

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

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

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## The Review and Herald,

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### "GOD KNOWS BEST."

If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loose, shall rest,  
Where we shall fully know and understand,  
I think we then shall say that "God knows best."  
— *British Workman.*

## Our Contributors.

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

### DID CHRIST BREAK THE SABBATH?

BY MRS. E. G. WHITE.

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day."

Jesus had lessons which he desired to give to his disciples, that when he was no longer with them, they might not be misled by the wily misrepresentations of the priests and rulers in regard to the correct observance of the Sabbath. He would remove from the Sabbath the traditions and exactions with which the priests and rulers had burdened it. In passing through a field of grain on the Sabbath day, he and his disciples, being hungry, began to pluck the heads of grain and to eat. "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." To answer their accusation, he referred them to the action of David and others, saying: "Have ye not read what David did, when he was an hungered, and they that were with him;

how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple."

If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day! Jesus would teach his disciples and his enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day.

Through Moses, Christ had declared: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering, of every Sabbath, beside the continual burnt-offering, and his drink offering." The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God, they did not violate the fourth commandment of the decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things. The act of mercy and necessity in passing through a grain field, of plucking the heads of wheat, of rubbing them in their hands, and of eating to satisfy their hunger, he declared to be in accordance with the law which he himself had proclaimed from Sinai. Thus he declared himself guiltless before scribes, rulers, and priests, before the heavenly universe, before fallen angels and fallen men.

When Moses desired to see the glory of God, God revealed his character to his servant. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." He who made this proclamation to Moses was the One who now spoke to the Pharisees, though now his divine character was veiled by the garb of humanity. But the priests and rulers had not that which they needed so much,—a knowledge of God's character. For this reason they were constantly misrepresenting him. They had much to unlearn of the traditions and inventions of men; they had need to learn the true principles of the law of Jehovah.

Christ saw that lessons must be given to scatter the rubbish of traditional exactions which they themselves had invented and piled upon the holy institution, given in love by a merciful God. The Sabbath was not to be that which the Jews had made it,—a rigorous burden and exaction, loaded down with continual additions of their own invention. By this means the day was made what Satan had been working on human minds to make it,—a grievous yoke in the place of a delight, the holy of the Lord, honorable. God gave the Sabbath to be a blessing to man;

it was to be to him a memorial of God's work of creation; it was to remind him of God's sacred rest, for which reason he had "blessed the Sabbath day, and hallowed it."

Christ declared, "I have kept my Father's commandments." In what did he, in the keeping of his Father's commandments, differ from the scribes and Pharisees, in their professed observance of the law of God? When these men had asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Christ answered them, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." This is why they charged Christ with Sabbath-breaking, and this is why men to-day charge Christ with transgression of the law.

He continued: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Christ then gave them an instance where they had departed from the principles of the law of God, and had done entirely contrary to its requirements: "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." God had given them the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee;" but this, like the Sabbath command, they had made of none effect through their tradition. Christ stood as the defender of the law against their perversion of it.

Notwithstanding Christ's positive declaration, "I have kept my Father's commandments," we have heard intelligent ministers of the gospel state before their congregations that Christ broke the Sabbath. But Christ distinctly proclaims himself guiltless of this charge. He who made the Sabbath, and declared himself its Lord, understood perfectly its requirements. He said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day." And through his prophets he had proclaimed the same word: "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt-offerings."

When Christ has declared himself guiltless, what can men mean by repeating the words of the Pharisees, and declaring that he and his disciples broke the Sabbath? Cannot they understand the meaning of Christ's words when he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love"? "He that hath my commandments, and keep-

eth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

#### NAPOLEON BONAPARTE AND ROME.

BY PROF. P. T. MAGAN.  
(Battle Creek College.)

THE French Revolution had had for its primary object the destruction of the Roman Catholic Church. In France the church had been utterly destroyed. Her lands had been confiscated, her temples had been closed, and her altars had been thrown down. Her priests had been driven into exile, and a price set upon their heads. Sunday had been obliterated, and religion itself had been prohibited.

But the Revolutionists were not content to stop here. Europe had made war on France, and France had not refused the challenge. Boldly they carried their arms into the enemy's country, and everywhere they were victorious. But at this time all the countries of Europe were, to a greater or less extent, Roman Catholic in religion, as well as monarchical in government. Wherever the French troops marched and carried the tricolor flag to victory, there they set up a republic and did away with the monarchy. But more than this; wherever they went, they seized the church estates, and confiscated them for other purposes. They never rested content unless they had dealt as severe a blow as possible to that ancient edifice of spiritual despotism. They were bound and determined everywhere to crush its power. The philosophy of the worship of reason had preceded the soldiers, and everywhere men were intoxicated with its teachings.

All over Italy, outside as well as within the Papal States, the people were Roman Catholics. The monks and the priests did everything in their power to oppose the march of Bonaparte, but they availed nothing. He seemed to be invincible. People came to regard him as more than a man. They said that there was something supernatural about his power to win battles. With a thousand soldiers he would put three or four thousand to flight. He would rush into the teeth of danger, into the very jaws of death, and come out unscathed. Opposing generals said that it was no use to tackle him; and he himself believed that he was unconquerable. When he went to Italy, he found the little boys playing at chapel, and the girls at convent; but when he went away, he left the boys playing with tin soldiers, and the girls practising at ambulence.

Napoleon himself was a fatalist. I may say that he had no faith in anything or anybody save only himself. Once, when asked if there should be prayers for the success of the troops, he replied: "No; the Lord always fights on the side of the heaviest battalions." His army had no priests with it; his soldiers never went to church; there was absolutely no religion in his army. His only god was the god of war, and once he remarked to those who threatened him: "Recollect that I march accompanied by the god of fortune and the god of war." But all this had been foretold hundreds of years

before, in the wonderful visions of Daniel the seer. There it is recorded of the French Revolutionary power: "But in his place shall he honor the *god of fortresses*: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. And he shall deal with the strongest fortresses by the help of a strange god." Dan. 11:38, 39, R. V. And this is just what Napoleon and his army did. They worshiped nothing but their own prowess in battle, the god of war; but they overcame everything, for a charge had been given them.

The French people hated the pope, and they gave positive orders to General Bonaparte to destroy the papacy. The pope had anathematized France; he had preached a crusade against her, and suffered her ambassador to be assassinated in his capital, and he certainly deserved chastisement. The pope showed fight at first. Bonaparte marched on, and soon reached Bologna, one of the papal legations. The city received him; the Vatican was thrown into a state of alarm, and immediately sent a negotiator to intercede in its favor. Bonaparte was not ready yet to destroy "the old fox," as he termed the pope. He made him, however, give up some of his finest cities, together with twenty-one million dollars in money, besides cattle, corn, and *one hundred pictures and statues*, thus making him do honor to the god of the republic with gold, and silver, and precious stones, and pleasant things. Later, the French general required that the Holy See should revoke all the briefs issued against France since the commencement of the Revolution, which severely hurt the pride of the aged pontiff. He summoned a council of cardinals, which decided that the revocation could not take place. The government of France, from that very moment, determined upon the total ruin of the pope and his power, both spiritual and temporal.

A little while after this, Napoleon selected Cardinal Mattei, whom he had confined in a convent, and, setting him at liberty, commissioned him to go and speak to the pope. "The court of Rome," he wrote to him, "desires war; it shall have war; but first I owe it to my nation and to humanity to make a final effort to bring the pope back to reason. You are acquainted with the strength of the army I command. To destroy the temporal power of the pope, I need but to will it. Go to Rome, see His Holiness, enlighten him on the subject of his true interests; rescue him from the intriguers by whom he is surrounded, who wish for his ruin and for that of the court of Rome. The French government permits me still to listen to words of peace. Everything may be arranged. War, so cruel for nations, has terrible results for the vanquished. Save the pope from great calamities. You know how anxious I am to finish by peace a struggle which war would terminate for me without glory as without danger."<sup>1</sup>

Then came the treaty of Tolentino, by which the pope was reduced still lower. Its principal conditions were:—

The pope revoked all treaties of alliance against France, acknowledged the republic, and declared himself in peace and good understanding with her. He ceded to her all his rights on the Venetian, and gave up definitively to the Cispadane Republic the legations of Bologna and Ferrara, and likewise the fine province La Romagna. The town and the important citadel of Ancona were to remain in the hands of France until the general peace. The two provinces of the Duchy of Urbino and Macerata, which the French army had occupied, were to be restored to the pope on payment of the sum of fifteen million. A like sum was to be paid agreeably to the armistice of Bologna, not yet executed. These thirty million were payable two thirds in money, and one third *in diamonds or precious stones*. The pope was, moreover, to furnish eight hundred cavalry horses, and eight hundred draft-horses, buffaloes, and other productions of the States of the Church. He was to disavow the murder of Basseville, and to pay three hundred thousand francs for the benefit of his heirs and of others who had suffered by the same event. All the works of art and manuscripts ceded to France by the

armistice of Bologna were to be sent off immediately to Paris.

Napoleon left Italy to prepare for his famous campaign into Egypt; but he left there General Berthier, a man who had fought for the Americans in the Revolutionary war. Things went from bad to worse in the Papal States. The pope was all the time secretly hostile to France, and the French government knew it, and determined to interfere.

That government regarded the pope as the spiritual head of the party inimical to the Revolution. It was strongly tempted to destroy the pontiff of that ancient and tyrannical Christian religion, in spite of the danger of offending the powers and provoking their interference. But how great soever might be the inconveniences of a hostile determination, the revolutionary passions triumphed on this occasion, and the Directory ordered General Berthier to march upon Rome. It hoped that, as the pope was neither the kinsman nor the ally of any court, his fall would not provoke any powerful interference.

