizen must still be punished even though he is right, and the law must still be continued even though it is wrong. We had supposed it was the province of good government to see that no citizen who was right in his course of life and action was permitted to suffer any wrong, and that no law which was shown to be wrong, should be allowed to continue. Why does not the *Standard* lift up its voice against a law which it tacitly admits to be wrong? U. S.

### ROME IS WAKING UP.

"RUM and Romanism" has become a current phrase because its alliteration suggested the apparent coalition that has existed between Catholics and the liquor element of society. A large proportion of the saloon-keepers of this country have been professed Catholics, and seemingly stood as well as other members. Drunkenness among Catholics has been by no means uncommon. The path which many Catholics took from confessional or Sunday mass was a bee-line for a saloon where the newly cleaned-up record would soon be fouled by repeated excesses.

The close relationship which many members of the Catholic Church have sustained with the liquor business in one capacity and another, has given the impression that the authority of that church was not particularly unfavorable to the traffic, indeed, it has seemed as though they were mutual friends, working together for the pulling down of liberty and the obstruction of progress. It is therefore with some surprise that the Protestant world looks upon the recent temperance movement in high Catholic circles, and listens to the language of Catholic prelates in their great temperance conventions. It is pleasing to see linked with this new movement the names of such men as Satolli, Ireland, and others only less notable.

The New York *Sun* thinks it strange that Protestants should be thus surprised, since temperance is as much a virtue for Catholics as for others, and since they are "Christian" as well as are the Protestants. Temperance and austerity were doctrines of the early church, hence must be of Catholic origin. Not only so, but the *Sun* says:—

"The strict observance of the Lord's day as the successor to the Jewish Sabbath is also a Roman Catholic peculiarity which Protestants have retained. Indeed, when Rome, after the fourteenth century, began to relax the severity of the regulations she had previously enforced, forbidding not only servile work but amusement on Sunday, the Puritans of King James's time adopted them without modification. No doubt it would horrify our strait-laced Sabbatarians to be told that their pet ideas are but cast-off 'rags of popery,' but so they are. There is not a blue law of the bluest dye that cannot be paralleled by the Sunday laws of the Roman Catholic rulers of England and France from the sixth to the fifteenth century."

To those who understand prophecy, there is no real mystery to this sudden awakening to private morals. There is to be a close union between Catholics and so-called Protestants, and the most difficult pill for the latter to swallow in receiving Catholics into their confidence, has been the favor with which that church looks upon the liquor traffic. In this move Catholicism takes on an altogether different phase.

It redeems its reputation, and now stands among the heroes. The temperance cause, which is a righteous one, is inseparably yoked with Sunday laws, which are altogether wrong. And now the Catholic Church joins its mighty influence to the cause that presents a fair name to the world, but is destined to produce the most bitter fruits. T.

### PERSECUTION IN THE SOUTH.

It is noticeable that the most bitter spirit of persecution toward Sabbath-keepers in this country has been hitherto manifested in what have been called the Southern States. It is true that it is not confined to any section; but though the work is comparatively new in those States, the dragon spirit is more fully developed there. The reason for this is not far to seek. Persecution almost invariably arises from mistaken religious zeal. In fact, there never is any such thing as persecution, except from one point of view. No one was ever known to acknowledge himself to be a persecutor. There never was such a thing as a confessed persecution. People who are persecuted, or their sympathizers, are the only ones who ever realize the fact. Those who wage warfare upon others for their religious faith always claim to be doing so in self-defense, or at least in defense of their religion. The objects of their warfare are to them the real offenders who are inflicting suffering upon those who are attached to long-established religious customs, venerable with age, and held as sacred by associations, though they possess no other claim for regard. An innovator is to many people the worst kind of criminal. The man who shows disrespect to established usages, is an offense to the conservators of tradition, who fancy that they are the defenders of God, and that in pursuing the offenders they are doing God service.

There is no section of the country where the religious sentiments of the people are more deep-seated and universal than in the South, and as they excel in this line, to the same degree they will exhibit the spirit of intolerance, and to the same degree they take to themselves the worthy titles of defenders of the faith.

It may seem to some from the foregoing that religious zeal is conducive to persecution. Just so. Indifference does not persecute. True religion does not persecute; but it is so difficult to prevent the mixture of selfish bigotry, of human will, of impertinent censorship with the principles of religion that in but very few cases are those principles held in their purity. From all we can learn of the South, we believe the people to be intensely religious in their way, and their way is the ordinary way of mixing a little truth with a good deal of human nature and error. T.

### THE ENGLISH VIEW OF IT.

THE INTERNATIONAL TRACT SOCIETY AND THE FACTORY ACT. — John I. Gibson, managing director of the International Tract Society of Holloway Road, was summoned before Mr. Haden Corser, at the Clerkenwell police court, for unlawfully employing two children at their premises on Sunday, July 21, and three women on Sunday, June 23, contrary to the provisions of the Factory and Workshops Acts. The defendant pleaded guilty. The association, he said, was the missionary society of the Seventh-

day Adventists, and believed in observing Saturday as the Sabbath. The young women were not overworked, and were paid more than the trade union rate of wages. They were employed in the production of the society's publications on Sundays, and, of course, did no work on Saturdays. Mr. Cameron, who prosecuted on behalf of the Home Office, said the society was summoned to that court for the same offense last February, and subjected to fine and costs amounting to £3 18s. The defendant, Mr. Gibson, had sent him a letter, in which he wrote: "The reason why we cannot recognize the Sunday as well as the Sabbath is briefly this: God declares that the seventh day is the Sabbath of the Lord, and commands men to keep it holy. This command we cannot obey while recognizing an institution established by human authority in opposition to the Sabbath of the Lord, even as no man can worship the Lord, and at the same time regard other gods. . . . As followers of the Lord, we cannot take the responsibility of compelling any of our employees to cease working on Sunday. To do so would be to compel them, as far as our jurisdiction extends, to pay homage to the Sunday, thus placing ourselves on the side of a tradition which makes void the commandment of the Lord, 'Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.'" The society refused to pay the fine inflicted in February, and a distress warrant had to be issued. The defendant, in answer to the magistrate, said the society had carried on Sunday work for nearly six years before they were interfered with by the factory inspectors. Before they were summoned the first time, they were informed that the society might claim exemption if they filled up the forms provided by the Factory Act in the case of Jews, but the members of the society are Christians, and not Jews. Mr. Haden Corser said the society was deliberately disobeying the Act, and he would impose the full penalty in each case—£5. In default of payment, a distress warrant would be issued.—*The Daily Telegraph (London, England), Saturday, Aug. 3.*

#### GOOD TESTIMONY.

BROTHER L. H. CRISLER sends us the following:—

"I inclose a translation from the Swedish Bible Commentary, kindly furnished me by a friendly Swedish Presbyterian minister in our county, who assures me that Professor Melin, the translator, is thoroughly reliable, and that we can depend on the statement that the Talmud teaches what he says it does. It seems to me that this testimony is equally satisfactory, and will carry as much weight as that cited from Josephus by Elder Littlejohn in his articles on Luke 16, some time ago.

"This is what H. M. Melin, D.D., says on the parable of the rich man and Lazarus:—

"The parable is told altogether in symbols (metaphors) taken from the Jew's own theology, and Christ, with a high teacher's wisdom, adapts himself to the imagination of the Jews, so as more forcibly to smite them with their own weapons. The Jews imagined a place (*sheol*, Hebrew, *hades*, Greek), containing two apartments, separated by a deep gulf, . . . gehenna, the place where the wicked are punished, and paradise, where the good dwell during the time between death and the resurrection. . . . The unhappy, in the lower regions, or hades, could see what came to pass in the upper, or paradise, but could not enter therein, though the distance was not greater than that a conversation could be easily carried on between the two places.'"

## 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.

#### HIDDEN GEMS.

DEEP in the dark domain  
Of stone, and damp, and cold,  
Are lying, hid in richest vein,  
Vast treasures of gold.

So in the human heart,  
Amid the stones of sin,  
Are priceless gems of heavenly art  
That God has put within.

Some friendly word or sign  
Might move the rubbish there,  
And let illustrious talent shine  
Now buried in despair.

Then let us by the hand  
Our fallen brother take,  
And help him rise, and take a stand  
In right, and for its sake.

—John M. Robb.

#### FRETFULNESS.

THE habit of fretfulness is one of the worst blemishes of domestic life. It is a habit fully more than a propensity. It comes upon us unawares, and grows insidiously until, like the noxious weeds of the garden, it pervades the whole home life from morning till night. Ill health is often made an excuse for the manifestation of fretfulness. And while it is doubtless true that those who are strong ought to bear the infirmities of the weak, and to make allowance for the great disadvantages under which they are placed, it is also the privilege of every invalid to cultivate a sunny and cheerful temper. It is for them to return in kindness the help they need from others. God magnifies the power of his grace in sustaining those who look to him even in the most trying circumstances. And it is greatly to the praise of that grace that we often find in the greatest sufferers the most happy and cheerful dispositions. But it is not always so, and those who are in a measure or wholly dependent upon the care of others, can render themselves an almost intolerable burden by their unappreciative fretfulness.

But people in sound health are too frequently met with, whose presence is an offense because of a continuous stream of censure and unkind remarks, of bitter words, and with sour faces which render them disagreeable and a source of grief. Fretfulness is generally a home disease. That is, self-respect exercises a preventive power in the presence of company, which is laid aside when no one but the family is present. The stranger perhaps obtains his insight into affairs by accidentally overhearing an out-break, or becoming a member of the family he soon learns of the deadly influence of the fretful disposition.

A fretful man will kick a mewling cat, help a dog out of his way with the toe of his boot, jerk, kick, or beat a horse because it doesn't stand, pound his cows, strike his children, scold his wife, and perhaps place all the blame upon his neighbors or some other innocent object. A fretful wife scolds her husband, abuses her children, and stew about her neighbors. The hearts of such people are full of gall, and it gushes from lips, feet, and fingers. The first thing in the morning and the last at night is a continual scold, and yet, strange to say, the people who do thus are often unconscious of the fact. They do not at all realize that their beloved children are always and only greeted with harsh, sharp, loud commands, threats, and criticisms. It has grown upon them to do this so naturally that they do not sense it. Another fact even more strange is that fretful people are often exceedingly kind-hearted and generous, when they are tested a little below the harsh exterior of their deportment. They are devoted and faithful in sick-

ness, or any great trouble, and thus endear themselves to others. But O, if such could only free themselves of the one great blot of their lives, what a comfort they could be to the world!

Fretting not only blights the lives and happiness of others, but it drives the blessing of God far away from the fretter. His Spirit does not dwell in the heart where Satan is holding forth; and when Satan is quiet, confidence is destroyed, and faith lies bleeding. The peace of Christ is the antidote for fretfulness. "Great peace have they which love thy law; and nothing shall offend them." T.

#### WHY DO YOU?

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

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not?" These are important questions from a physical as well as a spiritual standpoint, and, we may say, are pertinent, since the body as well as the soul is included in redemption. We find our life governed by unvarying laws, but do not understand the process by which life is sustained,—how food is converted into blood, how the blood supplies food for the tissues, and how the tissues make use of the material furnished by the blood,—all this is a mystery, yet there are steps in the process of which we have definite knowledge. We know that certain causes produce certain results, but we cannot tell *how* it is done. The earth yields a great variety of fruits, grains, and nuts, and these we know are foods, because the Lord has told us, and because we have found it so by experience. These also have different food value, but we cannot tell why certain elements in these produce building material for the tissues of the body, and other elements are worthless as food. But we know the *fact*, and knowing the fact, we are responsible to that extent for our own lives.

Why, then, is there such a reckless disregard of life in this respect? Every soul clings to life with great tenacity, but many act as if it were their purpose to destroy themselves and their posterity from off the face of the earth in the quickest way possible, at the same time denying any suicidal intent, and are loth to welcome the grim monster which they have invited to their door. Life to be sustained must be fed, and since God himself has told us what to eat and what not to eat, we are, to a certain extent, the guardians of our own lives. It is the province of God to supply the food, and his is the power to cause that food to sustain life; it is ours to partake of the food he has provided. That we might be guided in the selection of food, and for pleasure as well, God gave to us the sense of taste. This which was designed to be a blessing and an aid to life, Satan has caused to be perverted, making it an instrument of death, until at the present time, instead of the appetite calling for that which is food for the body, it calls for that which will surely produce death by not furnishing building material for the system, and by accepting that which does positive injury to the starved and weakened organs.