Great was the joy of all the republicans and partisans of the new French philosophy. On the 10th of February, 1798, Berthier came in sight of the ancient capital of the world, which the republican armies had not yet visited. Our soldiers paused for a moment to survey the old and magnificent city. The Spanish minister, D'Azara, the usual mediator of the Italian powers with France, hastened to the headquarters to negotiate a convention. The Castle of St Angelo was delivered up to the French on the actual condition between civilized nations, to respect religion, the public establishments, persons, and property. The pope was left in the Vatican, and Berthier, introduced at the Porta di Popolo, was conducted to the capitol like the Roman generals of old in their triumphs. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, in sight of the remains of the ancient forum, and surrounded by a senseless rabble, ready to applaud all new events, proclaimed the Roman Republic. A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty, and constituted itself a republic. The pope had been left alone in the Vatican. Messengers were sent to demand the abdication of his temporal sovereignty, for there was no intention of meddling with his spiritual authority. He replied, with dignity, that he could not divest himself of a property which was not his, but which had devolved on him from the apostles, and was only a deposit in his hands. This logic had little effect upon our republican generals. The pope, treated with the respect due to his age, was removed in the night from the Vatican, and conveyed into Tuscany, where he received asylum in a convent. The Roman people seemed to feel little regret for this sovereign, who had nevertheless reigned more than twenty years.

Thus, in the year 1798, exactly 1260 years from the time of its rise in 538, the great power of the Roman Catholic Church came to an end. It came to an end just as the word of God had predicted, and the prophecy proved true and sure. The Revolution had destroyed the church in France, and the armies of the Revolution had destroyed it outside of France. Those armies had taken away the States of the Church in all lands wherever they had established the power of the French Republic, and now they had forced the pope to surrender his temporal power. He was carried to Florence, and thence to Valence, in France, where he died in prison; and for two years there was no pope.

And in all this is the solution to the problem of the great power of the French Revolution. It was set in the order of God for the destruction of the power of the papacy. It commenced in 1789, and by 1798 the work was completed. Like the Assyrian of old, France was a "razor" in the hand of the Lord for the destroying of the church. With the power of the church everywhere destroyed, it would be a sinecure to leave the power of the pope untrammelled; but the exiling of that venerable pontiff was not the destruction of the system; it was only the taking down of the figurehead of a system already rendered comparatively powerless. And Napoleon, everywhere victorious as long as he was fighting against Roman Catholic powers, lost his genius when this work was done. In the march on Moscow he made a move which no sane man would have made; and, pitted against Protestant England on the field of Waterloo, received the death-blow to his power.

<sup>1</sup>Thiers, "History of the French Revolution," Vol. IV, pages 48, 49.

## MORAL LAW.

BY ELDER J. P. HENDERSON.  
(Galesburg, Ill.)

THE term "moral law," usually applied to the decalogue, is sometimes objected to by those who oppose the perpetuity of that instrument on the ground that it is not a Bible term, and that it has no affixed penalty. Laws, to be available, must have prescribed penalties; otherwise they become mere proclamations to be regarded according to the will of the subject. Moral philosophy, however, takes it for granted that there is in every human action a moral quality, and that there are certain consequences connected with the exhibition of that quality, whether it be good or evil. Obedience to right principles brings good results, while disobedience brings evil results.

Moral law is simply a form of expression denoting an order established between the moral quality of an action and the result. Intuitively the mind contemplates the form of the thing done, whether it is wise or unwise, proper or imprudent, right or wrong; and equally does it meditate on the consequences which are liable to follow. These consequences are distinctly separate, as the mind readily conceives, each according to the attributes of the action performed.

The moral wrong of a thing is, however, in the intention of the individual. Two men may tell the same falsehood,—one in ignorance, with good intent; the other wilfully, with purpose to deceive. The natural consequences which follow have their effect on character, and in the case of the one whose intent was evil, the act, unless atoned for by confession and the blood of Christ, must result in final death—a consequence more serious than could possibly occur from any physical infirmity.

Moral law applies wholly to the human action, and in man alone is moral nature planted. The animal acts from impulse, fear, or instinct, and without intent; hence its actions are not weighed in the scale of morality. Physical laws also have a part in every-day life. They are followed with certain results which are unavoidable. Fire and water, for instance, are necessary elements of nature, yet they must be used within certain limits, or much evil results. We need to eat and drink, in order to sustain life, yet care must be exercised as to the quality and quantity of the food taken, or disease and death may be entailed upon us.

We see that there is an order of sequences, established by the Creator, which has its effect in both moral and physical law, and is just as inevitable in the one as in the other. The sequence of an immoral action, when imparted from intention, is the effect upon character, and results in final death. "The wages of sin," says the voice of God, which is the voice of nature, "is death;" and it will not require the decision of a civil court to bring it about.

All the inventive genius of man cannot prevent the affixed penalty of breaking moral or physical law. It may vary in effect, and in duration of the time in which it is visited, but the one is just as inevitable as the other. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Time, whether long or short, has no power to change this order of things. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

A NOTED minister once preached a sermon on "The Besetting Sin of a Violent Temper," which was so potent and so real that several of his hearers testified to help received. Said the preacher: "It was because I knew just where I was daily sinning myself, that I was able to touch that particular failing. I was preaching from myself at myself, to reform myself."—Selected.

## LIFE'S BARRENS.

BY JOSEPHINE GRANNIS.  
(Orlando, Fla.)

DEAR heart, by weary, unknown grief oppressed,  
The life you live has nobler heights to gain;  
And only he who strives knows truest rest,  
And peace shall come when love has conquered pain.

In soothing others' woes is balm for thine;  
His presence shall be thine in flood and fire;  
From every cloud shall God's own glory shine;  
From earth's dead barrens, friend, to heaven aspire.

Men's lives are not by single words created;  
By every circumstance of life they grow:  
If they to heights of glory be elated,  
'Tis common tasks and deeds that make them so.

Who upward strives through sorrow, pain, and loss,  
And follows light through saddened days and drear,  
With many victories, loyal to the cross  
Of Christ, at length shall reach heaven's sunshine clear.

THE CHRISTIAN ENDEAVOR CONVENTION  
OF 1897.

BY ELDER M. C. WILCOX.  
(Oakland, Cal.)

THE United Societies of Christian Endeavor held their annual international convention this year in the city of San Francisco, Cal., July 6-12. In order to secure the convention, it was necessary for the California friends to guarantee \$25,000. This was done, the convention was secured, and the Christian Endeavorers came—twenty thousand, thirty thousand, forty thousand strong—upon the city of San Francisco. They were heartily welcomed. San Francisco had decorated for the "Glorious Fourth" with more than usual elaboration, and to all this she added an abundance of gold and purple bunting. Christian Endeavor banners and the symbolic **E** were everywhere in evidence. Establishments of all kinds were decorated, and even wine-rooms and saloons held out the welcome to Christian Endeavorers. A magnificent golden arch, abounding in incandescent lights, was erected on Market street, which, in the night, was an object of uncommon beauty and brilliancy. From its keystone hung the symbolic letters in purple and gold. On each side was a broad shield in the Endeavor colors, and from over the arch blazed in electric splendor the word "Welcome."

The two great pavilions of the city, Mechanics' and Woodward's, were transformed by bunting, flowers, and other decorations into palaces of barbaric splendor. The former of these seats 10,000 people, while the latter seats half as many. Both were crowded to their utmost capacity, and other halls and large churches were called into requisition. In point of numbers and enthusiasm the convention was a grand success.

But the numbers well-nigh swamped the one railway of California. It is estimated that, all told, fifty thousand persons came West. The registration books of the convention contained the names of twenty-six thousand, and then material and badges gave out. Many of the delegates, and fully half of the 50,000 visitors, did not reach California till after the convention began, and twenty-six train-loads came in during the last two days. The baggage was piled up into miniature mountains, and some persons did not obtain theirs until the convention closed.

The first meeting was opened with a grand chorus of two thousand voices. Ten thousand listened to the two thousand, and thousands were turned away, so that the chorus was repeated at the close of the convention. Much superior music to what this, at the best, could have been, would not have "drawn" one-half the audience. I mention this merely as an item showing the influence of enthusiasm and great numbers.

THE MAGNITUDE AND SCOPE OF THE ENDEAVOR  
MOVEMENT.

The magnitude of the movement, so far as surface and numbers goes, is enormous. Beginning as a local society under the pastorate of

Dr. Francis E. Clark, in Williston church, Portland, Me., in February, 1881, it has grown until now it numbers 50,780 societies in all parts of the world, with a membership of three million.

The scope or field, of the society is rapidly growing. Formerly it was almost exclusively the Young People's Society of Christian Endeavor, but now the organization has, besides, its Senior, Intermediate, Junior, and Mothers' departments. Starting out as a purely religious society, the work of which lay in the field of Christian endeavor, it now embraces politics as well as religion. Against the foundation principles of the society, but little criticism can be brought, except the general one of doing Christian work by a pledge working from without in, and in this way coming to trust in the pledge instead of the life of Jesus Christ. Here is the—

## ACTIVE MEMBER'S PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of scripture to be read in response to my name at the roll-call.

In a little tract by Dr. Clark on the society and its constitution, we are told that the society "is simply an organized effort to lead the young people to Christ and into his church, to establish them firmly in the faith, and to set them at work in the Lord's vineyard. The main point upon which the constitution insists is the weekly prayer-meeting." "These rules concerning the weekly prayer meeting are imperative; without them, there cannot be a true society of Christian Endeavor." And this is true; for the very life of the Christian is dependent upon prayer. Again: "The purely religious features of the organization shall always be paramount." In all the committees or officers suggested by the constitution, by-laws, or other information given in connection therewith, there is neither committee nor officer for political work of any kind.