This condition of things is sad indeed, but would be much more deplorable if there was not given to man the faculty of reason, whereby, with the grace of God, appetite may be brought to serve its original purpose. It is greatly to be deplored, however, that so few persons seek to know what are the requirements of the body for food, much less to bring the appetite to their aid when they have learned. The enemy comes to the appetite as Satan did to Eve in the garden, and says, "There need not be any restrictions laid upon you; for reason doth know that in the day that ye taste thereof ye shall be a god." And so it tastes, and thereafter clamors so loudly for indulgence, that the voice of reason is but faintly heard, and all her entreaties are



despised and rejected, appetite claiming to know what is good, and to be a competent guide in such matters. But we cannot trust this self-installed guardian of life when it does not listen to the voice of reason and conscience. It is tyrannical, and seeks its own gratification at the expense of life and health. Much time and labor are spent in the preparation of that which gratifies only the appetite, and contributes in no degree to the demands of the body for food. This is certainly spending money and labor for that which is not bread, and which so far from satisfying, creates hunger and thirst. Then let us make use of the knowledge God has given us, and by his grace bring appetite under the control of reason and conscience, and "eat that which is good."

#### WHAT SHALL WE HAVE FOR BREAKFAST?

THERE are those to whom variety in the matter of food for breakfast is no object. The "but one thing is needful," is to them an end of controversy, and is applied in its narrowest sense. Others insist upon an elaborate meal. In the former article we set forth what we believe to be a consistent position in this matter. Variety may reasonably be expected, but it should not consist in a multiplicity of dishes at the same meal. Let the desired variety rather be secured by varying the dishes from morning to morning.

The following general plan, already outlined, we believe to be good, and amply sufficient to meet all reasonable wants: Fresh fruits, cereals, baked potatoes, toast, unfermented bread, stewed fruit, caramel coffee or hot milk; and the real wants of the system could be met if some of these were omitted.

**Fresh Fruits.**—These may vary with the season, but now we are within reasonable reach of some kind of fruit the most of the year. As staples, we mention apples, oranges, bananas, grapes, melons, etc.

**Cereals.**—These embrace oatmeal, pearl barley, cracked wheat, grits, corn meal. These are boiled or steamed. Some people degrade these foods by calling them *mushes*,—a horrible name, by the way,—the good English word "porridge" is much better, and porridge is not gruel. These preparations need to be cooked thoroughly, at least three hours being required, and in some cases five hours are not too long. The grains should be introduced into boiling water, stirred until set, and then not stirred. The proportion of meal to water varies from 1 to 3 to 1 to 5, and will be soon established by experience.

**Toast.**—This is best made from zwieback, and may be prepared in great variety, as already indicated.

**Unfermented Bread.**—This is the ideal bread. Care and patience are required to produce it in perfection. Sodden, clammy rolls or gems are intolerable. They should not be accepted by the cook even. The following recipes will be found practicable and satisfactory if followed out carefully. They are taken from "Science in the Kitchen," by Mrs. E. E. Kellogg:—

**Whole-Wheat Puffs.**—Put the yolk of an egg into a basin, and beat the white in a separate dish to a stiff froth. Add to the yolk one half a cupful of rather thin sweet cream and one cupful of skim-milk. Beat the egg, cream, and milk together until perfectly mingled and foamy with air bubbles; then add, gradually, beating well at the same time, one pint of wheat-berry flour. Continue the beating vigorously and without interruption for eight or ten minutes; then stir in, lightly, the white of the egg. Do not beat again after the white of the egg is added, but turn at once into heated, shallow irons, and bake for an hour in a moderately quick oven. If properly made and carefully baked, these puffs will be of a fine, even texture throughout, and as light as bread raised by fermentation.

**Graham Puffs.**—Beat together vigorously until full of air bubbles, one pint of unskimmed milk, the yolk of one egg, and one pint and three or four tablespoonfuls of graham flour, added a little at a time. When the mixture is light and foamy throughout, stir in lightly and evenly the white of the egg, beaten to a

stiff froth, turn into heated irons, and bake in a rather quick oven. Instead of all graham, one-third white flour may be used if preferred."

**Graham Gems.**—Into two cupfuls of unskimmed milk which has been made very cold by standing on ice, stir gradually, sprinkling it from the hand, three and one-fourth cupfuls of graham flour. Beat vigorously for ten minutes or longer, until the batter is perfectly smooth and full of air bubbles. Turn at once into hissing hot gem irons, and bake in a hot oven. If preferred, the batter may be prepared, and the dish containing it placed on ice for an hour or longer, then well beaten and baked. Graham gems may be made in this manner with soft water instead of milk, but such in general, will need a little more flour than when made with milk. With some ovens it will be found an advantage in baking these gems to place them on the upper grate for the first ten minutes, or until the top has been slightly crusted, and then change to the bottom of the oven for the baking."

**Breakfast Rolls.**—For three parts of flour (two of the best patent and one of graham may be used, or the mixture may be varied), take one part of thin cream or unskimmed milk cold as can be had. A pinch of salt may be added if desired. With a large spoon stir the flour constantly, while adding the wetting, a few drops at a time, so as not to form any pasty masses. When the wetting is all in, turn the dough on a molding board and knead vigorously ten or fifteen minutes, working in air, stretching and pulling the mass meanwhile. When the dough becomes springy like rubber, and parts when pulled with a snap, it may be separated into convenient portions, and with the hands rolled into rolls three-fourths of an inch in diameter, cut into two-inch lengths, placed on dry tins so as not to touch each other, and baked in a moderate oven for forty minutes. When taken from the oven, they should not be piled one upon another, but spread out to cool. Perforated tins or wire bake tins are best, as they allow the free access of hot air to all sides."

#### DISINFECTION.

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

WHEN some contagious or infectious disease has invaded our home, we must either cleanse, remove, or destroy the infected articles. Which of these means should be adopted will naturally depend some upon the value of the articles under question, and how thoroughly they have been saturated with the disease. But to ignore entirely any of these precautions after a serious disease of a contagious character has invaded the home, is to manifest very little regard for the lives of others. There are numerous cases on record where the members of the family have become accustomed, as it were, to the presence of the disease that was still lurking in the bedding and household belongings, and thus there has been no fresh outbreak of sickness among them; but let some stranger sleep in one of these beds even months afterward, and he would be quickly seized with the disease which had previously existed in the house. This knowledge that disease clings to different articles was considered so important for the children of Israel thoroughly to grasp, that the Lord gave Moses special directions concerning it, and the principles there laid down concerning the destruction of articles hopelessly contaminated, and the isolation or cleansing of persons and objects exposed to disease, were so complete that they have been the basis of sanitary science of all ages since. The Jews for centuries enjoyed health, and consequently a soundness of mind, that was a marvel to those who persecuted them.

In the Jewish code it was ordered that when such articles as were of a porous character became contaminated, as, for example, their unglazed earthen ware, they were not to attempt to cleanse such, but to break them (Lev. 11: 33), while with metal vessels, on the contrary, which were of course impervious to the disease germs, it was sufficient precaution to scour and rinse them in water. Lev. 6: 28. Clothing was either to be burned (Lev. 15: 52) or washed once (chapter 14: 8) or twice (chapter 13: 58), depending on the nature of the contamination. In those countries where the condition of the atmosphere was such as to develop various fungus growths on the walls of the houses, resembling our common

mold, these would dry and then contaminate the air. The most thorough-going measures were taken to cleanse such houses, and then no one was allowed to occupy them for a week, so that it could become apparent whether the unsanitary condition was due to the location and construction of the house or not. If it appeared again, then the house was torn down; but lest the ruins should become a source of infection, it was directed that the debris should be carried outside the city to an unclean place. Leviticus 14.

When persons had been in contact in any way with anything that was liable to be the means of conveying disease, or had been exposed in any way to the same, the strictest isolation was practiced, and examinations were made at intervals of a week to see if any disease was developing. The fact that God appointed the priests whom he had specially set apart to minister about sacred things, to carry out and enforce these sanitary laws, may teach us something of the importance that God attaches to efforts on our part to prevent disease. In another article it will be shown how the above principles can be carried out in disinfecting the sick room and its belongings when necessary.

#### SOME EXAMPLES OF HOME TRAINING.

BY MRS. W. T. BLAND.

(Mt. Vernon, O.)

(Concluded.)

THE life of Moses furnishes us with another example of the results of a pious Christian mother. The daughter of Pharaoh, looking through the latticed windows of her bathing-house, saw a curious little boat containing a bit of precious cargo—a baby boy. We are thrilled with sympathy and admiration for this poor mother, and delighted to know that she is allowed to nurse and educate her dear boy herself; but best of all it is to know that "she faithfully improved her opportunities to educate her child for God. She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testify to the importance of the work of the Christian mother. *There is no other work that can equal this.*

"To a very great extent the mother holds in her own hands the destiny of her children. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. Parents should direct the instruction and learning of their children while very young, to the end that they may be Christians. Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the main-spring of their influence and success to a praying, Christian mother."

It is not possible to begin the training of a child too young or in too complete a way. "The first seven years of a child's life," writes one, "decides whether it shall be irritable, waspish, rude, false, hypocritical, or gentle, truthful, obedient, honest, Christian."

If we are doing our duty by our children, we have a right to expect them to grow up holy men, virtuous women.

## The Review and Herald.

BATTLE CREEK, MICH., AUGUST 27, 1895.

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### LESSON FROM THE UNJUST STEWARD.

WITH the story of the unjust steward, as recorded in Luke 16: 1-9, the readers of the Bible are all familiar. The steward of a rich landlord had been accused to his master of wasting his goods. The master called him to account, and required him to give an accurate report of his management of the estate, notifying him that he could not longer be retained as steward. The steward was then forced to deliberate as to what he would do. He had disqualified himself from work by his luxurious living, and was ashamed to beg. He decided to go to the debtors and discount their bills. So he went to them and agreed with them to cut down their indebtedness from twenty to fifty per cent, and on that basis to report to his master. When his master heard how he had managed the affair, he commended his course, not because he had acted honestly, but because he had made provision for himself for the future, when he was about to lose his situation. Then the Lord takes occasion to point a lesson for his disciples from this circumstance, and that is to make such use of their stewardship in this world as to provide themselves habitations in the world to come. Such being the import of the parable, it is worthy of careful study.

It is first to be noticed that the steward did not transcend the power which had been put into his hands. In the East the steward has the full management of the estate; he receives or rejects tenants; he fixes the rentals; he collects the dues, and turns over to the proprietor, after deducting all expenses, the proceeds of the estate. This man had wasted a portion of what should have gone to his master, in riotous living, and so had not made full returns of the income. The master hearing of it, called the steward and asked him to vindicate his course. To do this the steward adopted a course which would to the best possible degree cover up his own wrong transactions, and tend to make a showing that he was not so guilty as he had been accused of being. He had all the agreements revised, and the papers changed accordingly. Thus he would make it appear that the estate had not produced so much as it was supposed to have produced. He might have made the same figures with the tenants at the first, but he had doubtless set out to have the estate produce as much as possible. But now he was in a bad shape, and made this change at this time accordingly. The question may be raised why he did not simply retain that proportion of the bills he had discounted and turn over the remainder; but that would not have gone a great ways in his support, and, besides, would have rendered him liable to exposure. As it was, he brought all his debtors in his own power, for by consenting to the arrangement they became a party to whatever wrong there was in it, and he could expose them if they refused to be generous to him. He apparently received no benefit from the arrangement himself, and yet it gave him a powerful grasp on their generosity; for they could make it the basis of future rent-

als for years to come, and so would remember the old steward with material favors all these years. Thus he would secure lasting friends. All this he had the legal right to do, and it was a masterly stroke of policy to take that course. The word "wisely," in verse 8, is not the best word to be chosen. It should be, rather, "prudently," or "with foresight;" and that was what was commended in him.

The servants of Christ have a stewardship committed to them to be discharged in this life. They have placed in their care, and for their use in the cause of their Master, time, opportunities, knowledge, and means. They have power to use them as they will. Now, says Christ, use them with the same prudence and foresight, and with the same regard to your future, eternal good, that the worldly steward used to make friends of his debtors with reference to their future favors. "The children of this world," he says, "are in their generation wiser than the children of light." That is, they use more careful prudence and foresight with reference to the future things of this world than do the disciples with reference to the eternal interests which they are seeking in the world to come.

This is a comparison by way of contrast, for the steward in the parable advantaged himself at the expense of his master; but the Master, in the case of the disciples of Christ, desires them so to use his goods as to secure their own future good, which will also redound to the Master's glory. We are working for another, and if we are not faithful in that which is another's, how shall God ever intrust us with any inheritance in our own right? If we do not use, wisely, the goods with which our Master intrusts us in this world, how will he ever intrust us with anything to be our own in the world to come?