## CHURCH RELATIONSHIP.

In its relations to the respective church in which it is organized, all the officers of the church, if not active members, are considered as honorary members of the society, the pastor is an *ex-officio* member of the nominating committee, and the election of officers is subject to revision or veto by the church, so that "in every way the society shall put itself under the control of the official board of the church," and shall report to the church as often as the church may direct. Thus loyalty to the church is strongly emphasized. All this study of the word of God, work for God, loyalty to the church of God, and deference to those who are older, and upon whom God has laid the responsibility of guiding in his work, are good; and every truly broad-minded Christian cannot but wish this part of the work Godspeed, and pray that God may, by this means, lead all these enthusiastic young hearts to the full knowledge of Jesus Christ and his truth.

Another good feature of the work is that the purely business features are not accorded much prominence. "Sharp parliamentary practise and long or heated discussion should be discouraged." It is plainly said that the society "is not a debating society." The aim is to do all this work through executive and other committees. It was so at this great convention. No legislative work was done before the convention, but it was transacted in the great committees.



## THE WINE OF BABYLON.

So much for the general plans and principles upon which the organization was founded. It could be devoutly wished that it had so continued. But in an evil day, so-called "National Reform" elements crept in, and obtained a hold in this growing organization. First, those who hope to secure a holy day by civil law began the endeavor to enlist the enthusiasm of these youth for the "American Sabbath," and the next thing sprung upon them was the soul-destroying, country-destroying, and church-destroying fallacy of "Christian Citizenship,"—the reforming of society and the government by the ballot.

All this mighty host are not yet enlisted in the movements of civil Sunday laws and "Christian Citizenship." If each one could be examined personally in the light of the gospel, we believe the majority would repudiate these so-called "reforms." We have reason to believe that some of their more spiritual leaders deprecate the incoming of these political leaders. Many of the talks and sermons were diametrically opposed to the methods involved in the Sunday law and "Christian Citizenship" movement. These instructions were full of the gospel of Jesus Christ, rich in spiritual suggestion, and were accompanied by an unction which showed that the speakers had "tasted the good word of God."

Yet, notwithstanding this, notwithstanding the hearty response which some of these talks met, we were profoundly convinced that unless God shall interpose with some miracle, this whole Endeavor movement will be, by Satan's craft, perverted, and by a deceived leadership, swung over to the side of a religio-political régime, the effect of which will prove to be ruin to both church and state.

Some of the reasons why I believe this are the following: The great mass of the Endeavorers are lacking in vital Christian experience. It is much easier for them to understand the things of the world than the things of God. And even though their leaders on both sides of this controversy are equally able, eloquent, and earnest, the general mass understand and heed the language of the politician when they do not mind the deep things of God, which would save them. Furthermore, the spiritual-minded leaders do not oppose the political-minded, while the political-minded are earnestly endorsing what is said by the spiritual, at the same time declaring that Christianity and citizenship are convertible terms. It was stated over and over that the best citizen is the best Christian, and that the best Christian is the man who takes an active interest in politics; in fact, that the man who does not do this is not a good Christian. The young women were exhorted to work for the ballot, that they might exercise the rights of citizenship, and so be helpers in giving the nation and the world to Christ. Political pomp, political power and prestige, and political methods may be and are understood by the unconverted, the superficial, and the half-hearted professor; and so if the efforts of these leaders do not receive the open endorsement of all in the society, they receive the opposition of none, and therefore will carry the great host into the ranks of antichristian forces.

## PLANS FOR THE FUTURE.

The "Sabbath Observance Committee" held a meeting to consider some of the best ways of conducting "Sabbath reform." President Reid, of California, stated that "three hundred Lord's day committees" had been organized in this State since last March, and they had won the banner offered by Mr. Crafts for the State which earned the most "points." He said, "The societies can be depended upon to do what they are asked to do." The plan, in general, has been to circulate a general petition, and obtain the signatures of the majority of the people not to trade on Sundays; then to go to the merchants, and petition them not to sell on Sundays.

In this way the stores and shops of some towns have been closed. Other petitions against open post-offices, bicycling on Sundays, and Sunday newspapers were mentioned. This was thought to be the most effectual way of molding public sentiment. Even Jews had succumbed to it and closed their stores. In this way one gets the influence of neighbor and name upon others, a quite effectual political way, but not God's way. Only those can observe his day who observe it to him alone.

One delegate drifted into a discussion of the respective days, the seventh and the first, and the change from one to the other, but to this the chairman objected. All believe, he said, that "the Sabbath must be maintained," and all stand upon the "ground that Sunday, the first day of the week, is the day for which the Christian Endeavor societies are striving to obtain rest."

On the Sunday afternoon of the convention at Mechanic's Pavilion, the question was presented before a great audience by Miss Matilda Kay, of New York, on "Woman's Part in the Work;" Rev. W. H. G. Temple, of Washington, on "Modern Forms of Sabbath Desecration;" Rev. Josiah Strong, on "The Civil Sabbath;" and Rev. Robert Johnston, of London, Ontario, on "The Claims of God; Keep It Holy," Dr. Francis E. Clark presiding.

The chairman, after saying that there was "no more important subject" on the program, called attention to the "significant fact" that the convention where the Sabbath question "was emphasized the most was the California convention of '97." It had been talked of at other conventions, "but more conspicuous attention had been given to it here than at any other," and this because California friends desired it. And while California has no Sunday law, it is in California that this "movement is most vigorous," and he thought that "the wave of influence for this great reform starting here," "may turn backward, and overflow with its blessing all the East." Miss Kay's speech was an appeal to woman to do her part, and she recited an all-comprehending pledge which she asked them all to take.

Dr. Temple said: "The last thing that a speaker ought to be called upon to defend in this Christian country is the Christian Sabbath. And yet we have to stand guard over it with drawn swords, lest some new form of iniquity put its hoof upon this sacred institution, and defile it." This statement ought to have been sufficient to show that neither Sabbath nor country is Christian; for if the country were Christian, the people would honor all things Christian; and if the Sunday were Christian, Christ would defend it. Dr. Temple would not return to the Puritan Sabbath; he would float from secular to sacred time on the wings of sleep; but he believed that on Saturday evening at sundown the preparation for the Sabbath should be made. He "would have Saturday evening spent around the fireside, with the hush of the anticipation of the Sabbath in it." Thus, while ignoring God's law, he would borrow a portion of its fashion to honor a false Sabbath. Among its chief foes he mentioned "a godless rationalism," "the hand of greed," "the American saloon," and "unsanctified pleasure." He would not prevent the workman from getting a breath of fresh air on Sunday, nor would he close the public libraries or the museums. Man could go to these if it would "do him any good; but he must have the purest motives in so doing," yet Sunday picnics must not be held. He said: "If you destroy the American Sabbath, you strike directly at the foundations of this nation." "I adjure you, by the most solemn vows you can take, to preserve the integrity as well as the entirety of this nation, and see to it that it shall have a Sabbath that shall come to it with its holy hush upon its great multitudes."

Josiah Strong endeavored to show that the civil and religious Sabbaths were "quite distinct in their origin, their authority, and their character." They become confounded because "these two Sabbaths are coincident in point of time." And both the opposers and defenders of Sunday laws hold this misconception. And yet before Dr. Strong finished, he defended the civil Sunday laws, not only from a hygienic standpoint, but on the ground of "public morals" and a religious basis. He said that "there are certain amusements which are hostile to the morals because they are hostile to the religious observance of the day. The holiday Sabbath has been found to be subversive of religion, therefore subversive of morals, because religion is the tap-root of morals." Thus did Rev. Josiah Strong, president of the Evangelical Alliance, show the fallacy of his own illogical claim of two distinct Sabbaths out of one Sunday. The whole thing rests upon the religious Sunday. He said that it was "the hope and aim and present plan of the Evangelical Alliance of the United States to secure the co-operation of all these young peoples' organizations in this reform. If these young people, as they could, would 'sow the State with literature showing the character of the civil Sabbath, the value of the physical Sabbath, the intellectual Sabbath, the spiritual Sabbath, they would so prepare the minds of the people that they would be enabled to get a workable Sabbath law. We are only beginning to appreciate the value of co-operation. Our individual influence may be light as air, but with these young people in a mass moving together, we can shake the continent." Of course the outcome is to be a universal Sunday law, but this is not the *evangel* of Christ.

## THE ONLY BIBLE SABBATH.

Rev. Robert Johnson made a plea for the Sabbath from the religious side,—an eloquent, earnest plea, from the Bible standpoint,—all of which was meant for Sunday, but which applied to one day, and one alone,—the seventh day. He mentioned the commandment, the foundation of the Sabbath in Eden, the fall of the manna, and Christ and his apostles. Said he of Christ:—

Never, by word or deed or inference, did Jesus Christ detract from the holiness, the sacredness, of that day as a day that was to be the Lord's and spent Godward. The apostolic example follows in the same line; and so from creation down through the ages of the Old Testament and the New, we have one line of testimony, as if God by every avenue through which he could reach man's soul would write this word on his heart, "Remember the Sabbath day, to keep it holy."

There is much more of interest, but I must draw this long report to a close. In nearly all that was said there was appeal to patriotism and to loyalty to Sunday as a mark of that patriotism; and this was by many heartily applauded. I could have wept if it would have done any good, as I thought of the millions of brave young hearts deceived by quaffing the wine of Babylon,—the evil doctrines of church-and-state union,—and my prayer was that God will pour out of his Spirit mightily upon his people, that these millions may be-enlightened. This will not be by cold argument; they will not be reached by the naked presentation of theoretical truth, but only by the power of God in the tender, sweet presentation of the blessed gospel in word and deed, by the printed page, and more, by "living epistles" of Jesus Christ.