U. S.

### THE OHIO CAMP-MEETING.

THE annual meetings of the Ohio Conference were held this year, Aug. 9-19, on the same grounds as last year,—the fair grounds at Newark. These grounds have been alluded to previously as being of prehistoric interest. A circular embankment one mile in circumference has been thrown up to an average height of perhaps fifteen feet, with a moat inside. A fine grove of large trees has grown up within the inclosure and ditch and over the embankment. The ground is smooth, level, and shady, forming altogether the most ideal camp-ground I have ever seen. Electric cars run to the city about a mile away.

The camp contained over one hundred and forty tents, including compartments in buildings. During the latter part of the meeting there were over eight hundred people encamped. Besides the State laborers, there were present Elders J. H. Morrison, J. W. Watt, G. A. Irwin. The interest of the meeting was well sustained till the close. On the first Sabbath the blessing of God was manifested in a special manner. Almost daily invitations and opportunities to seek God were extended to the youth, many of whom responded by giving their hearts to him.

In all the business councils the utmost harmony and good feeling prevailed. The laborers were of good courage, and a spirit of good cheer prevailed in all the meetings. On the last Sabbath we enjoyed a special blessing from the Lord. In the afternoon about eighty came for-

ward for prayers. At different times baptism was administered to a total number of forty-seven.

This was my first visit to Ohio, and it was a great privilege to greet the friends of the cause in that State, and to form the bond of a personal acquaintance with the laborers and others. Ohio presents a vast field for fruitful labor. The Conference is somewhat crippled for lack of means to carry on the work as they desire, but there is reason to believe that this obstacle will be removed, as the spirit of earnest consecration comes in. The work is enlarging; it is being prosecuted in several large cities, which is always expensive work, but good results are being seen, and the money thus expended will doubtless soon be returned with interest.

It was observable on this occasion, as it quite generally is in similar meetings, that the program of services was greatly crowded. This feature is not peculiar to Ohio. There are so many important matters demanding attention, that we are liable to place before the people more than they can properly appropriate with their minds, and the mind becomes weary and almost surfeited with good things. The increasing length of our meetings should enable us to obviate this in a measure.

We here as well as in Indiana, were made to feel the warm spirit of fraternal brotherhood, for which we were very grateful, not only from personal considerations, but more especially because it bespoke the strong attachment that our people generally have for "their good old REVIEW."

On our return there was a brief opportunity to visit the academy at Mt. Vernon, which was improved with pleasure. The town is very near the center of Ohio. It is an old quiet place of about eight thousand inhabitants. Two miles out from town, on the slopes of a quiet valley, stands the building once used as a health institution, but now converted into a school. The hills, covered with a beautiful grove, rise in the rear, while in front stretches out a very pretty rural landscape. A little cluster of houses, most of them recently built, forms a small community of Sabbath-keepers. The building in many respects is well adapted to its present use. The dormitory rooms are large and pleasant, and there is a fine chapel, though the class-rooms are rather inadequate. A bountiful supply of pure water springs up on the premises, and is now being laid onto the lawn.

The prospects before the school are encouraging, and its isolation from other attractions make it possible fully to control the time of the students, and to prosecute their work with undivided attention.

G. O. T.

### THE PRESENT PHASES OF SPIRITUALISM.

AMONG the many signs of the end plainly foretold in the Scriptures, the working of Satanic agencies stand prominent. These predictions of Holy Writ plainly inform us that a wonderful revival of ancient necromancy will be seen just before Christ comes, which will greatly exceed any exhibition of Satan's deceptions in the past; and that multitudes will be involved in them; indeed, that they will deceive the whole world, excepting, of course, those who heed the warnings of the word.

Let us notice a few of these prophecies, to refresh our minds on this subject. We are told by Isaiah that at the time God's people shall



wait for the Lord and look for him, and the seal of God's law shall be applied among the disciples, there shall be a call to seek familiar spirits, and many shall go to the dead for knowledge. Isa. 8:16-22. Paul testifies that in the last days many shall depart from the faith, seduced by spirits of devils, and that as the magicians of Egypt withstood Moses by their counterfeit miracles, so will these resist God's truth in the last days; and that multitudes that have not received the love of the truth, will be left to believe a lie, as Satan works with "all power and signs and lying wonders," just before the coming of Christ. 1 Tim. 4:1, 2; 2 Tim. 3:1-9; 2 Thess. 2:9-12. Christ declares that false christs and prophets shall arise and show great wonders, insomuch that, if it were possible, the very elect would be deceived by them, which really shows that all others will be thus deceived to their ruin. Matt. 24:23-28.

The revelator tells us that just before the end there will be a fearful hour of temptation, which shall come upon all the world to try them that dwell upon the earth, and implies that none will be kept from it but those who have "kept the word of his patience," which evidently refers to the true work of God under the third angel's message. Rev. 14:12. And no wonder that this is so, when he informs us that the great miracle wrought through Elijah, of fire coming down from heaven, shall be counterfeited, and those dwelling on the earth will be deceived to their ruin by the means of those miracles of this wonder-working power, which will be so potent that just before Christ comes as a thief the kings of the whole earth and all their armies will be gathered to the great battle of Almighty God by these unclean spirits which finally deceive them. Rev. 3:10, 11; 13:13, 14; 16:13-16.

In these manifestations Satan will manifest himself as "an angel of light," and as Christ declares, deceive if possible the very elect. The reason why he will deceive them is because people have had no love for the truths of God's word, defining the dangers of the last days. Believing that the dead are still alive, they think it reasonable that they will appear to their friends on earth; and being ignorant of the teachings of the Scriptures concerning Christ's coming, when Satan appears claiming to be Christ himself, how readily they will fall into the snare. "Great Controversy," Vol. IV. presents this matter in a wonderfully forcible manner, and none can fail to see how readily the masses of mankind will be ensnared when the mighty power of Satan is thus exerted.

These Scriptures must needs have their fulfillment, and surely will before Christ appears. As a people, we have believed for many years that modern Spiritualism is at least one important phase of this fulfillment; but if this be so, how shall we account for the fact that for a series of years it has made far less stir and notoriety, and seems to be much less in the public mind than twenty years ago? We answer, Its novelty has worn off, and hence it is not so much noticed. Its blasphemous character, its denial of God, of Christ, of the Bible, its disgusting exhibitions of free love, its denial of all law but desire, and various other phases, were perhaps necessary that its true Satanic character might be made plain. But before it could exert the influence predicted of it in the Scriptures, it must become more respectable, put on a more religious garb, and so be better prepared to deceive.

Who can deny that such has been its more recent history? Its lecturers have become "*reverend*." It now has its *churches*. It is fast being baptized into "Christian Spiritualism," and many are coming to believe it is another phase of the one great family system of Christianity, perfectly consistent with their ideas of what constitutes Christianity. Most anything passes for Christianity in these days but true Bible religion. It is very natural that this transition should go forward in a quiet manner for a season; yet no thoughtful person who has thoroughly considered Spiritualism, can for a moment believe it is dead or has lost its potency.

Facts are occasionally cropping out which show that it is as full of life as ever; *e.g.*, a few months since the *World* sent one of its reporters to Indianapolis, who wrote some very interesting items from there about Spiritualism, mentioning quite a long list of most influential persons who were strongly of that belief, and among others specially mentioned Mrs. Hendricks, the widow of ex-Vice-president Hendricks, a woman of great talent and influence. She was a leading member and a zealous worker of the Presbyterian church, and had much to do with her husband's success as a politician. After her husband's death, in her great sorrow and loneliness, believing as she did in the soul's consciousness, she queried whether there might not be some means of communication between the departed and herself. Not far away was a young girl of her acquaintance who was a medium, in a private way, and she had sittings with her, and sure enough was favored with what she believed were communications with the departed, which were very satisfactory to her. Large property interests were left to her, and under this influence, she had great assistance in so investing her means that large returns were received, and property rapidly increased in value. This has been in progress for years. Mrs. Hendricks has become a strong believer in the doctrine of receiving knowledge from the dead; the medium is becoming famous, and even Mrs. McKee, the daughter of ex-President Harrison, has had sittings, and thinks she has received messages from Mrs. Harrison, who died in the White House just before Mr. Harrison's term closed. So much for the *World's* report.

According to this authority here is an eminent and most highly respected woman, in the very highest circles of society, rich, intelligent, and a respected member still of one of our leading Protestant churches, fully in sympathy with Spiritualistic influences, who does not realize there is anything inconsistent with Bible religion in it; yet the Bible says of consultants with familiar spirits and necromancers (*i. e.*, those having pretended communications with the dead), "All that do such things are an abomination unto the Lord." Deut. 18:10-12. The churches seem not to teach the people the wrong of these things, and thus Spiritualism in its latest phases is entering the churches, and we cannot doubt that large numbers are becoming believers in what is called Christian Spiritualism; but what a misnomer! Is that *Christian* which is an abomination to the Lord? Yet it is being tolerated, yea, fellowshiped in our popular churches. We have no doubt the process is rapidly going on which will result in a fulfillment of Rev. 18:2. Through these deceptions of Satan, false theology concerning the immortality of the soul, and hatred of the present truth, they will yet become the hold of foul spirits.

We greatly need a continuation or modification of that most valuable pamphlet of Elder J. H. Waggoner's, entitled "Modern Spiritualism," adapting it to the present phases of this important subject. That work has done great good in the past (I think it is now out of print), and if Elder E. J. Waggoner, or in case he could not do it, some other suitable person could revise it up to date with such additions as are needed, it would do great good. It seems to me that now is the time to warn the people of what is soon coming. Facts are transpiring here and there, of which the above is but a specimen, that would open the eyes of many honest people, before the great delusion comes with such power as to sweep in multitudes that might possibly be saved if warned beforehand. "To be forewarned is to be forearmed."

In view of the Scriptures we have noticed, before the end comes there is to be the most wonderful manifestations of Satanic power the world has ever seen. It is to come in a religious garb undoubtedly. It will come in a taking way, in various modifications and phases. "Christian Science," so-called, is one peculiar example already becoming prominent. All this recent stir about hypnotism, mind-reading, etc., has an occult bearing on the same subject. As sister White says, there is to be a multitude of voices in all directions, such as never has been seen in any age. Snares and pitfalls will be everywhere, and none but those in the panoply of the whole truth of God—the present truth for this time—will stand the fearful test. May our whole trust be in Christ, and his truth for this time our shield and buckler.

G. I. B.

#### VISIT TO BIRMINGHAM AND VICKSBURG.

On our way to the Texas camp-meeting we made short visits at Birmingham, Ala., and Vicksburg, Miss. At Birmingham we found Elder H. S. Shaw and brother M. C. Sturdevant, and received much information from them concerning their work and the success that has attended their efforts thus far. Both are in good health and rejoicing in the Lord. Birmingham is an enterprising city of about twenty-seven thousand inhabitants, and seems to be enjoying much prosperity. Among the manufacturing interests which we noted were a number of iron furnaces and rolling-mills. A large number of books have been sold by our canvassers, but it is only a short time since regular efforts have begun in Bible work. Brother Sturdevant has been there since early in the spring, while Elder Shaw has joined him lately. They are developing what seems to be a healthy interest. Many are becoming interested in the work, mostly among the colored people, for whom the brethren are bestowing special labor, and with encouraging prospects of success. We conducted one meeting while in the city, which was held at the house of brother Sturdevant, where there were fully thirty adult persons present; they were intelligent and seemed to appreciate the word spoken. The work so far has mostly been done from house to house, and the brethren have their time fully occupied. We were much pleased to find the prospects so favorable, and see no reason why the hopes of the laborers may not be realized, and a good work accomplished in that city.