Our message is, "Fear God, and give glory to him." O, the power of men over men to lead them into the by-paths of error! Let the people of God exalt Christ and his word. It is only by knowing his truth, knowing it in heart and life, that we may be saved from the great delusions of the last days, and be able to save others. Blessed is he who turns from all the distillations of human knowledge, from all the brewings of men, and drinks daily and only from the fountain of life.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**Two Sabbaths.**—At the recent great convention of Christian Endeavorers in San Francisco, one of the Sundays was in part devoted to a "Sabbath Celebration." Josiah Strong, D. D., was one of the speakers, and his theme was "The Civil Sabbath." From a partial report of the speech, the following paragraph is taken:—

Fellow Endeavorers, if your efforts in behalf of workable Sabbath laws and the enforcement of those laws are to be intelligently made, we must understand that we observe two Sabbaths which are quite distinct in their origin, their authority, and their character. One of them is divine in origin and authority, and sacred in character. The other is human in origin and authority, and is what we call secular in character. This latter Sabbath is the civil Sabbath.

This statement comes nearer the truth, and means even more, than the speaker himself realized. He might have carried the contrast between the two Sabbaths several steps further. He might have said, with equal truth: One of them is the true, primeval Sabbath, blest of God; the other is a fraud, an interloper. One is the seventh day of the week; the other is Sunday, the first day of the week. It is not likely that Dr. Strong meant to carry the impression that there are really two days between which such contrasts could be drawn; but that Sunday carries this dual character. But the apostle rebukes such an idea by exclaiming: "Be not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" To all these queries there is but one answer,—None whatever. The sacred and the profane do not mix. Either it is solely our duty to observe the Sabbath unto God or else God has nothing to do with it. The first of these propositions is true of the seventh day; the second is true of the civil Sabbath, or Sunday.

**Another Find.**—These are days of rich discoveries. Treasures hidden for ages are being unearthed. Not least among these found treasures are the fragmentary records of a remote past. Little by little the sacred record is thus being substantiated by evidences that appeal to those whose faith is not a controlling principle. Recently it was announced that a papyrus leaf has been found in an excavation on the edge of the Libyan Desert, by the Egyptian Exploration Society, that contains eight "sayings of Christ." Two of these are illegible. The others read as follows:—

1. Jesus saith: And then thou shalt see clearly to cast out the mote that is in thy brother's eye.

2. Jesus saith: Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father.

3. Jesus saith: I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken and none found I athirst among them. And my soul grieveth over the sons of men because they are blind in their heart.

4. Jesus saith: Wherever there are [here occurs a gap] and there is one [gap] alone I am with him. Raise the stone and there thou shalt find me; cleave the wood and there I am.

5. Jesus saith: A city built upon the top of a high hill and established can neither fall nor be hid.

6. No prophet is accepted in his own country; neither doth a physician work cures upon them that know him.

A religious contemporary remarks on No. 2 as follows: "This being at variance with the accepted teaching of Christ, it is suggested that it is perhaps a Jewish forgery committed with a view to supporting the Jewish Sabbath. Perhaps it was an erroneous report." Why single out this one as being an imposition?—Because

it is not according to Christ's *accepted* teachings. Had the thing read, "Except ye keep the first day of the week," it would have been taken as good authority because that is the way that Christ's teachings are *accepted* on the Sabbath subject. But the difference between the "accepted" teaching and the real teaching of our Saviour on that point is as wide as possible. The former is what he did not teach, and the latter is that the Sabbath is binding. We are not inclined to attach any importance to this new find. If it be genuine, it only confirms that which we know Jesus did teach by word and example all through his earthly experience. If it be a fraud, it is not misleading in that respect. If any portion of the discovery be genuine, there is no good reason for discriminating against this part.

**The Gold Discovery.**—The discovery of very rich gold-fields on the Yukon River in what is known as the Klondyke district was not wholly unexpected, as rumors of their existence have been current for some time. The Klondyke mines are situated in disputed territory near the boundary-line between Alaska and the British Possessions. In order to reach this place, it is necessary to pass into the Bering Sea and almost to the Strait, to within a few leagues of the Arctic Ocean. A landing is made at the island of St. Michael's. A short journey brings the traveler to the mouth of the Yukon. This river is larger than the Mississippi, and is navigable, when clear of ice, for 2300 miles. Dawson City is 1890 miles up the river, and Klondyke is forty-five miles by land from there. The region is almost within the Arctic circle, and is open but a short portion of the year. The means of transportation are very limited, the period of work brief, and the time for starvation is correspondingly long.

Great stories of suffering are told by those who have succeeded in getting back alive with their pockets filled with coveted gold. Far greater risks will be taken by those who join the mad rush. But this will not prevent men from taking the risk. Danger and deprivation, and even exposure to death itself, will not deter men from the effort to get gold.

In 1867 Alaska was purchased from Russia for \$7,200,000. It has already yielded \$30,000,000 in gold alone.

### THE CATHOLIC CHURCH AND THE UNITED STATES CONSTITUTION.

A FRENCH Catholic writer, in a late work entitled, "The Church and Modern France," which book is approved by the pope, referring to the relations of the Catholic Church to the government here, makes this very significant confession: "Assuredly he [the pope] is far from approving the principles of the American Constitution, with its absolute separation of church and state in matters of religion." No doubt this statement is true. Popes never have relished freedom of religion; it would be the greatest folly to say that they have ever done so. This being true, they cannot favor the establishment of governments where this principle is established. How, then, can a genuine Catholic—one who believes in the church and the pope—be a loyal supporter of the United States Constitution? He may give it a *quasi* support; but would a Catholic support it against the pope, if that pontiff should think a favorable time had come to change it so that it would more nearly represent the traditions and practices of the infallible (?) church?—Evidently he would not. With him the constitution is but an expedient, a makeshift, which is allowed to exist until something better, something more in harmony with the church, can be obtained.

The present pope has said that the Catholic Church here is "unopposed by the Constitution and government of the nation, fettered by no hostile legislation, protected against violence by

the common laws, and free to live and act without hindrance." But is he satisfied with the liberty of the Catholic Church here?—No, indeed! He exactly agrees with the French priest whom we have quoted; and he further says: "The church would bring forth more abundant fruits if, in *addition* to liberty, she enjoyed the favor of the laws and the patronage of the public authority." (See encyclical of 1895 addressed to American bishops.) Would he not be glad to see "more abundant fruits"?—Surely he would; and this is but another way of saying that he would be glad to see the religious liberty clause struck out of our Constitution; and if he desires it, why would not all his followers, who look upon him as an infallible guide and counselor, also desire it?

M. E. K.

### PROTESTANT DISABILITIES IN PERU.

THE disabilities under which Protestants in Peru have always suffered are well known. It is also known that the Methodist Episcopal Ministers' Meeting of Chicago, through their indefatigable secretary, Rev. John Lee, has endeavored to mitigate these severities, appealing directly to the pope, and to Cardinal Gibbons, of Baltimore, Md., for that purpose.

It was only after the most persistent efforts and the giving of the letters to the public through the press, that Mr. Lee was able to evoke any reply from the Catholic prelates. By dint of his great persistency and the publication of his inquiries, he at last drew out replies from Cardinal Rampollo, the papal secretary of state, and from Cardinal Gibbons. These replies were not at all satisfactory. Both of these very pious and learned prelates denied that Protestants were discriminated against, and held that Protestants were given more favors than a strict interpretation of the constitution and laws of Peru would warrant. This, of course, entirely evaded the point at issue, which was that the constitution and laws of Peru are unjust toward Protestants; that these laws had been formed at the instance of the Catholic Church; and that it is the duty of that church, which prates so loudly of love and liberty here in America, to take some definite steps toward granting religious liberty in Peru.

While the government of Peru seems inclined to strain some of the laws, particularly those in reference to the legality of marriages performed by Protestants, and to change these laws somewhat for their benefit, that they may be equal to Catholics before the law, the Catholic Church, true to its traditions, is throwing obstacles in the way. The apostolic delegate from Rome to Peru—a church officer that the papacy cannot yet send to the United States, but hopes to soon—is working against the Protestants with all his might; and in 1895 he succeeded in getting a law which specifically names the Methodist Episcopal Church, and denies to its ministers the right of registry of marriages. Mr. Lee, however, is not discouraged; and it is now reported that he has succeeded in interesting President McKinley in the matter, and that Peru, and other countries in South America which discriminate against Protestants by their laws, will be asked by this government to amend their laws in this respect until they will harmonize with the ideals of American and nineteenth century liberty.

There is an irrepressible conflict constantly waging in all Spanish America between the Roman Church and liberty. The people of this country, and especially professed Protestants, sympathize with those in South America who suffer from churchly authority, which has become crystallized in the laws of those countries. Now if those who are so sharp to spy the mote of the marriage disabilities of Protestants in South America could only see the beam of the oftentimes oppressive Sunday laws in their own eye, and cast it out, it would be well indeed.

M. E. K.

## The Home.

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

### A LITANY OF PAIN.

At times, when my pulses are throbbing  
With currents whose feverish flow  
Sets all the strung spirit a sobbing  
With nameless yet passionate woe,  
I question with feelings that falter,  
I murmur with lips that complain:  
"What profit to lay on God's altar  
Oblations of pain?"

"Can he, in the infinite gladness  
That floods all his being with light,  
Complacently look on the sadness  
That dares to intrude on his sight?  
Can he, in his rhythmic creation,  
Attuned to the chant of the spheres,  
Bear the discord of moans, the vibration  
Of down-dropping tears?"

"Would I, a mere woman, foreseeing  
Some anguish my dearest must face,  
Not guard, at the risk of my being,  
Its onset, or die in his place?  
And yet, can the Father, who loves me  
With love that's supream, foreknow  
The soul-wrench impending above me,  
Nor ward off its woe?"

Be quiet, poor heart! Are the lessons  
Life sets thee so hard to attain  
That thou knowest not their potentest essence  
Lies wrapped in the problem of pain?  
Even nature such rudiments teaches;  
The birth-throe presages the breath;  
The soul so high-destined, reaches  
Its highest through death.