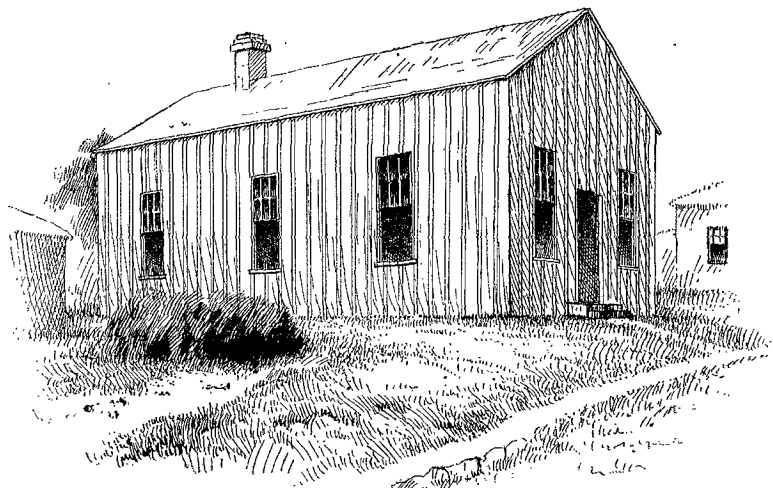
Arriving at Vicksburg, we found brethren W. O. Palmer and J. E. White at the station waiting for us to take us to their home. Our

people are acquainted with the fact that these brethren have entered the work in the special interests of the colored people of the South. They first visited Memphis, where they were detained for some time, and created considerable interest in their work. Near the beginning of the present year they began work at Vicksburg, Miss., laboring publicly to some extent, but mostly by Bible readings at the homes of the people, by visiting, and by evening schools. They have met many obstacles and hindrances in their work; but the Lord has blessed their efforts and given them success. Between twenty and thirty have already begun the observance of the Sabbath, and are rejoicing in the kindred truths of the message. A larger number are deeply interested, and there is a good prospect of their taking their stand for the truth. Last Sabbath afternoon we had the privilege of meeting with the company at Vicksburg, and found a large number of interested people present. As is generally the case when some begin to accept present truth, opposition becomes more pronounced, and under these circumstances it is often difficult to find a suitable place for Sabbath meetings and other gatherings. It was so here, and there seemed to be no other way open but to lease a lot and build a small chapel. This they decided to do. Obtaining a lot on favorable terms, they have erected a building on it 20 ft. x 40 ft.

It was a serious question where the funds would come from, even though the expenses would be comparatively small, but friends in the North learned of the undertaking, and sent in contributions, and the result was seen in a neat little chapel all ready for dedication on my arrival there. On account of the more favorable climate in the South, such substantial buildings are not required here as in the North. In the present case there was only one thickness of boards in the walls, and this affords ample protection for the summer, and even in winter the building will be comfortable. The expense for material only, did not exceed \$150. The labor was donated. It is neatly painted on the outside, calcimined on the inside, and the seats are very substantial and comfortable. We were much pleased with what we saw and learned of the general situation and the results which have attended the efforts of the brethren. While the chapel is neither expensive nor elaborate, it has given character to our work at Vicksburg. Some of the city officers at first declined to issue a building permit for the chapel, but when they gained a full understanding of the aims and objects of our workers, they granted the permission desired. The dedication took place Sabbath afternoon, Aug. 10. The house was well filled, and among those present were the Methodist and the Episcopal minister, both of whom spoke words of appreciation and encouragement, and seemed to be pleased with the success that had so far attended the work. Their expressions of cordiality were more than might have been expected.

Brethren White and Palmer, with their companions, have labored faithfully, and the results of their work can better be seen than told, and were a source of pleasure to us personally; for

during a considerable length of time the importance of putting forth a greater effort for the colored people of our own country has been impressed upon our mind. While we have desired to do more in this direction, not as much has been done as their needs demanded. During the last General Conference this branch of the work received more attention than ever before, and plans were laid by which a much larger number have since entered this work in different localities than during any previous length of time; but what has been done is only a small beginning, as compared with what must be done in the near future. The work in Vicksburg has only begun; it must be followed up and extended to hundreds of other cities in the South. There is no class of people that has greater need of encouragement and help than the African race of North America. O that God would raise up men and women whose hearts are filled with the love of Christ and a burden for souls! We were also impressed with another fact—that a field is being opened for brethren and sisters of deep Christian experience and practical judgment and sense, to locate in different places in this field and assist in this work. We



VICKSBURG CHURCH.

have no burden for colonization methods; there is no light in families huddling together in one place, but there is light and encouragement in plans looking to a wide dissemination of truth by the followers of Christ locating in different places, leading godly lives, assisting in Sabbath meetings and Sabbath-schools, and thus letting their light shine to souls in darkness, saving others for the eternal kingdom of God. It is the purpose of the General Conference to put forth every effort in its power to enlarge and strengthen the work in the southern field. During the coming winter we hope to visit other places in this field, and make ourselves better acquainted with the needs of the work in its various phases. It seems necessary on account of the excessive heat for those who have been laboring in Vicksburg to leave their field for a short time, but they have been able to arrange for the work in their absence. Although our visit to Vicksburg was short, we were enabled by it to gain much information concerning that field and the particular needs of the work there, and this will also be helpful to us in other parts of the same field.

We are now on the Texas camp ground, at Keene, where we arrived this forenoon. This is our first visit to this place and our second visit to the State. The camp is located on the campus of the Texas Industrial School. We find a large company of people assembled. The superintendent of this district, Elder Loughborough, is here, but we are sorry to find him suf-

fering from an attack of malaria. Elder Rees, the president of the Oklahoma Conference, is also present, and is assisting in the meetings. We expect to remain to the close of the meeting, and will next attend the Arkansas camp-meeting, which will be held at Springdale. The prospects before our work are good.

Keene, Tex., Aug. 12.

O. A. O.

### In the Question Chair.

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

530.—THE CHERUBIM. EX. 25:18-20.

Will you please explain the term "cherubim" as used in Ex. 25:18-20, and oblige? W. M. S.

*Answer.*—The term "cherubim" is a name applied to one rank, or grade, of angels. Seraphim is a word applied to another. We know that these are celestial beings, for they are described in other parts of the Scriptures as living, and having great power and glory. The cherubim and seraphim are doubtless the highest orders of angels, as they are closely connected with the throne of God. (See Isa. 6:1, 2; Eze. 10:20.) The figures of the cherubim on the mercy-seat, which were, with the mercy-seat, beaten out of one solid piece of gold, were figures of the order of angels which were called by that name. Their position on the ark is not described, but they were doubtless in a standing posture, with their wings spread out laterally and forward, so that the tips of the wings of one angel touched the tips of the wings of the other on either side of the ark; and through the opening left by the manner in which the wings were spread, the Shekinah, or glory of God, shone down upon the mercy-seat. And when the high-priest in the earthly sanctuary ministered before the ark, he would stand on one side, beneath the shadow of one pair of wings.

531.—SABBATH AND CREAMERY.

A creamery company proposes to take my milk, gathering it themselves, make and sell the butter, and after deducting a certain per cent for trouble and expense, deliver me the proceeds. The milk is collected, and the butter made seven days a week. Is this on my part any violation of the Sabbath? Are they my "men-servants"? Do I hire them to haul my milk, and work for me on the Sabbath? J. G. E.

*Ans.*—There are many important questions connected with the keeping of the Sabbath, and it is well to consider carefully every point, and give the conscience and the Sabbath the benefit of every doubt. But the present case seems to be quite clear. The products of the dairy must be cared for in some manner on the Sabbath as on every other day; and the method which involves the least work is so far preferable; and simply to set the milk outside one's own premises, would meet the requirement in this respect. The creamery company is an independent concern, for whose actions no one simply dealing with it in the manner which our correspondent suggests, is in anywise responsible. Hence the men who compose the company cannot be considered our men-servants, or employed by us to do our own work, any more than express, or other companies, to which we intrust duties to be performed in their own time and way. Thus our office runs up to near the commencement of the Sabbath; but the matter committed to the mails and railroad companies sixth day has gone beyond our control or responsibility on the seventh. 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.

THEY THAT SOW IN TEARS SHALL  
REAP IN JOY.

When our hearts are beating sad and weary,  
When we scarce can bear the heavy load  
Pressing down our spirits, dark and dreary,  
And we dread to walk the onward road;  
When we sicken of earth's cares and waiting,  
From distress and trouble we would fly;  
Then the promise comes reverberating  
From the tender Saviour's home on high,  
"They that sow in tears shall reap in joy."

When the grave has claimed our sweetest treasure,  
And the precious form we see no more,  
When the cup of grief in fullest measure,  
Bitter, sorrow-laden, floweth o'er;  
Though we cannot part the veil asunder,  
We can trust the Blessed Father's word,  
While we weep repiningly and wonder,  
Ringing down the ages can be heard,  
"They that sow in tears shall reap in joy."

Sow in tears, ah! bitter tears are falling  
In a thousand broken homes to-day,  
While the sad and lonely ones are calling,  
Ever mourning those so far away.  
God, who understands all needs, all feelings,  
God, who surely doeth all things best,  
In his wonderful great plans and dealings,  
After cross and burden, giveth rest.  
"They that sow in tears shall reap in joy."

Through our lives forever we are sowing,  
Burying our fondest hope and love;  
Leaving them and ever onward going  
To the golden harvest-home above;  
There, amid the fields of life eternal,  
We shall garner all our lost again,  
Blooming in their beauty rich and vernal,  
Free from pain and suffering. Ah! then,  
"They that sow in tears shall reap in joy."

—Marion Washburn, in *Golden Censer*.

### JAMAICA, WEST INDIES.

TRINITYVILLE.—The truth is meeting opposition in Jamaica as well as in other parts of the world. A little over one year ago, Elder H. F. Humphrey, of Trinityville, the pastor of an Independent Baptist church which he had raised to a membership of three hundred, began to keep the Sabbath. His attention was first called to the subject by reading-matter placed in his hands by one of our sisters. After studying his Bible and conversing with Elder A. J. Haysmer, he decided to obey. Last May he thought the time had come to present the subject to his congregation, which he did. At first they all rebelled, and many began to oppose him very bitterly; but in a few days four persons decided to go with him. After working alone nearly three months, he called for help. I spent a week with him, and we visited many persons, but found only three persons who would talk with us at all on the subject; these embraced the truth. We were assailed nearly every day by crowds hooting, yelling, and calling us many opprobrious names.

On Sabbath, July 27, while the little band was engaged in worship in the chapel so long occupied by Elder Humphrey, an angry mob with one of the deacons at their head, entered, and with loud oaths and execrations threw the worshipers out of the house and nailed the doors. At the same time a fellow had captured Elder Humphrey's horse and took it past the chapel to the pound. On the previous Sunday evening sixteen of our brethren and sisters from Fonthill attended meeting. On their way home they were pelted with stones by persons concealed in the coffee bushes by the roadside. All were hit, but none were seriously hurt. Elder Humphrey writes that they now number thirteen Sabbath-keepers, and that he is of good courage to continue the battle for the Lord. So the good work goes on, if Satan is wroth. Rev. 12:17.

I spent five days at Devon and its vicinity. The little company of Sabbath-keepers there seem to be of good courage. Many people there are anxious to hear. One man decided to obey. We expect to pitch our tent in a few days, and with the blessing of God many more will soon be rejoicing in the third angel's message.

F. I. RICHARDSON.

### NEWFOUNDLAND.

It is not an easy matter to tell how the cause is prospering in this field. We know this, however, that the enemy is becoming greatly stirred. July 31 we attended a Methodist meeting, and listened for two hours to a discourse against the Sabbath of the Lord. Strange positions were taken, some of which I will mention. The most remarkable one was this: "It was the original language that was inspired, and not that into which it was translated." If that be true, those who have not a copy of the Greek Testament or a Hebrew Bible have not a word that is inspired in their possession. Again: the position was taken that the word "week" is not in the Greek language, and the argument drawn from that premise was that those texts where the word "week" is found in the English Bible should be "the first of the Sabbath," to be in harmony with the Greek. In reviewing this point I showed that such a position proved too much. If it follows that the translation is not correct, because the word "week" is not found in the Greek language, it also proves that the translation is wrong when we meet with the words "God," "Christ," "spirit," "grace," "mercy," "faith," "law," "sin," "iniquity," and so on to the end of the chapter, for none of these words are found spelled in this way in the Greek; but we have words there that mean the same, and are translated, "God," "Christ," "spirit," etc., into our language. The same is true of the word "week." There is a word in that language that means "week" as lawfully as the word "*Theos*" means "God" and "*Pneuma*" means "Spirit," etc. I have already spoken once in reply, and shall continue the "review" to-morrow evening.

This city is becoming very much stirred, and we hope and pray that the honest ones will see the truth and embrace it. S. J. HERSUM.

St. John's, N. F.

### QUEBEC.

I ARRIVED in Peterborough, Ont., July 26, and remained in the place, holding meetings and visiting, until Aug. 14. I found believers here who embraced the message from reading-matter placed in their hands by those engaged in the canvassing work. It came about in this way: a sister and her invalid husband left their home in the West, and came to Peterborough, Ont. She began work about five years ago. The Lord has greatly blessed her efforts, and the last Sabbath I remained with them eleven were buried with Christ in baptism. Some new believers took their stand for the truth, and others seemed much interested.

Truly the Lord has wrought for his people here, and there is an anxiety on the part of some to know the truth. One sister had of late been going from church to church in search of light, but could not find what she was seeking, until she came and heard the third angel's message, and she at once began the observance of the Sabbath of the Lord.

God is moving upon hearts to search for truth as for hid treasures, and Satan and his agents cannot keep the truth from them. Are there not others who will leave our large churches, and go into new places and call the attention of souls to the present truth? J. B. GOODRICH.

Aug. 16.

### ONTARIO.

SELTON.—Thursday, Aug. 8, brother John Matthews, the hired man of brother R. Watt, a farmer, was served with a summons to appear on the following Sabbath before Justice Geo. A. Watson, of Ridgetown, charged with doing ordinary farm labor on two Sundays.

The next day after the summons, brother Matthews called at the justice's office, and informed him that he could not appear on the Sabbath, but would upon any other day. The following day (Sabbath) the case was called, but brother Matthews was not there, so a warrant was issued, and he was arrested, and had his trial, Aug. 13. He was found guilty, and fined \$5 and cost, which amounted to \$15.65, or failing to pay fine and cost, thirty days' imprisonment. The justice was very kind in the hearing, and allowed the Bible arguments to be presented in the court room, which was filled with attentive listeners. The farmer cannot be fined for performing ordinary farm work, but his hired man may be, according to this last decision.

Brother Matthews informed the justice that he would not pay the fine, and was ready to go to jail; but the justice gave him ten days to consider whether he would appeal or pay the fine. Although the man was taken as a criminal, condemned, and sentenced to imprisonment if he would not pay the fine and cost, he was sent home for ten days without bonds, and is now at large. The courts do not consider Seventh-day Adventists criminals, after they have been condemned as such. The ten days will expire next Sabbath, the 24th, and it remains to be seen whether they will call on the Sabbath for him or not. It has been but a few months since brother Matthews found his Saviour, but he finds him able to sustain him in such a trial. The county jail is located in Chatham, a city of about ten thousand inhabitants. As soon as the sentence was passed, we decided to move our tent to that city, where we arrived yesterday, the 16th. Through the imprisonment of brother Matthews, we hope to call the attention of many thousands to the third angel's message.

After the trial of brother Watt, he sent out a letter to all the papers in Ontario, which would nearly fill a column in an ordinary paper, with a request to the editor to publish and send him a copy of his paper. From what comes back, it seems that the case has been read by many thousands, and what seemed to be a hindrance, has fallen out for the furtherance of the gospel. We think it will be in the case of brother Matthews.

We spent five weeks in Duart, and three promised to obey. They will be able to meet with the Selton church occasionally. Some others are interested. We realize as never before the great need we have for a living Saviour to be in us.

A. O. BURRILL,  
W. H. SPEAR.

### DISTRICT NO. 5.

FROM July 29 to Aug. 5 I attended the local camp-meeting at Hutchinson, Kan. The place of this meeting was 178 miles nearer to the drouth-stricken portions of the State than Topeka, the place of the State camp-meeting, so many of our people were able to gather there by team and otherwise, who could not possibly raise means to come to the State meeting.

About four hundred of our people camped at Hutchinson. A little over half of these were Germans, the remainder English-speaking people. The American ministers and laborers at this meeting were brethren McReynolds, Hall, Ferrin, Rogers, brother and sister Farnsworth from Union College, and the writer. The German laborers were brethren Westphal, Boettcher, Doering, and brother Klein, of Russia. One interesting feature of this meeting was our German laborers speaking to the English, and the English, through an interpreter, speaking to



the Germans. Brother Klein gave us thus some interesting particulars respecting his experiences in Russia.

It was with pleasure that I spoke, through an interpreter, four times to our German brethren, on the rise of the message and the gift of prophecy connected with this cause from the first. These talks they greatly appreciated, and called for some of the same kind of talk in their home churches, that their brethren who could not come to the meeting might hear what they had heard. I hope it may be my pleasure to answer these calls ere long.

The Sabbath-school contributions of the camp for General Conference missionary funds were \$24.02. Of this \$16.08 was given by the Germans. In the afternoon of the Sabbath eighteen souls were baptized; of these nine were Germans and nine English. The first-day offerings for the mission work were \$57.76. Of this sum the Germans contributed \$45.06.

When the camp broke, our people returned to their homes with joyful hearts, determined to let their light shine out to all within their reach; for so had they been instructed while in camp.

J. N. LOUGHBOROUGH.

#### MICHIGAN.

HOMER, CLARENDON, AND TEKONSHA.—Our meetings in Clarendon resulted in three adults taking their stand upon the Sabbath; these will unite with the company in Homer. We moved the tent to Tekonsha and began meetings Friday evening, Aug. 9. There is much prejudice here, yet there are a few that seem to want to hear. Our audience was increasing until there was a case of diphtheria in the village; this, of course, reduced our congregation, until last evening the village council closed all public meetings for ten days. We shall improve the time visiting and distributing reading-matter. Last Sunday six were baptized at Homer. The blessing of God came upon his children in great measure. The brethren have secured a room and fitted it up in which to hold their Sabbath-school and meetings. There are about twenty there who we think are ready for organization. May the Lord bless the company at Homer. We request the prayers of God's people for the work at Tekonsha.

J. C. HARRIS,

J. F. BALLENGER.

#### MAINE.

ROCKLAND.—We came to this place, pitched our tents, and began meetings the evening of June 25, and continued them until Aug. 11. We were located on what is known as the Rockland Highlands. It seemed to us that the location was all that could be desired, and ought to have called out crowds of people; but alas! it did not, although we did all we could to call the attention of the people to the fact that we were here to hold a series of meetings, by getting favorable notices in the city papers, and having cards printed announcing the subjects and printing them in the hands of the people, but seemingly of no avail. In all my experience of fourteen years' labor in the ministry, I have never before met such a spirit of indifference to anything of a religious nature as I have at this place. We found the people kind and sociable.

But we are not discouraged, because the Lord blessed, and we leave some dear good souls keeping the Sabbath of the Lord, who knew nothing about our views when we came here. Our congregation ranged through the week from ten to forty, and on Sunday evenings from seventy-five to one hundred. We gave away hundreds of pages of tracts, and brother W. E. Gerald sold during the tent season some \$200 worth of books. We also received nearly \$20 in donations. Thus we believe that there has been seed sown which will eventually spring up and bear

fruit to the honor of God. We now go to Angusta, at which place the State camp-meeting is to be held from Aug. 23 to Sept. 2. A few more tent seasons, and then the work will be over, and the Lord will come to take his people home.

M. G. HUFFMAN.

#### COLORADO.

TELLURIDE.—The work is still progressing here. Twelve noble souls have taken a decided stand for the truth, and others will follow. Many are deeply stirred over the truths of the third angel's message. This is a new field, the truth never having been presented here before. We expect to see a good, strong church organized in this place. This is a town of about three thousand inhabitants, and only one church. This is an excellent field and a good opening for the message.

G. W. ANGLEBARGER,

L. F. TRUBEY.

#### INDIANA.

As I have not written a report for the REVIEW for some time, a few words concerning the work in this field will doubtless be of interest to those who read the good REVIEW. Our field laborers have had fair success thus far this summer. We had four tents in the field before camp-meeting, and will have six tents the remaining part of the season. At La Fayette about twenty persons signed the covenant, and others are interested. The tent labor at this place will be continued. At Etna Green ten persons united with the church, and others are keeping the Sabbath. The work will also be continued there for a time. At Anderson the interest was such that it was thought best that the tent should remain there. Brother S. S. Davis visited Don Jnan, Perry Co., and ten persons signed the covenant at that place. This is the first work done by our people in Perry county. Brother Kenny labored at Lyons, and five persons began to keep the Sabbath as a result of the effort. Brother Harrison finds some encouragement in his work at Warren, some having recently taken a stand for the truth near that place.

Here in the city of Indianapolis quite an interest has been created by missionary efforts. Meetings held in different parts of the city have resulted in bringing some to accept the truth. Others are interested, and thus the good work goes on. Our Bible workers are of good courage and meeting with success.

Most of our canvassers are doing well considering the hard times; others are preparing to enter this line of work in the near future. We feel thankful for this, as we know that by this line of work much good can be accomplished. Our work in this field is steadily moving forward, and we can say, Courage in the Lord, brethren, for the victory will soon be won, and the Lord will come to take his people home.

J. W. WATT.

#### CALIFORNIA.

ALAMEDA.—Since early in June, my labor has been in the California Conference, my fellow-worker being Prof. H. F. Courter, who was formerly a teacher in our college at Haldsburg. This city is but a short distance from our publishing institution at Oakland, and has been worked to some extent. While some are interested in our work, many are satisfied with present customs, and others have become very bitter against the truth. Many things to attract the attention of the people have come to this city since we began work here, yet we thank God some souls are taking a stand for the message, and the believers are being strengthened. Each week we visit the Old People's Home a few miles away, where we are glad to report a good interest. Quite a number have accepted the Sabbath dur-

ing the past few weeks, and are walking in the light as far as they understand it.

We are having an interesting time with our brethren of the Christian church, who have a church organization in this city. They openly attacked us in the tent-meetings they were holding here, and invited us to reply, which we did immediately following. Some hearts were impressed with God's truth, and as we closed, an invitation came from a leading Christian pastor of this coast to discuss the matter in public debate, which was finally agreed upon, the question to be, The observance of the Sabbath of the fourth commandment, is it now binding upon Christians according to the Scriptures? The debate was to begin Aug. 19, and continue for seven nights, a little more than one hour and a half to be consumed each night; but I have just received two letters which indicate a back-out on their part for local reasons. At a recent convention of ministers, it was decided to be bad for their work here, and unless some of their determined members can urge them into it, the discussion will never be held. We believe this will prove a victory for the truth, even though they fail to furnish a man according to the signed contract.

We praise God for his glorious truth, and desire its fullness to be seen in us. I am very thankful the work in southeastern New York is moving on so nicely, for I spent over two years there of the hardest work of my life in getting the work started.

Brethren, remember all the laborers as you kneel before God.

H. G. THURSTON.

#### ALABAMA.

ON account of sickness in my family I have had to leave the South, after nearly five years of labor in that field. To say that I was loath to leave Alabama and the people for whom I had labored and learned to love, but feebly gives expression to my feelings. As I looked into each face, perhaps for the last time in this world, it was with the blessed assurance that soon, very soon, if we were faithful, we would meet in the city of God.

And now, brethren, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

The Southern States are among the difficult fields in which to labor, yet the grace of God is sufficient for every need. There are many perplexing things in the South which must be met, and like Jehoshaphat when the children of Ammon and Moab came against him to battle, we can only say, "Neither know we what to do; but our eyes are upon thee;" and as we look to him, the promise is, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." If we will accept the instruction and go in his way, having our eyes upon him, his eye will guide us always in the right way and out of all difficulties.

Many of our people desire to labor in the cause and follow the injunction, "Move to destitute fields, and teach the people for whom Christ died the truths of the third angel's message." In the past year many letters have come to me from the North, asking about Alabama. To such I would say, if you are going South to have an easy time, and to better your financial condition, you would better stay where you are; but if you are going to that destitute field to labor for precious souls that are longing for just such light as the message for this time brings, and will endure hardness as good soldiers of Jesus Christ, then go, and God will sustain and bless you.

God is calling with a loud voice for men and women to cut loose from earthly possessions and enter these destitute fields before it is too late, which will soon be the case. "No man that

warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Then it is plain, if we want to please him for whom we are to "war a good warfare," we must not entangle ourselves with the possessions of earth, "for we brought nothing into this world, and it is certain we can carry nothing out."

While the soil of the South is not as productive as that of Iowa, Illinois, and some other States, it produces abundance for the sustenance of man and beast. Those who go South should have means enough to keep them at least one year, or until a crop can be raised, so they will not be a burden to those whom they seek to help. My address for the present is Boone, Ia.

B. L. DIEFFENBACHER.

#### TENNESSEE.

SPRING CITY.—Although there was much prejudice arrayed against our work at the commencement of the meetings, we are encouraged as we see it giving way, and tokens of a gain in interest and in numbers attending the meetings. The Lord is giving freedom to his servants, and we are happy in his love, blessing, and power. We are keeping back nothing that is profitable, giving the message as it is in Jesus.

Last Sunday I was invited by the Methodist minister to speak to his people on tithes, which I did. He attends our meetings, and has played the organ and led in the singing. He now wants a full set of our charts and "Thoughts on Daniel and the Revelation." The other ministers try to keep their people away from the tent, and many obey the orders.