And He who is molding the spirit,  
Through disciplines changeful and sore,  
That so it be fit to inherit  
The marvelous heirship in store—  
He measures the weight he is piling,  
He tempers the surge with a touch,  
There'll not be a graze of his filing,  
Too little, too much.

—Margaret J. Preston.

### ECONOMY OF STRENGTH.

NEXT to life itself, our most precious possession is our fund of strength. That is our ability to do and to endure. One of the most common complaints we hear is, "I am so tired;" or, "I ache all over;" or, "I am clear exhausted." We not only hear these confessions of weakness at the close of the day's labor, but in the morning as well. Thousands of people go to bed exhausted, and get up tired all over. In some cases weariness seems to be congenital—people are "born tired." This is no joke. Languor, lack of vitality, want of energy, as well as other morbid conditions, may be inherited defects. But with others the want of strength is the result of ruthless waste. In young manhood or young womanhood, people do not always realize the value of a good stock of vitality; and they throw it away recklessly. It is like a loafer lighting his cigar with five-dollar bills. He has money to burn. The poor simpleton soon comes to realize that money is precious, and when it is gone past recall, he repents his folly. It is thus with men and women who prematurely exhaust and break down their supply of strength.

When the fund of strength is low, much less can be accomplished than when the supply is full. It is like doing business on an overdrawn bank account. There must be weakness and embarrassment in every effort. Or an exhausted strength supply is like a machine so crowded as to reduce its motion to one half or one third of the rate it was designed to maintain. Such a machine is weak and inefficient. But let the motion come up to full speed, and then the power and efficiency are apparent.

A man or a woman so overworked that the stock of vitality is overdrawn is not capable of doing either as much or as good work as one who is in possession of a full stock of strength and vigor. If half his strength is gone, he can do

only half as much one half as well as though he were a full man. Real economy of strength, then, keeps the supply at full measure. It does not overdraw the supply.

Weariness and exhaustion are not necessarily synonymous. When one lies down weary at night to a peaceful rest and sleep, and rises renewed and refreshed in the morning, he is living within lawful bounds.

These words will be read by many who will assent to their truth and force, but will decide that they are not for them. They are *compelled* to work beyond their strength. But stop; we have seen that working beyond the strength is a waste, and not an economy, of strength. Every day you work beyond your strength, you lessen your power to work; and thereafter you will not be able to do as much or to do it as well as before. Now make a break for liberty! Rest a week or a month until your vitality gets under motion once more. Let the machine get a going. Then don't "pitch in" and make up lost time, thus placing yourself right back where you were, but "let your moderation be known unto all men." Work within your strength, and behold how much more you can accomplish, and how much better you can do it. And O, how much better you will enjoy your work! T.

### STUDIES IN CHILD CULTURE.—NO. 9.

BY MRS. S. M. I. HENRY.

(Sanitarium.)

"WHAT would you do to awaken a child's conscience when there seems to be no realization of wrong, the only desire being to keep from being detected or punished? The child in mind is very bright, quick to understand; yet when she takes things that are not hers, or has told an untruth, she will deny it, even although she knows I saw her do the act, and that I know that she is falsifying. She does not care anything about the wrong-doing, and resents any punishment, although she knows it is just retribution for her own act."

In the first place, allow me to suggest that it is impossible for this questioner to know how much that child knows until she can get inside, and read her as God does. A great deal of trouble results from assuming that others, especially the child who is in our care, must know all that we know, just as we know it. It might give you a shock to find out suddenly just how things which are perfectly clear to you do really appear to the child you are judging so severely.

Another point is of importance for us to remember, and that is, that to awaken conscience, — i. e., convince of sin, — even in a child, is entirely the work of the Holy Spirit. It is worse than useless to attempt to do it ourselves. The best which we can do is to live a life which God can use as a testimony of himself and his love. He will carefully use the truth which we live out day by day in producing conviction; but he must be allowed to use it himself, in his own way, and must have it already seasoned with tenderness. Unbelief, or at least a lack of seeming faith in the ability of God to do his own work in the child, together with the fact that the living testimony which we are required to furnish is not available, is at the foundation of all these human methods, including punishment, under which the child grows steadily worse instead of better, and which it naturally resents.

The desire to escape detection must not be regarded as necessarily a token of greater depravity. It is a proof of one of two things, — either that conscience is awake, and uttering its condemnation in language which the child understands, and that it has already produced conviction and shame, which cause her to try to hide; or that the fear of punishment has aroused the instinct of self-preservation, and compels the offender to stand on the defensive against a power which she instinctively recognizes as unsympathetic, if not vindictive. This may be precisely the attitude

which the father and mother have maintained toward God all their lives. Whether in adult or child, toward parent or God, both are from the same spirit of unreconciliation, and must be met in the same way, and overcome by the same power of love. God must have a chance, and be trusted to do his own part of the work for the child, while he finds his human helpers willing to do theirs.

Almost all causes of defiance are the result of a slavish fear, and the first thing must be to get that fear out of the way. "Fear hath torment," and torment makes its victims incapable of reasoning. Godly fear makes a good barrier against the evil, but *slavish* fear is a barrier against the good. It is in no sense remedial in its operation, but rather inflammatory, exciting every criminal impulse, and inciting to desperate deeds.

For a child to be made afraid that, if its act is known, it will be punished, is to give it the strongest possible motive for deial, deception, and, later on, for murder, — anything, in fact, that will make secrecy sure.

In a case where the whip had been freely used until it had lost all the superficial power of correction which it ever had, and the child had become stubbornly defiant and persistent in rebellion, developing new resources of deception every day, the mother, driven to despair, and heart-broken, exclaimed: "Well, it does no good to punish you, but somebody will have to be whipped for this. I guess I am the one. Here, Maggie, take the whip and whip me. I would never in my life have done the dreadful things you do, but I must be to blame somehow. You've been whipped a great many times; now I'll take my turn. We must suffer together, you and I."

The child took the whip eagerly, and used it on her mother with the reckless abandon of uncontrolled passion. Every blow cut clear into that mother's soul; but it was during that tempest of rage from which she suffered so cruelly, that she learned self-surrender, sacrifice for love's sake, and entered into a fellowship with Christ to which she could have attained in no other way. This experience made it possible for her to be used of God for her child's rescue; and yet for days it seemed that she had suffered all in vain. The mother-love within her was put to the severest test, and was so wounded that only the sympathy of a dying Christ could give her comfort.

The child repeated her evil conduct, with aggravations, within a very few days; and the mother was tempted to give it all up, and let the little sinner go her own way unreprieved. But how could she do that? While she was praying in bitter agony, the thought came to her that Christ had been crucified again and again; and why should not she be whipped again?

"I have done my full share to fill his cup with sorrows," she sobbed. "God help me to be like him now."

She took the whip, and, handing it to the child, said, "Just as long as you will do these things, you and I must suffer; whip me again."

The child made a quick, defiant motion, as though she would carry it through at all hazards, but her hand dropped. She was no longer afraid of her mother, and there was consequently a chance for sympathy to spring up; and after a moment of desperate struggle between the evil and the good, the good prevailed, and she threw herself with a cry at her mother's feet in penitent answer to the love that was great enough to suffer *with* her as well as in her stead.

For had not that child suffered? The unrepentant sinner suffers without compensation; and no pain is so bitter. It was such fruit of our sinning that Christ took upon himself. In bearing our sorrows, he never forgot that they were *ours*, and that we must carry all we could of them; but in all our afflictions he was afflicted, and the angel of his presence saved us, and gave us joy in his tender sympathy. This mother,



taught by the same spirit that was in Christ, was competent to be used of God to break down that strange, stubborn power of Satan in her daughter's heart, and lead her to him who alone is able to correct deceit and make truth grow in us.

Through that experience this mother learned that Christ suffered of necessity; that, as she expressed it, "If any one had to be whipped, it would better be father or mother, because there would then be less danger of ruin by the process." But she was thoroughly convinced that, "since Christ died, the best use to put a whip to was to let it grow on the tree."

"In the life of shepherd and sheep together, one thing is very noticeable,—the sheep is never beaten; how much less the wee lamb! That is reserved for the wolves that would destroy the flock. The poor little lambs are always going astray, the old and experienced sheep wander into by-paths; and then the shepherd, with his rod for rescue, and the staff with which to beat back enemies, goes out to find and bring them again to safety. It may be that some silly thing has got into a cleft or hole,—some sort of tight place from which only the rod, with its crook skilfully handled, can bring it forth; but he reaches it, and draws it to his arms, lays it on his shoulder, or carries it in his bosom, all the way home.

I am very sure that such treatment will bring realization of wrong doing much more surely than can possibly be done by any other known method. To set the infinite love of God, which he has breathed into your own soul, over against the child's naughtiness, will be vastly better than to endeavor to use that power of judgment which, at the very best, is dangerous in human hands.

#### UNDER THE JUNIPER-TREE.

BY MRS. L. D. AVERY-STUTTLE.  
(Battle Creek, Mich.)

"BUT he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."

We all have our juniper-trees, and we sit under them, O so often! We are in trouble; somebody has misrepresented us, slandered us, insulted us, injured our reputation,—thank God, nobody can injure our character only we, ourselves,—and so we find our juniper-tree, curl up under its dark shade, and fall to pitying ourselves. May be some cruel Jezebel has threatened us. Perhaps our business is in danger. At once the juniper-tree comes into requisition, and we sigh and cry, "It is enough; now, O Lord, take away my life."

But Elijah was in sore trouble. The queen of a rebellious nation had sworn to slay him. He was alone. "Where are all the prophets of Jehovah?"—"Gone," said the lonely seer, "and I, even I only, am left." Mistaken?—Yes, of course he was, and so are we, O so often!

When we have sat long under the shade of the juniper tree, it has a very depressing influence upon us. Let us get out of the shade, into the sunlight, out of the gruesome shadows, into the blessed sunshine of God's love. Ah, we too often wander a day's journey into the wilderness, and it takes a long time to get back.

Elijah requested that he might die. "It is enough; I have had enough trouble now, O Lord; I am no better to die than my fathers. I can do no more good by living; everybody is against me, and the queen is thirsting for my blood. Why dost thou permit such great sorrows to come upon me? I am overwhelmed. There is nothing left to live for now."

Listen, Elijah, the God of Israel speaks to thee: "I have yet left seven thousand true men in Israel. Alone? O no! I am with thee. Be not dismayed; I am thy God."

The Lord had but recently performed, by the hand of Elijah, some of the most remarkable miracles recorded in sacred history. The three years and a half of drought had been followed by the mighty demonstration in the presence of all Israel at Mt. Carmel,—the calling down of fire from heaven, and the copious rain which followed, in direct answer to his prayer,—but all these things were forgotten in the present trouble, and he prayed to die at once.

Ah, how like Elijah we are, sometimes! We forget the strait places that the Lord has brought us through in safety, the dark places he has made light, the rough paths he has smoothed, the sorrows he has turned into joy, the cries of grief into the songs of deliverance; and in a moment of bitterness we cry, "It is enough."

The God of Elijah had something better for him than death, something better than the gory sword of Jezebel, better than the dusty tomb of his fathers. What was it?—Life instead of death; translation instead of decay; horses and chariots—the fiery livery of heaven—instead of the bloody ax of the wicked wife of Ahab; heaven instead of earth; everlasting happiness instead of the darkness of the tomb.

And so, sorrowing heart, thy Father has something better for thee than what thou hast asked of him. Dost thou desire friends? He is more. He sticketh closer than a brother. Hast asked for health? It may be that thy request is as unwise as Elijah's. Only believe that the loving hand of the Father shall sweeten every cup of gall he presents for thy acceptance. Then shall these light afflictions work out for thee a far more exceeding and eternal weight of glory.

Then, sometimes we go into the wilderness to sit under the juniper because the loved of our heart has been taken away. We call them, and the mocking echo is our only answer. We reach out our arms for them, and embrace only shadows. O how we hunger for the clinging arms and the dear, familiar voice, and the loving kiss; and we cry out in bitterness, like the lonely seer, "It is enough!"

O, did we but dimly realize what the loving Master has suffered for us, this thought would help us in bearing our sorrows. Is the servant above his Lord? We have not yet known the bloody sweat of Gethsemane. We have not yet felt the agony which forced that sorrowing wail from lips divine, "My soul is exceeding sorrowful, even unto death," or that bitter cry, "My God, my God, why hast thou forsaken me?"

Shall we not learn a lesson of patience from the divine Master? Shall we not spend less time under the juniper, and more in our closet? less time complaining of our sorrows, and more in singing songs of thanksgiving?

The Lord has something better than earth for us, as well as for Elijah. So let us thank him beforehand. Let us accustom our lips to singing songs of praise here; so shall the songs of the glory land be truly a glad continuation of the songs of earth.

#### ITEMS FROM THE SUMMER SCHOOL.

BY M. E. OLSEN.  
(Battle Creek, Mich.)

THE interest at the school increases daily. As teachers and students study together the wonderful structure of the human body and the laws by which it is governed, the hearts of all are filled with gratitude to God for his goodness and his "wonderful works to the children of men."

Everybody seems to be glad that he came, and that not only for the benefit, spiritual, mental, and physical, accruing to himself, but also because it will enable him to serve the cause of truth so much better, by teaching the gospel in its fulness and power. Indeed, the members of the class are not waiting till the course is over to begin the dissemination of these principles. They are writing letters now to their friends all

over the country, in which they are telling about the truths learned here, and seeking to interest others in their study. Over two hundred of these letters have already gone out, accompanied by the prayers of the writers.

Elder A. T. Jones, in the course of some very impressive remarks made a few days ago in the presence of the whole Sanitarium family, called attention to the fact that the persons assembled here to study God's laws, and obtain divine power with which to proclaim them to the world, far exceed in number the company upon whom the Holy Spirit was poured at the feast of Pentecost. Surely this should be an encouragement to us. Yet we must also remember that it is not numbers that count in the work of the Lord. It is the same with him to save, whether by many or by few. The most encouraging feature of the work is the loyalty and devotion to health principles which is so marked in this large corps of workers. Moreover, as these principles are studied from the Bible, and as all center in Christ, the students are getting the best possible preparation for lives of usefulness in the Master's cause.

Mrs. Steele is giving some intensely interesting talks on the condition of the colored people in the South. Our hearts burn within us as we listen to her touching story of the ignorance, poverty, and woe of this much-abused and long-neglected race. How true it is, to use a favorite expression with the Negroes, that we have been "sitting on our do-nothing stools," while our nearest neighbors have been left to live and die in total ignorance of the saving truths of the gospel, their minds involved in the darkness of superstition, their hopes dead, their ambition gone. Who can say that God will not hold us responsible for our gross neglect of duty?

The class is especially favored in enjoying the instruction of Mrs. E. E. Kellogg, the author of "Science in the Kitchen." Her lectures on scientific cookery are held in equal esteem by both men and women. It is no cause for wonder that men of ordinary intelligence, and some women, too, for that matter, consider it little less than a disgrace to possess any knowledge of cooking as it is practised in a great many kitchens. Indeed, it is very fortunate for their appetites that they do not care to investigate; for nothing less than a profound ignorance of the subject would enable them to swallow the strange concoctions called food, which, we are sorry to say, appear regularly on the table in thousands of homes. It is entirely different with the cooking taught at the summer school. There the pupils learn how to select proper food, and prepare it in such form as will best meet the natural wants of the human system. Such a course no man can well afford to do without. Even though he should never be required to cook a meal for himself, which, however, most men have to do once in a while, a proper knowledge of the subject is, as already intimated, really necessary to enable one to eat intelligently. Of course it is absolutely essential to the man or woman who expects to go out and teach people how to live in harmony with God's laws. And if the saying that a nation's destiny depends upon the food it eats, is true, the subject becomes interesting, even from a statesman's standpoint.

A number of students in the summer school, together with about fifty workers from the Sanitarium, are receiving special instruction with a view to their going out and organizing schools of health in various cities. If any of our readers desire to have such a school organized in their city, they should address the Good Health Publishing Company for particulars.

Lemonade.—Slice the lemons, removing the seeds; add sugar, and cook in a double boiler for forty minutes. When cool, add cold water, and place on ice, if preferred cold. This recipe will make a delicious and healthful drink. Try it.

O. E. HARTER

# The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

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## THE CAUSE IS ONWARD.

GOD'S cause never goes backward. There are no retreats, no counter-marches. It does not go forward to-day with a grand rush, and retrograde to-morrow into inactivity and defeat. Our interest, our faith and confidence, may fluctuate. The sky may to us seem to be clear, and the prospect very cheering, to-day, and seem gloomy and foreboding to-morrow; but it is not thus at the heavenly headquarters. We, from our narrow point of view, may be filled with gloomy fears one day, and be buoyant with courage the next day. Now, everything seems to be prosperous, and our every hope is confirmed; in a short time, a cloud overspreads the sky, and nothing looks cheerful. Calamity and failure seem to stare at us from every point. But in reality the situation is the same day after day, and changing circumstances only combine to work out the great plan of God.

The wrath of man, the schemes of the enemy, even our own skirmishes and defeats, that seem so overwhelming to us, are all woven by the hand of Providence into that grand plan which works out his sovereign will. Far above the tumult and vicissitudes of mortal strife and life sits the great I AM, working with an infinite energy, yet waiting with patience and calm confidence for his earthly agents to do their part, and for his enemies to develop the full depth of sinful depravity.

Our confidence in the triumph of God's cause should not be controlled by passing events, nor by the course of any individuals. Men will always be at liberty to assume any attitude or pursue any course they may choose. Men will always be actuated by wrong motives and led to oppose the truth. Truth will continue to suffer humiliation at the hands of its foes; and the enemy of righteousness will always have his seasons of rejoicing, until the time for the final everlasting victory comes.

But while we cannot judge of the progress or ultimate success of this work by the shifting circumstances of our daily experiences, we may, by considering the past and the present together, be able to form just opinions. Forty years ago the cause we cherish was in its infancy. Its friends were few and obscure. The facilities for carrying it forward were meager and of the simplest kind. But the faithful few took their stand on the platform of present truth, and undertook a work of which, though they understood its solemn and important nature, they comprehended but faintly the vast scope.

From that small beginning, consecrated by hardships and prayerful trust, the work has gone constantly forward. Year by year it has been expanding in its proportions, and strengthened in its positions by fulfilling prophecies and current events. Not one word of God has failed. Not one position has had to be abandoned; but the Lord has repeatedly shown his approval of the position we have held, especially while we have faithfully adhered to the light he has given.

The doctrines pertaining to the message have been proved by repeated attacks, and best of all, by their practical fruits in the lives of those who faithfully live them out.

During this time, from the smallest beginning, the publishing work has been extended to every part of the world and to nearly twoscore of the principal languages. Our books and other publications are being sown broadcast in every zone and continent. Thirty years ago, in a private dwelling-house, a small institution was organized to represent the principles of healthful living, which God had begun to unfold to his people. From that modest commencement has grown the most complete health institution in the world. It is an institution whose influence is world-wide, and whose reputation is not approached by any rival. From it have sprung nearly a dozen kindred sanitariums, which, like beacons on hill-tops, are shedding a beneficent light all over the world. From these there are constantly going out printed and living witnesses to bless and aid suffering humanity. The magnitude and measure of this work cannot be estimated.