The following, written on a postal-card, was received here in advance of us, written from Graysville: "The Advents are making for your town with a tent, for a meeting; now is the time to nip them in the bud, and not be bothered with them." Another letter was written to the authorities, advising them to prevent us from pitching our tent. Thus far the officers have been civil; and some of them attend our meetings. Now I hear of another clog in the shape of a book sent in here to hinder our work. I think I shall sell more of sister White's books because of it. Brother England being called home by sickness in his family, I am alone with my wife, yet I am not alone. I am of good courage in the Lord, for he is with me.

R. M. KILGORE.

#### MISSOURI.

The work of the Master is moving steadily onward in our Conference. The Lord has blessed our tent work, and about one hundred souls are now rejoicing in the truth of which they knew nothing a few weeks ago. For this we are very thankful. We have been trying to reach those fields where the living preacher has never entered. We can see that the Lord is blessing us at every step we take in that direction. One tent entered a section of the State where we had never been before, and remained nearly ten weeks. The last night over three hundred were present. Twenty-five accepted the truth. Among them was a man who has been a Baptist minister for about forty years.

We have held five local camp-meetings in connection with our tent work. These have proved a blessing to our people and also to the work in those sections. We have, in this way, been able to reach many of our people who never enjoyed a camp-meeting before. We have held these meetings at the following-named places: Willow Springs, Dadeville, St. Joseph, Memphis, and Iron-ton. In this way we have been nearly around the State, and about three hundred of our people have attended these meetings. The Lord has blessed our people, and we look for fruit from these gatherings.

As we presented to them the importance of the home and foreign work, there came a hearty response from all. At five points we have placed 125 first-day offering boxes. Truly the Lord is good to us, and we are thankful for all these blessings. Crops are good, and the outlook for our canvassing work is excellent. The workers are all of good courage.

W. S. HYATT.

#### NOTES FROM THE CANVASSING FIELD.

REPORTS of prosperity come from all parts of the field, indicating quite an increase in the number of agents, and all are doing reasonably well. "Great Controversy" seems to take the lead, while "Bible Readings," "Patriarchs," and "Prophecies of Jesus," come next with about equal success. "Two Republics" and "By Land and Sea" are not forgotten by any means, for those working for these books secure from one to six orders a day.

The books which have been sold in Chili are creating some stir in different places. The following from a private letter received from brother Bishof, of Chili, will be of interest:—

"Some time ago, Mr. — met a young man who is a Christian, and said to him, 'I will give you a job to do to-morrow, as it is Sunday. When you go home, get your Bible and find all the texts you can where it says we should rest on the first day of the week, or Sunday.' The young man said, 'All right, I will do it.' He did so, and met with the usual result. To-day he came to Mr. — and said, 'I believe the seventh day is the Sabbath, and as I am the superintendent of a Sunday-school, I will keep the thing quiet for awhile, until I can get a number to believe as we do, and then we will all start to keep the seventh day.'"

F. L. MEAD.

#### THE WORK IN BALTIMORE.

At last the way has opened for the third angel's message to be preached in the great city of Baltimore. A tent was pitched on a lot at the corner of Mount and Saratoga streets, in the immediate vicinity of my old home, and where many of my relatives and friends reside. I have been amazed at the wonderful way in which the Lord has worked during this series of meetings. Elders Franke and Ballou have been greatly blessed in presenting God's truth, and at times the hearers inside and outside the tent, numbered, it is said, fully five hundred. I never saw such eagerness as is manifested when tracts are handed out. All seem anxious for reading-matter on the subjects presented, and a deep interest is aroused among a most intelligent class of Christian people,—all denominations being represented at the tent. I praise the Lord for what he has done for my dear ones; some who were very bitterly prejudiced are now earnestly reading and studying God's word to know the truth for themselves. Others are more bitter than ever, yet God is able to reach them. O how surely does this message try the heart! It is indeed a testing message! We see some who are convinced of the truth, but who try to evade it and excuse themselves from obedience. God pity all faint-hearted, faltering souls, dependent more on the opinions of men than on the word of God! On the other hand, there are several families who are now obeying the truth, and our increase of members will surely demand a church building here. At present we are meeting in a little chapel rented from the "Church of the Covenant" people.

Brother Ballou has done much good in visiting those who are interested. Brother Franke has been most wonderfully blessed in presenting the truth with especial clearness and power, and his charts add much toward impressing the minds of his hearers. There is an earnest desire for him to return after camp-meeting and continue the work. It would surely be a great misfortune to

the work to drop it now; but if followed up at once, it would result, I am sure, in the establishment of a large church of devoted Seventh-day Adventists here.

I long to see a deeper work of grace in our midst. May God bless the dear, honest souls in my beloved city, and lead every one into the light.

MRS. M. D. COUNSELMAN.

#### PROCEEDINGS OF THE NORWEGIAN CONFERENCE.

THE eighth annual session of the Norwegian Conference was held at Christiania, June 11-16. Six meetings were held, Elder L. Johnson presiding. After a brief address by the president, showing that the work by the blessing of God had progressed the past year, the usual committees were appointed.

Among the resolutions adopted were: (1) Expressing gratitude to God for his love and blessing; (2) Expressing gratitude to our American brethren for sending us Elders A. T. Jones and H. P. Holser; (3) Urging upon all to work for the circulation of *Tidernes Tegn* and our literature in general; (4) Recommending to encourage proper persons to prepare themselves to enter the canvassing work; (5) Expressing interest and appreciation in the good results that have attended our school at Frederikshavn, and recommending that plans be laid to have students attend the school the ensuing year.

The following is a list of those receiving credentials and licenses: Credentials, L. Johnson, N. Clausen, J. P. Larsen, O. P. Norderhus; Licenses, O. J. Olsen, D. Ostlund, A. Nelson, L. O. Enebos, Karen Anderson, Christine Hansen, Sophie Jensen.

Officers were elected as follows: President, L. Johnson; Secretary, C. Castberg; Treasurer, R. Petersen. Other members of the Executive Committee, N. Clausen, H. J. Hansen, H. L. Henriksen, John Lorntz. The treasurer's report showed that the tithe and the donations amounted to 10,073.22 kroner. The membership of the Conference is 460.

The work of the Conference was attended by the blessing of God. The Bible instruction, led by brethren Jones and Holser, was of a practical nature. A spirit of union prevailed throughout. The different workers go to their several fields of usefulness with renewed courage and strength in the Lord.

L. JOHNSON, Pres.

C. CASTBERG, Sec.

#### News of the Week.

FOR WEEK ENDING AUGUST 24, 1895.

#### NEWS NOTES.

As we have suspected and intimated all along, so it now transpires that the Indian scare in Wyoming was based not upon the wrongs which the Indians are inflicting, but upon those which they are suffering. The only massacre there has been in the Jackson's Hole country is the unwarranted and brutal murder of six or eight Indians by white men. The Indians talked about retaliation, and this was magnified into a wholesale slaughter of white settlers by the red men. The fact is the Indians were terribly frightened. They are now but a poor, wretched remnant of what they once were, in no degree able to wage war or even to defend their commonest rights. In the present instance their only crime has been the killing of game out of season, and if there is anything that must be difficult for an Indian, who lives by fishing and hunting, it is to be restricted in his pursuit of a livelihood on his own native soil. The ordinary instincts of humanity demand that the few aborigines left in this country receive kind and considerate treatment at the hands of their conquerors and successors. It is gratifying to learn that the government intends to investigate the present case.

An ex-convict has brought suit against the Georgia Penitentiary Co. No. 2, for inhuman conduct toward him when he was a prisoner. His statements, and he

appears to have proof of the same, go to show that cruelties equal to those practiced in Siberia are nothing uncommon in the State of Georgia. The whole contract system will be thoroughly aired, and the true inwardness of the convict chain-gang system will be revealed. This man, though afflicted with rheumatism so that he could not walk, was dragged every morning for five weeks half a mile to the place of work, where he lay helpless all day, and at night was dragged back again. By dragging over the ground and continuous beating, he was nearly skinned alive, and one eye was put out by a blow with a strap. Finally, being entirely helpless and of no use to the contractor, he was pardoned by the governor and turned out with nothing and unable to do anything. This relic of a barbarous age should not be allowed longer to disgrace a State of the Union and the nation.

#### ITEMS.

—Premier Ito, of Japan, has been made a marquis.

—The Canadian Parliament has voted a bonus to a new railroad from Winnipeg to the west shore of Hudson's Bay.

—It is said that the pope has not much hope that the Catholic clergy of France will rally to the support of the republic.

—The Bond Syndicate, Aug. 20, turned \$2,000,000 in gold into the United States treasury to make up the drain of the late shipments to Europe.

—The Atlanta Exposition had intended to have a bull fight for one of the attractions; but public opinion is so against it that the project has been abandoned.

—Campos's troops in Cuba are said to be half starved and poorly clothed. Many of them are without shoes. An American says a dozen of them could be bribed for \$5.

—The flow of Chinamen home from Montreal continues. Over two hundred, with passports to return to the United States within six months, have recently left that city.

—A dynamite bomb was exploded Aug. 16 in front of the French consulate at Ancona, Italy, doing much damage to the building. The crime is laid upon the Anarchists.

—Experts at crop statistics hold that the corn crop of the United States will this year exceed two thousand million bushels. This is far ahead of the crop of any previous year.

—A late census of Berlin shows that the population is not now increasing. Paris has 800,000 more population than Berlin. There are 45,000 apartments in Berlin without tenants.

—The British schooner "Ellen" was stopped in British waters by a Venezuelan gunboat, Aug. 16, and her cargo examined. Her sails were riddled with bullets before she would heave to.

—The mounted police at Fort Osborne, Manitoba, are in a mutinous condition, because they are compelled to spend Sunday cleaning up, and are not allowed to rest, as are the police of other stations.

—The cholera is raging in China, Corea, Formosa, and Japan. The Japanese soldiers contracted the disease in China, and in spite of all precautions, it has followed the army wherever it has gone.

—An imperial decree has been issued at Peking for the protection of foreigners, and the United States minister to China, Mr. Denby, has been promised full redress for damage done to missionaries.

—The desire of the czar to settle his frontier on China with trusty and warlike subjects, may be seen in his offer to every male Cossack of eighty acres of land and a loan of \$325, for thirty-three years.

—There is a report from Cuba of the blowing up of a bridge just as a railway train, loaded with Spanish soldiers, was passing over. The soldiers on the train were Havana volunteers. Many were killed.

—Every attempt of the Irish nationalists to bring the condition of Ireland before the new Parliament has been voted down in the commons. Ireland can expect nothing from the present British administration.

—The yacht "Valkyrie III," which has come to this country to race with the "Defender," made the passage from Gourock, Scotland, to New York in twenty-two days. The weather was rough and the sea high.

—The United States cruiser "Marblehead" started from Gravesend, England, for Beyrout, Syria, Aug. 16. This ship will co-operate with Minister Terrill in an investigation into late outrages upon the Christian missions at Marsovan and Tarsus.

—Indian Agent Teter telegraphs General Coppinger, under date of Aug. 20, that the Bonnock Indians are very sullen, that they are burning signal fires on the mountain, and he advises such disposition of the soldiers as shall convince the Indians that an outbreak will quickly be suppressed.

—Fires in cranberry marshes in New Jersey have caused a loss of \$100,000. Milwaukee had a \$300,000 fire Aug. 22.

—A railroad in Newfoundland encroaches on the French shore, and a French fleet is there to watch, and perhaps to prevent its completion.

—Experts have decided that the Chicago Drainage canal will reduce the depth of Lake Michigan six inches, and probably Lake Huron as much.

—A cable will soon be laid between Honolulu, Hawaiian Islands, and San Francisco, a contract for its construction having been signed.

—A community of Trappist monks is to be established at Hicksville, Long Island. Twenty-seven acres of land have been donated, and a monastery will soon be erected.

—There is a report in the papers that the United States consul, the British consul, and others who have gone to Ku Cheng, China, to investigate the massacre of missionaries in that town, are virtually prisoners there.

—Francisco Bazaine, son of the French marshal of that name, who commanded the French army in Mexico, and who surrendered his army and the city of Metz to the Prussians, has just died of fever in Cuba. He was in the Spanish army.

—The French Chambers has expressed itself so decidedly in regard to the reckless way that the Cross of the Legion of Honor has been distributed, that the council of the Legion of Honor, which is composed of seven persons, has resigned.

—The American author, Samuel Clemens, better known by his nom de plume, Mark Twain, having lost his great fortune by poor investments, will soon start on a lecturing tour round the world, for which he will receive, so report says, \$150,000.

—The Nebraska Democrats in convention at Omaha, Aug. 22, adopted a platform favoring the remonetization of silver, and its coinage at the old rate of 16 to 1. A minority resolution in justification of the present national administration was voted down.