By ordinary missionary methods this cause has been carried to nearly all nations, and churches and conferences are springing up on every hand. Even in the heart of old Europe and in Russia, hundreds of devoted people cherish the truths we now hold, while in the antipodes, in Africa, in South America, and in the islands, many rejoice in the commandments of God and the faith of Jesus. No effort or weapon formed against the truth has prospered, but in spite of perils by land and sea and by false brethren, the work bears steadily onward.

It is true that in many personal experiences the pure gold has become dimmed. It is true that in many cases, worldliness and carelessness characterize our people. But that is their loss. The cause is onward. They are falling behind, and will probably be lost unless God, in mighty power, shall arouse them. If there be any cause for doubt and discouragement, it rests with us, and not with God. But there is none, even there; for the Lord graciously waits to pour his Spirit upon the backslidden, worldly professor. He waits for the grumbler and croaker to lay down their weapons of darkness, and put on the armor of light. Whether we, individually, shall go through with this work may be problematical, but it rests with us to solve the problem. Whether this cause shall prevail, and succeed at last, is not a question; it is a certainty based upon the immutable word of God. G. O. T.

## GERMANY.

NOTWITHSTANDING many difficulties, the work in this field, be it said to the praise of the Lord, has continued to make encouraging progress. Hitherto the general meetings have all been held at Hamburg; but the spread of the work made a more central point desirable, and though it seemed a heavy undertaking, it was decided to hold the meeting this year at Berlin. Our membership at this place now numbers between 120 and 130. These took hold with enthusiasm, and though inexperienced in such work, did what they could to aid in making the needed preparations. With due effort, a finely decorated hall was secured, with seating capacity for some 600, located in the heart of the city, and only five minutes' walk from the imperial palace. The rent of the hall was nearly covered by collections taken up during the meeting.

The meeting was held July 2-11. The attendance was about 225, representing the leading states of the German Empire, and Holland, Bohemia, and Rumania. With scarce an exception, all the laborers, numbering about sixty, were present; forty of these are colporteurs, and the remainder are ministers, licentiates, and Bible workers. The laborers from abroad were Professor Prescott, who held two Bible studies daily; Elder Erzenberger, from Switzerland, who aided in translating the Bible studies, and in preaching at night; Dr. DeForest, who represented the health work; and the writer.

The attendance was prompt. All came at the beginning, and remained till the close. Nine were baptized, and J. Pieper was ordained to the work of the ministry. The reports of the year indicated that 280 new members had been added, the net gain being 189, making the present membership of this field 1145. During the past two years, six new churches and twelve companies have been brought to the faith. The tithe for the past year was Mk. 29 033.45 (\$6974 75), an increase of Mk. 7778.79 over last year. Besides this, the First-day offerings amounted to Mk. 1529; Christmas offerings, Mk. 2642 34; collection for sufferers in Matabeleland, Mk. 297.68; and for India, Mk. 1133. These, with other funds, made a total from all sources of Mk. 36,464.35 (\$8765.46).

Reports of the Hamburg publishing house showed that 17,389,594 pages of books and tracts and 250,500 copies of the *Herald* had been printed during the year; the sales amounted to Mk. 47,305.36. Of "His glorious Appearing," 13,632 copies were sold in Germany.

Statements of work done showed that the laborers had passed through some interesting experiences. Brother Krum, laboring at Halle, an aristocratic center of learning, was cited to appear before the authorities on the charge of having baptized a minor, but the examination revealed the fact that he had baptized none under eighteen years, hence the charge was not sustained. This action illustrates how extremely inconsistent men can act in opposing the truth when they have the power of the state at their disposal; for while trying to make it out a crime worthy of punishment to baptize grown-up children, they themselves baptize infants. When religion gets hold of the power of the state, it wants a monopoly in its field. When unable to silence Brother Krum by one means, another was tried. On learning that he was formerly an apothecary, they tried to secure him a good position at his old occupation, in order to get him to stop preaching the truth.

The school question is becoming a burning one in Germany. Many parents are beginning to see the inconsistency of sending their children to the public schools on the Sabbath, and quite a number have taken a firm stand against it, and have experienced special blessing in doing so. One brother lost considerable property, and suffered several months' imprisonment. About once a week, a physician was sent to examine him in the prison to see if he was sound in mind. The wisdom of God has not yet ceased to be foolishness in the eyes of the world. This case was carried to the highest court in Prussia, and resulted in a decision that the children must go to school, but that they could not be compelled to take any part in its exercises. They are, however, allowed to use their Bibles; but some of our people look upon this as a compromise. We carefully avoided a resolution or any public action on



this question, as this might open the way for the authorities to take hold of the denomination. It seemed to us the better way to teach the word, and leave the rest with the individual conscience. The government closely watches all public gatherings. A member of the secret police was in our meeting much of the time.

At the close of the meeting it was the testimony of Professor Prescott that personally he had enjoyed much blessing in his Bible studies. As the truths shone out brighter and clearer each day, the people followed on closely, daily giving expression to their increasing joy, till the second Sabbath, when a decided move was made toward a deeper consecration to God. This was the best day I have ever seen for our people in Germany. An excellent spirit was manifested all through the meeting. As the faith of the people grows, and the number of workers increases, we have good ground for believing that the work in this great field will continue to take on larger proportions. At the close, a hearty invitation was extended to the conferences and missions of Europe to hold the first European general conference in Germany.

H. P. H.

#### A COMPROMISE OFFERED.

THE earliest days of the gospel work, in the study of which our Sabbath-schools are now engaged, contain in their experiences much that is for our consideration and benefit. This is especially so because in these last days the church is to pass through an experience very similar to that through which it had to pass as it emerged from nothingness, and entered upon its work of carrying the gospel to the world. Once more, in these days, must this gospel of the kingdom be preached unto all the world, and the rich and mighty of earth have not been chosen to do this work; it is laid upon a few, a "little flock," who, in their advocacy of the truth, will have their names cast out as evil. The truth of Christ's second coming will not be more welcome to this generation than was the message that Jesus of Nazareth was the Christ of God, in the days of Peter.

The first battle for the truth had been fought, and the little devoted company who stood for the truth were masters of the situation. The healing of the lame man at the temple gate had furnished the cause for war. The name of the crucified Jesus had been held up before the multitude as the source of the occult power by which the man lame from his birth, and unable to walk or step, was made to run and leap and praise God. His presence among the people, his own testimony of the great work that had been done, gave a force to the fact that could be neither gainsaid nor denied. The worst feature of the whole circumstance, in the minds of the priests and the rulers, was that it was a tribute to the name of Jesus, whose blood they had lately shed. Every confirmation of his work pointed out their own condemnation more clearly. This work must be stopped. But how to stop it was not so clear. There was no ground upon which to base a condemnation of the apostles, nor upon which they could administer a punishment. The apostles stood strongly entrenched behind the evidence of their own innocence of any misconduct. They had not broken the law or violated the purity of their own religious faith. They stood clear with God and man. The truth was their defense, and their trust was in him whom they served.

But it was said, even of the boldness of Peter

and John, that the people took knowledge of them that they had been with Jesus. There is an important lesson in this. Too often, boldness and courage are but manifestations of self-confidence. The servant of Christ gains some success, and become bold and self-reliant. But of those disciples it is said that when the people saw their boldness, they took knowledge of them that they had been with Jesus. Even their boldness was from Christ, and not from a consciousness of their own prowess. The sole object of these laborers was to represent Jesus, both in word and deportment. Their religion impressed their entire lives so evidently that one beholding them would know at once that they had been under the teaching and influence of Jesus.

The rulers, lawyers, and scribes were full of wrath; and though they could not at this time carry out their design and wish, to punish these men or to suppress their work, they threatened them with dire consequences if they persisted in proclaiming the name of Jesus. These were not empty threats. Those rulers had power and influence, and their wrath was to be feared, especially by such a little company of men who were without prestige.

In the face of this trying situation, we might raise the inquiry as to whether it would not have been better for Peter and John to modify their testimony somewhat. Was it necessary for them to bring out the truth quite so plainly and boldly? Why not dwell more upon points on which there was a common agreement, and say less about the objectionable features of their work? It was certainly very embarrassing to those rulers to be constantly reminded of that odious name, that Nazarene whom they had put to death; and to save their feelings, would it not have been policy on the part of the apostles to omit such frequent allusions to Jesus, and thus not only spare the feelings of the Jews, but secure their own safety? No one will say it. It would have been the very worst thing they could do. They might better have abandoned the work altogether. That was the very essence of their message.

The apostles could not for a moment entertain such a proposition. On the other hand, they considered the dangers to which they were exposed. They took in the full measure of the situation. They loved not their lives to the death, but prayed to God, that, with all boldness they might be enabled to speak the word. There was with them no question as to whether they should obey God or man. The Lord stood by his servants in their decision. It seemed like folly for them to brave the wrath of those determined and powerful men. But they knew in whom they trusted, and not one word of their God-given testimony would they abate or cover up.

What men gain by compromising the truth they lose many times over in the sacrifice of God's presence and blessing. The Lord will not work with those who compromise with the enemy. He will not bless those whom he sends forth with a special message so long as they cater to a backslidden, worldly-minded people. The truth as God gives it is the message that the true minister of Christ will always seek to deliver. The third angel's message will go with mighty power when it is preached free from error, unalloyed by human policy, untrammelled by the fear of man, and presented in the manner that men shall take knowledge of its advocates that they have been with Jesus. It is not compromise with a wicked world or a proud church that will give success to

the cause of truth; it is the power and blessing of God that we need; and such a blessing will come to us when, with holy boldness, we proclaim the truth as it is in Jesus, in the spirit and manner of the Master.

G. C. T.

#### AWAKE.

THE ability of a teacher to arrest and hold the wide-awake attention of his classes, or of a preacher to hold that of his audience, is one of the best evidences that he is engaged in the profession or duty to which he is adapted. A young music teacher who has the rare faculty of keeping wide awake himself, and of infusing life into his pupils, once described to the writer a certain school which he had recently visited. Said he, "The teacher droned, and the pupils slept." Of course if the teacher droned, a sleepy set of scholars would be the inevitable result. Napoleon once made the remark that "an army of deer led by a lion was better than an army of lions led by a deer."