—The great Coliseum building, in process of erection in Chicago, which was designed to be the largest building of its kind in the United States, collapsed Aug. 21 at 11:30 p. m. Eighty men who were working upon the building had left but an hour before.

—King Menilek, of Abyssinia, according to Mr. Flad, a German missionary, is surrounded by French and Russian agents. He asserts that he will whip the Italians, and then, crossing the Red Sea, will free Jerusalem, as the direct descendant of David and of Solomon.

—Twenty-three of the Italians who participated in the assault upon the Negroes at Spring Valley, Ill., were arrested Aug. 16. No resistance was made, as the men were taken as they ascended in parties from the mine. Negroes with the officers identified the men. Many of the Italians have fled to escape arrest.

—The German celebration of the victories of their war with France, while highly gratifying to the Germans, are stirring the people of France more than they have been moved since 1887. No nation is now better prepared for war than France, and allied with Russia she does not fear the Triple Alliance.

—The Gurney Hotel, Denver, Col., was burned the night of Aug. 18. The carelessness of the night engineer is said to have been the cause. Twenty-eight persons are supposed to have been killed, but only a few bodies have been recovered. This is the most terrible accident that ever occurred in Denver.

—Ainsworth R. Spofford, many years librarian of Congress, is short in his accounts with the government in the sum of \$35,000. Examination of his accounts by an expert also shows that for years he has also systematically collected large sums which he was not authorized to collect, and used the money.

—Sir Garnet Wolseley has been made the commander-in-chief of the British army. This is a case of promotion for merit. Sir Garnet has risen almost from the ranks, like the marshals of Napoleon, and has earned and gained his promotions. The army of England cannot fail to be effective, with such a commander.

—The United States government has decided to take energetic measures in regard to the case of ex-Consul Waller. As the records of the court by which he was tried have not been shown to the American ambassador, Mr. Eustis, it is held by this government that he had no trial, and a demand for his immediate release will be made.

—Several Catholic bishops and archbishops, having been interrogated upon the Sunday liquor question, which is so agitating the public mind in New York, have replied. They all agree that drinking liquor on Sunday is not considered wrong by the Catholic Church. Some thought that circumstances might make it proper to impose restrictions. All of them held it to be unwise to have a law on the statute-books, which was not supported by public opinion. All of these prelates wanted to go on record as opposed to intemperance, but all thought that beer drinking on Sunday was no worse than on other days.

## Special Notices.

### MT. VERNON ACADEMY.

THE third year of Mt. Vernon Academy will begin Sept. 11. All who expect to attend during the coming year should plan to reach here by Sept. 10, if possible, in order to be ready for school work the next day. All street-cars run from the depot directly to the Academy; the fare is five cents. Bring checks to the office, and baggage will be brought out free of charge by the Academy team. It will be to the advantage of all to write beforehand, announcing the time they will reach here, and the road on which they will come. Address all communications to the writer.

W. T. BLAND, *Principal*.

### SOUTHWESTERN NEBRASKA, NOTICE!

THERE will be a local camp-meeting at Oxford, Neb., Sept. 16-22. It is now two years since we had such a gathering in this section of the State, and we shall hope to see a good attendance from all the churches of the southwest. The camp will be pitched in a beautiful natural grove, just east of the city, which the owner keeps in readiness for such occasions. Oxford is quite central for that section, easily reached by rail or team. Plenty of tents will be pitched on the grounds, which will be rented at usual prices. Hay and straw will also be furnished. All should come prepared to care for themselves as far as possible.

This meeting will afford our brethren and sisters who may not feel able to attend the State meeting, a good opportunity to attend a camp-meeting. We shall also be glad to welcome our Kansas brethren who live in that section. Let all plan to come, and may we receive a great blessing from the Lord.

W. B. WHITE.

### MISSOURI CAMP-MEETING.

THIS meeting will be held at Warrensburg, on the grounds we occupied last year. The time of the meeting is one week later, being from Sept. 25 to Oct. 6. The location is a beautiful one, and many advantages are offered to us. About thirty rooms can be rented by those who need them, and the hotel is but a short distance, where board and room can be had for \$1 a day. The Missouri Pacific and M. K. & T. railways kindly grant us half fare to and from the meeting. All tickets should be bought to Pertle Springs and return. These will place you and your baggage on the camp ground, and return you to the place of starting for one fare plus 25 cents for the Pertle Springs railway. We desire a large attendance. We shall have plenty of good help to assist us, and we expect an excellent meeting. We hope that all our people are planning to attend. Come and bring your young people and neighbors. All those who desire tents or rooms should write to W. B. Tovey, 1418 E. Twelfth St., Kansas City, Mo. We expect to devote more time to the interests of the home missionary work than ever before. We hope that all our people will pray the Lord to direct and give all the spirit of labor.

W. S. HYATT, *Pres.*

### THE DISTRICT CONFERENCE

#### For General Conference District No. 4.

In the notice of last week, owing to an error in the copy, this meeting was appointed for District No. 5, instead of District No. 4. We hope that all concerned will not be misled by this mistake.

We wish to say a few words in regard to the lines of work that will be considered at that time: (1) There will be the arranging for the canvassers' institutes that are to be held during the winter; (2) The appointment of the camp-meetings for 1896; (3) The advisability of Conferences interchanging laborers; (4) Instruction in the different lines of work; (5) Improvement in the ministry.

All these points are of especial interest to our Conferences, and we hope all the delegates will give much thought to them, so as to come prepared to receive and impart instruction. We are very anxious that the time will be well employed, and that the work may receive a new impetus after this Conference.

J. H. DURLAND, *Dist. Supt.*

### LOCAL CAMP-MEETINGS IN INDIANA.

It has been decided by the Indiana Conference Committee to hold two local camp-meetings in Indiana, one for the northern part of the State at Plymouth, Sept. 30 to Oct. 7, and one for the southern part of the State at Lyons, Oct. 14-21. As these meetings will be small, we shall not be able to get any reduction of fare on the railroads. There will be no dining tent at these meetings, but all will be expected to come prepared to care for themselves. However, we shall have a grocery



stand where all can supply themselves with provisions. We shall have family tents for rent at reasonable rates, and we should be glad if all those who desire tents will notify L. A. Hansen, 175 Central Ave., Indianapolis, at once. Children's and youths' meetings will be held each day. Elder J. H. Morrison may be able to attend the northern meeting. A goodly number of our home laborers will be in attendance at each of these meetings. Let the churches within a reasonable distance of these meetings begin now to plan for a goodly number of their members to be present. We know that many of our brethren could not attend the meeting at Anderson, and these local meetings have been appointed for the benefit of such persons; so come, brethren, and bring your children and your neighbors, and let us spend a few days seeking the Lord together.

J. W. WATT, Pres.

## 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.

Maine, Augusta, Aug. 22 to Sept. 2  
New England, Lowell, Mass., " 29 to " 9  
New York, Auburn, Sept. 5-16  
West Virginia, Parkersburg, " 12-23  
Pennsylvania, Reading, " 27 to Oct. 10

#### DISTRICT NUMBER TWO.

Tennessee River, Nashville, Tenn., Oct. 1-7

#### DISTRICT NUMBER THREE.

Illinois, Plano, Aug. 21 to Sept. 1  
" (local), Olney, Sept. 12-22  
\*Michigan, Lansing, " 11-30

#### DISTRICT NUMBER FOUR.

\*Nebraska, Lincoln, " 3-9  
" "Cushman Park," Sept. 16-22  
Iowa (local), Brighton, " 2-8  
" "Oelwein, " 17-23  
Minnesota (northern), Sauk Center, " 8-14  
" (southern), Mankato, Oct. 17-23

#### DISTRICT NUMBER FIVE.

Oklahoma, Oklahoma City, Aug. 22 to Sept. 2  
Colorado, Denver, " 29 to " 9  
Kansas, Topeka, Sept. 12-23  
Missouri, Warrensburg, " 25 to Oct. 7

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

THE new church at Columbus, Cherokee Co., Kan., will be dedicated Sunday, Sept. 1, at eleven o'clock. Elders Stebbins and Gregory are expected. All are cordially invited. Meetings will begin Friday evening. G. S. SWEET.

THE next annual session of the Michigan Conference, the Michigan Tract Society, and the Sabbath-school Association, and the Michigan Conference Association of the Seventh-day Adventists, will be held in connection with the Lansing Camp-meeting, Lansing, Mich., from Sept. 19-30. I. H. EVANS.

### DEDICATION.

THE new church building at Columbus, Kan., will be dedicated Sunday, Sept. 1. The church-members there have labored hard and faithfully to build their house; and now that it is finished, the brethren invite the surrounding churches to come in to the dedication. Elder W. W. Stebbins and other help will be there. C. McREYNOLDS.

### A REQUEST.

SOME years since I loaned a catechism of the Catholic faith to some one in California or Oregon. I have forgotten the name of the book, but it was about the size of the little book called "Whary's Church History." What made the book valuable to me was the statements it made about the relative value of tradition and the Bible. One statement was to the effect that "the Roman Catholic Church would have believed and taught what she now believes and teaches, had the Bible never been written." It would please me to have the book returned, but I will be very grateful to any of our brethren who may recognize the book from this statement, if they will tell me where it can be obtained. G. D. BALLOU.

1712 Hollins St., Baltimore, Md.

### NOTICES.

WANTED.—Employment or partnership by a Seventh-day Adventist who is a painter and a grainer. Evan D. James, old No. 256, Locust St., Pittsburg, Pa.

A SISTER, whose husband was a worker in the cause and has recently died, leaving her with two young children, would like a home in a Sabbath-keeping family. She is young, strong, and has had training and experience as a nurse. The best of references will be given and will be required. Any one desiring the help of this woman may correspond with the editors of the REVIEW.

## Publisher's Department.

### THE SPECIAL NUMBER OF OUR DANISH PAPER.

*Evangelists Sendebud*, No. 35, for Aug. 28, will be published as a special number, and contains a part of the most important articles found in the *American Sentinel*, of July 18, in regard to the persecutions in Tennessee, besides a large store of other valuable reading-matter on practical Christianity, important Bible subjects, timely topics related to prophecy, etc. It will be a most excellent number to spread among the Norwegian and the Danish population in this country, and is bound to do a great amount of good. Several thousand extra copies will be printed, and it is hoped that our State tract and missionary societies, and our American churches, as well as single individuals, will take hold and do all they can to give this number an extensive circulation in Danish and Norwegian communities. It will be furnished for \$1.50 a hundred copies. Address *Evangelists Sendebud*, Battle Creek, Mich.

### "TRAVELS BY LAND AND SEA."

Extracts from Pages 171-173.

"THE People's Park, the burning field, where the dead are cremated, the central market, and a general drive through the city, comprised my visit to Madras. The first-mentioned point is not worthy of special attention when compared with the botanical and zoological gardens to be seen in many other places. The sight of some strange animals was of interest, though of these the alligators, that possess two pairs of eyes, one upon the upper and another on the under side of the head, only were remarkable. This is a very convenient arrangement for creatures that have to look both up and down for their food. The keeper would roll them over for inspection, and stir them up with a pole for their exercise and our amusement.

"The very crowded condition of the cities impresses the stranger in all these Eastern countries. The people live in swarms. Even the villages are compact; hence one who is accustomed to the liberal room of Western towns would get but an inadequate idea of the population of a city from its apparent or comparative size.

"A boy for the first time in a menagerie does not gaze with greater wonder and interest upon the strange sights than does a man from Northern civilization look upon the continually shifting panorama of strange scenes that is passing before his eyes, as he visits the 'other side' of the world for the first time. Everything he beholds is different from what he is accustomed to see. The color and manners of the people, their strange dress, strange buildings, bazaars, and shops, modes of conveyance,—in fact, every feature upon which the eye rests,—all are new and strange. At the close of the first day one could write almost a volume on the remarkable things he has seen. But in a very short time he will again be surprised,—this time at himself; for he is becoming so accustomed to these things that they no longer attract attention. When asked to tell what he has seen, he has forgotten his first impressions, and can recall but little that is worthy of remark. Thus rapidly does the mind accommodate itself to its surroundings.

"Considering the character of my experience, it was with no particular regrets upon my part that we sailed out upon the broad Bay of Bengal. The chief officer asking me what I thought of Madras, I could but reply that it was the best place to get out of that I had ever seen. Let us stop here to look at this matter in the sober light of a better experience and wider observation. People from our civilization usually obtain and carry away from India the opinion that the natives are a race of unmitigated liars and thieves; and they attach to the character of the people all the opprobrium which such a reputation carries in countries of Christian education. This is, however, a wrong estimate of their real character; for a person's character depends upon at least two things: first, the standard by which he has been educated; second, the faithfulness with which he lives up to that standard—not his fidelity in living up to what has been taught us, but to what has

been taught him. It is unreasonable for us to hold people in unenlightened countries amenable to our own moral code, when these principles have not been taught them."

"Travels by Land Sea," by G. C. Tenny is published at this Office, and sold by agents and tract societies. The volume contains nearly four hundred pages, on heavy paper, in clear type, illustrated by over one hundred and forty engravings, and gives a deeply interesting and instructive account of the author's recent extensive travels, bringing out present truth in the narrative in an attractive and forcible way.

The volume is a beautiful work of the printer's art, an ornament as well as an instructor.

Prices, \$3.90, \$2.75, and \$2.25. F. L. MEAD.

### EVOLUTION.

A SERIES of four neat pamphlets on "The Errors of Evolution" has come to us from the publisher, H. L. Hastings, 47 Cornhill St., Boston. Part I. is on "Scientific Star-building;" Part II. is on "Geological Evolution;" Part III. is on "The Origin of Life;" and Part IV. is on "The Origin of Species" as advocated by Darwin. These treatises are by Dr. Robert Patterson, of San Francisco. They take up the great claims of evolution in a clear and logical manner, and dispose of them in a way that must be satisfactory to every lover of the truth. The pamphlets aggregate 267 pages, and cost 55 cents, post-paid.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30	
Michigan City.....	11.35		8.50	pm 12.08	4.50	am 1.19	
Niles.....	am 12.45		10.15	1.02	5.55	am 2.45	
Kalamazoo.....	2.15	am 7.20	11.52	2.16	7.21	4.55	
Battle Creek.....	3.00	8.10	pm 12.50	2.50	*7.58	5.22	
Jackson.....	4.30	10.00	2.40	4.10	9.20	6.50	
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12	7.47	
Detroit.....	7.10	pm 12.20	5.30	6.00	11.15	9.20	
Buffalo.....			am 12.10	am 6.45		pm 5.30	
Rochester.....			3.00	9.00		8.40	
Syracuse.....			5.00	pm 12.15		10.45	
New York.....			1.45	6.45		am 7.00	
Boston.....			3.00	11.35		10.50	
	*Night Express.	*N.Y.Bos. & Chi. Sp.	‡Mail & Express.	*N.Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....			1.00		4.30	6.00	9.15
Syracuse.....			8.30		11.30	2.15	am 7.20
Rochester.....			10.37		am 1.20	4.10	9.55
Buffalo.....			11.45		2.20	5.30	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.20	1.00	pm 4.35	11.05
Ann Arbor.....	10.25	7.30	8.43	9.25	2.10	5.57	am 12.15
Jackson.....	11.40	8.35	10.43	10.30	3.02	7.35	1.25
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.18	9.11	2.55
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	4.57	10.00	3.35
Niles.....	4.00	11.48	3.00	1.40	6.27		5.00
Michigan City.....	5.00	pm 12.50	4.25	2.45	7.22		6.00
Chicago.....	7.10	2.40	6.35	4.30	8.05		7.50

\*Daily. †Daily except Sunday.  
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.  
Jackson east at 7.27 p.m.  
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.



## CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST Read Down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L't'd Ex.	6 A't. Ex.	42 M'xd Tr'n.	2 P't. Pass.		11 Mail Ex.	1 Day Ex.	8 R'd L't'd Ex.	23 B.C. Pass.	5 P't. Ex.
a m 9.00	p m 3.10	p m 8.15	a m 11.25	p m 5.05	D. Chicago A. Valparaiso.	p m 6.45	p m 1.50	p m 9.10		a m 7.60
1.05	6.30	12.00	10.05		South Bend	8.10	10.15	5.44		4.10
1.45	7.12	1.45	12.40		Cassopolis	2.15	9.40	5.18		3.25
2.30		11.38	3.42		Schoolcraft.	1.20				
2.44	7.55	1.48	4.30	a m 7.47	Vicksburg.	1.10	8.52			3.57
3.30	8.36	2.40	6.20	7.00	Battle Creek	12.15	8.15	3.55	9.35	12.50
4.38	9.26	3.25			Charlotte.	11.14	7.23	3.07	8.40	12.59
5.10	9.55	4.00		8.20	Lansing	10.40	6.55	2.40	8.00	12.20
6.30	10.45	5.03		9.50	Durand	9.35	6.05	1.55	6.50	11.25
7.30	11.37	6.40		10.05	Flint.	8.35	5.35	1.25	6.40	10.35
8.15	11.50	6.15		10.43	Lapeer	7.49	5.02	1.00	5.10	10.01
8.42	a m 6.35	11.05			Inlay City	7.28				4.48
9.50	1.00	7.30	12.05		Pt. H'n Tunnel	6.50	5.50	11.55	3.50	8.45
9.25	p m					a m				pm 8.45
a m	p m				Detroit.	a m		10.40	3.05	pm 1.00
8.16	p m	5.25			Toronto	a m	9.20			
8.15	p m	7.45			Montreal	a m	9.15			
8.12	p m	7.15			Boston.	a m	8.30			
a m	p m				Susp'n Bridge.	p m	10.15	a m 7.05		p m 2.25
7.50	a m	4.25			Buffalo.					1.00
a m	p m	6.40			New York.	a m	8.15	6.10		8.00
8.53	p m	8.03			Boston.					1.00
10.20	a m	10.20								

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.  
All meals will be served on through trains in Chicago and Grand Trunk dining cars.  
Valparaiso Accommodation daily except Sunday.  
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.  
† Stop only on signal.  
A. B. MCINTYRE, Agt. Bus. & Ticket Agent, Chicago.  
A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

FOR WEEK ENDING AUGUST 27, 1895.

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As there exists a little misunderstanding in reference to the Michigan camp-meeting, we are requested by the president of the Conference to state plainly that the workers' meeting begins Sept. 11 and lasts to the 18th. Sept. 19 the regular camp-meeting begins and continues to Sept. 30. The camp-meeting is preceded by a workers' meeting, but the date Sept. 11-30 includes both.

Brother D. W. Reavis writes that the authorities have finally decided that our brethren in the chain-gang in Tennessee must make up the time employed in resting on the Sabbath. This will keep some of them there a week longer, and others a longer time still. With all others but Seventh-day Adventists every day in the workhouse counts, no matter how spent. This shows the spirit of the Sunday prosecutions as well as anything could.

The Calendar of Healdsburg (Cal.) College for 1895-96 has come to our table. It is a work of more interest than one would usually look for in a College Calendar. The book contains 94 pages, and gives views of the College building, Home, Seventh-day Adventist church in Healdsburg, and several landscape views of California scenery. Besides this, it gives a history of the College enterprise, the new departments to be introduced, the advantages there to be secured, and full information as to courses of study, methods, conditions of attending, expenses, etc. It ought to be the means of drawing many students to that worthy institution. Address the president, Frank W. Howe, A. M., Healdsburg, Cal.

The *Episcopal Recorder*, official organ of the Reformed Episcopal Church, in the issue of Aug. 15, refers to another paper, the *Christian Intelligencer*, as being in favor of a revision of the laws in reference to Sunday, so that they will not be applicable to Seventh-day Baptists. The *Recorder* then adds: "Our contemporary is right. There is no justice in interfering with the religious convictions of

any people on such a point. We may not, we do not, agree with either Jews or Seventh-day Baptists, but it is cruel and unfair to punish them for acting in accordance with their honestly held, conscientious convictions, and especially as they are esteemed and valued citizens."

This is kind of the *Recorder*, and we shall take it for granted that these words apply to us as well as to the Seventh-day Baptists, as we occupy a common ground in our Sabbath-keeping, and in late years, more Seventh-day Adventists than Seventh-day Baptists have suffered from these laws.

## WHAT TIME HAS SHOWN.

THE noble men who laid the foundations of our government, supposed they had forever settled the question of religious liberty, so far as this country is concerned. They acted in good faith in not providing that no laws for any religious ordinances should ever stand on the statute-book of any State, supposing that all the people acquiesced in the Sunday laws of the land, and always would; and further not perceiving that no law for a religious practice, however true, could rightfully hold a place in any civil code. Time begins to demonstrate the fatal mistake they made. Truth is progressive, and in its advancing light it turns out that Sunday is not the Sabbath, but that another day, the seventh, is what the Lord requires. And some will be loyal, and repudiate the Sunday laws which are not only wrong *per se*, but are bolstering up a monstrous error. Hence a conflict between the State and the followers of Christ. Had the present generation of law-makers the honest hearts and sincere intentions of the fathers, as these laws turn out to be unconstitutional, unjust, and oppressive, they would hasten to wipe them off from the statute-book from alpha to omega. Failing to do this, and undertaking to enforce them upon conscientious dissenters, persecution must result—persecution waged on the same ground, for the same purpose, and with the same spirit as the worst persecutions in the past, and with tenfold more guilt, because of the greater present light. The question is a simple one, and the issue clear and well-defined. According to prophecy, this is the world's last test, and the last conflict through which the people of God will be called to pass. Courage now in the Lord. And may he give many dear souls to see the tremendous consequences that hang in the balance, and to take that stand and pursue that course which he has approved in all the ages past, and which he will reward with a crown of righteousness in the soon coming day. 2 Tim. 4:6-8. U. S.

## CORRECTED.

"REV. E. B. WEBB, of Boston, says: 'The Sabbath was not smuggled into the calendar of the week by a crafty church; neither is it sustained by designing priests. God established the Sabbath, and the hand that upholds the sun, revolves the seasons, secures the recurrence of the holy day.'"

Very true as applied to the Sabbath, but the exact opposite of the truth as applied to Sunday. Read it again, interjecting the truth in its appropriate places, thus:—

"The Sabbath was not smuggled into the calendar of the week by a crafty church [true; but the Sunday was]; neither is it sustained by designing priests [true; but the Sunday is].

God established the Sabbath [true; but he never established Sunday as the Sabbath], and the hand that upholds the sun, revolves the seasons, secures the recurrence of the holy day [true; but that hand has never written holy on Sunday, nor any other day but the seventh]. U. S.

## WHO IS WAITING?

THE apostle writes: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." No one can be said to be in an attitude of waiting who is not prepared for the event that is anticipated. Accordingly, we find that but very few are really waiting for Christ's coming. We are not ready. We have earthly plans yet to be executed. We are bound to earth by many ties. At the present moment the nations of the earth are ready to act their part in the closing scene of earth's drama. They need but to be permitted by the Hand that controls all things, to engage in the last struggle. They are waiting. The Lord, too, is patiently waiting. He stands at the door; he knocks. He cries to us that it is now "high time to awake out of sleep; . . . the night is far spent, the day is at hand; . . . cast off the works of darkness, and let us put on the armor of light." All things are ready. We only are not waiting. G. C. T.

## HOW WAS SUNDAY ELEVATED?

THE ease with which church doctrines which have no Scriptural foundation are assumed, is shown by the following from a correspondent of the *Episcopal Recorder*. The writer speaks of the "substitution of the Christian Sunday for the Jewish Sabbath" as a great proof of Christ's resurrection, and then proceeds with the following assumption: "For, consider for a moment, *who* they were who effected this change. Jews, pious Jews, to whom the Mosaic Sabbath was so sacred, that, even in the extremity of their grief, it never occurred to them to break through its traditional restraints, and perform on that day their service of love to the body of their Master! Surely, nothing but the most absolute conviction of the paramount importance and dignity of the 'first day of the week' could have induced men such as these to elevate it above the sacred 'seventh.'"

But was this change effected by those pious Jews? There is not a whit of proof of it in the New Testament. The disciples did keep the "Sabbath day according to the commandment," that is certain. That they kept any other day, and violated the Sabbath of the decalogue, has neither reason, revelation, nor history to sustain it. Jesus prayed that his disciples might not be compelled to flee from Jerusalem on the Sabbath at the time of the overthrow of Jerusalem forty years later. If Sunday had been "substituted" for the Sabbath, why this prophetic deference to the seventh day? All history testifies that the "substitution" of Sunday was gradually done in post-apostolic times.

The elevation of Sunday was accomplished in close connection with the elevation of its patron, the "Mystery of Iniquity," which raised itself and its rites and ceremonies "above all that is called God, or that is worshiped." 2 Thess. 2:4.

Finally, Sunday as the Sabbath, actually taking the place and assuming the holiness of the Sabbath of the Scriptures, is a very modern and puritanical idea. Such an idea is unknown except in England and English-speaking countries, and was not introduced until A. D. 1595, by that Puritan writer, Dr. Nicholas Bound.

M. E. KELLOGG.