Example is everything; and if a teacher is not intensely interested in the lessons he teaches, he cannot be interesting to his pupils. The same is true of preaching. The preacher must be interested in order to be interesting. More than that, he must have something that interests others as well as himself. Should he discern signs of sleepiness in his audience, he should, in some way, break the soporific spell, or his time and the time of the audience will be wasted. A backwoods preacher of "ye olden time," observing that his auditors were succumbing to sleep's bewitching wiles, told a story of the sufferings of certain missionaries in a new country, where the mosquitoes were so large that "many of them weighed a pound," and where they would "climb on the trees and bark!" This story had the effect of making all his audience very much awake; and after the sermon, he explained by saying that it took a good many mosquitoes to weigh a pound, and they could not climb on the trees without climbing on the bark.

Perhaps such a story is not justifiable; but who has not observed how quickly an audience will show an unusual interest in the sermon when the minister illustrates some idea with a story? The evangelists seem to have remembered Christ's parables, or stories, the best of all his teaching. It may be that he told these stories sometimes when they were too tired and sleepy to listen to anything else. After all, the great secret of a wide-awake, appreciative audience is a live minister, who has something to say, and who says it in a way to command the attention and thought of his audience. Many preachers do not sufficiently prepare for preaching. They trust to what is in them, and for the inspiration of the hour; and often there is not much in them, and the inspiration seems to fail. Hence they fill up the time in platitudes and idle repetitions of worn-out and stale ideas. At one time a convention of ministers, at which H. W. Beecher was present, was discussing the question of what they should do when people would go to sleep during the sermon. Mr. Beecher was finally called upon for his opinion, and he made this characteristic answer: "All I can say about it, brethren, is that in Plymouth Church (his own church) we find a very successful method. The sexton has orders, if anybody is seen asleep in the church, to go right up into the pulpit, and wake up the minister!" Will all ministers please make a note of this?

M. E. K.

## A SHORT CATECHISM.

WHAT are the signs of a genuine Seventh-day Adventist?

He loves God with all his heart, and his neighbor as himself.

What shows his love for God?

He keeps his commandments.

How does he show his love for his neighbor?

By doing to all as he would that they should do to him.

How does he show a proper love for himself?

By taking the REVIEW and reading it; and availing himself of other means of grace which God has provided, whereby he is made wise unto salvation and helpful to others.

But will not all this cost a lot of money?

What will a man give in exchange for his soul?

## 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.]

## 784.—PAUL'S THORN IN THE FLESH.

What was Paul's thorn in the flesh? E. R.

Ans.—Defective eyesight. See "Sketches from the Life of Paul," page 34; also Gal. 4:15.

## 785.—LUKE AND THEOPHILUS.

Who was the writer of the books of Luke and the Acts of the Apostles? And who was the "Theophilus" mentioned at the beginning of both books?

L. S.

Ans.—The writer of the third "Gospel," and the writer of the "Acts of the Apostles," were evidently the same person; and it is generally held that this was the evangelist Luke, as the name stands at the head of the Gospel, the "beloved physician," as mentioned in Col. 4:14. Theophilus was undoubtedly a person deemed by Luke worthy of especial esteem and honor, and therefore made the dedicatee of these two pieces of writing. Because the name signifies "the friend of God," some have supposed that it was used as a generic term, embracing the whole church; but the adjective "most excellent" forbids this idea, as such a term is never applied to the church.

## 786.—GOING TO THE POST-OFFICE ON THE SABBATH.

Is it right to make a practise of going to the post-office for mail on the Sabbath? A. H.

Ans.—This is a question that often arises, with others of a similar nature, such as disposing of milk to creameries, raising swine, renting farms, keeping boarders, mailing letters, etc., etc. It is not the object of these lines to give a dogmatic answer to any of these questions. Every one must exercise his own conscience in regard to any matter affecting his own personal conduct. But there is a principle involved which it would be well to bear in mind. The very fact that a question is raised, implies that there is, in the mind of the writer, a doubt in reference to the matter under consideration. The question, "Is it right to go to the post-office for mail on the Sabbath?" implies that there is a feeling in the writer's mind that it may *not* be right. Now suppose some one tells him that it is all perfectly right, and that he can follow that practise freely, would that be satisfactory? Would not the doubt still remain? Would he not be acting on the conscience of some one else? and could he feel clear in such a case? But there is a course to take which would leave upon

the mind no misgivings; and that is not to do anything in regard to which there is any doubt as to its being right. If one feels that any course may *not* be right, then don't do it; and then there can be no cause for trouble of mind over the matter. In other words, *give conscience the benefit of every doubt.*

## 787.—EXTENT OF THE THREE MESSAGES OF REVELATION 14.

1. Did the first angel's message go to all the world?
2. Do the second and third messages go to all the world?

J. H. McC.

Ans.—Of the first message (Rev. 14:6, 7) it is said that it was to go "to every nation, and kindred, and tongue, and people;" and this has always been supposed to be the reason why it is said in the next verse, to go "with a loud voice." Now of the third message it does not here say that it goes "to every nation, kindred, tongue, and people;" but it does say that it goes "with a loud voice" the same as the first, from which it can only be inferred that it goes as extensively as the first. The second message is not said to go either "to all nations" or "with a loud voice," from which the inference is necessary that it is more limited in extent, and local in its nature. It was fulfilled in the calling out of the Adventist people in America in 1844. It is important as showing where and to what the term "Babylon" applies, both here and in Rev. 18:1-8. It is not to the two tripartite divisions of the great city, known as paganism and the papacy (Rev. 16:13, 19), but to that part embraced in the two-horned beast, or false prophet,—a portion which was in such a condition morally that a "fall" on its part was possible. Another prophecy, however, of the third message, does speak of its going to "peoples, and nations, and tongues, and kings," almost in the language of Rev. 14:6; and that is Rev. 10:11. And finally, the three-fold message of Rev. 14:6-12 constitutes the "gospel of the kingdom" in its closing phase, as brought to view in Matt. 24:14, which is to be preached in all the world for a witness to all nations, as the immediate precursor of the end. And what are the facts?—The great Advent proclamation, in its first phase, 1840-1844, is said to have gone to every missionary station then known upon the globe; and the same movement, in its third and last phase, has gone to all the important nations, and is now rapidly penetrating to all the more remote and obscure peoples of the world. It will soon have spread sufficiently to constitute a "witness" to all nations, and then the end will come.

## 788.—WHERE DOES TURKEY COME IN?

Will you please explain where Turkey comes in, in Daniel 11? Is not all the book of Daniel, nearly, devoted to setting forth the doom of the papacy? Some of our people do not think that any part of chapter 11 applies to Turkey. H. E. F.

Ans.—Turkey comes in at verse 40 of Daniel 11, and is the subject of the prophecy to the end of the chapter. There can be no possible doubt about this, as the following facts will show. When the empire of Alexander the Great was divided, as set forth in verses 3 and 4, it was "divided toward the four winds of heaven." That is, it was to be divided into just four parts, as symbolized by the four heads of the leopard (Dan. 7:6) and the four horns of the goat of chapter 8:8. And these were to be situated toward the four points of the compass,—west, north, east, and south. These four

kingdoms were Macedonia, in the west; Thrace, in the north; Syria, in the east; and Egypt, in the south. Macedonia, Thrace, and Syria were soon all consolidated by the king of Syria into one great kingdom, occupying all the territory lying to the north of Palestine, then known to civilization, and constituting "the king of the north." Egypt was "the king of the south." The continual wars between these two kingdoms are noted down to verse 15, the "king of the north" and the "king of the south" being each named six times; the "king of the north" being the Syrian kingdom of the Seleucidae, from Macedonia to the Persian Gulf, and the "king of the south" being Egypt. In verse 16, Rome comes into view, and in its pagan and papal forms occupies the prophecy down to verse 36. Then France, in its unique atheistical phase, occupies verses 36-39. In verse 40, lo, the "king of the south" and the "king of the north" again appear. But when is this?—It is at the "time of the end," which began at the end of papal supremacy in 1798. This was nearly two thousand years from the last mention of the king of the north and the king of the south in verse 16; and in the revolution of the centuries, and the repeated waves of revolution, the people of those lands had many times changed. But the territory was still there. The geographical boundaries which constituted originally the kingdom of the south and the kingdom of the north could still be traced; but ever since 1453 the Turk has occupied, and still occupies, that very territory from old Macedonia to the Persian Gulf, which is so many times called "the king of the north," in Daniel 11. Turkey is therefore the "king of the north" of verse 40 to the end of the chapter. To try to apply this title to any other country, and consequently to any other people, is to pull up the anchor, and smash the compass of prophecy, and render all prophetic study "a delusion and a snare." It may appear to some that Turkey cannot now be the king of the north, because the more powerful kingdom of Russia exists at the north of it. But this does not affect the application; for the prophecy is dealing, *not* with the *most northern* kingdom, but with what it has treated of for twenty-four hundred years as "the king of the north," which was, at the time the prophecy was given, the most northern kingdom. That another kingdom has since arisen to the north of it in no wise affects the application. And verse 44 places the matter in its true light; for it says that tidings "out of the north shall trouble him." Thus the "king of the north" is to be troubled by tidings out of the north; that is, from a kingdom north of him. How accurately this was fulfilled in the Crimean war, when the Turk was incited to a frenzy of strife by the threatening attitude of Persia on the east, and Russia on the north! Besides, the wonderfully striking fulfilment of the prophecy from verse 36, in France, Egypt, and Turkey since 1798, is an absolute demonstration that the application to Turkey is correct. Turkey is now passing her last days of grace. She will soon come to her end, with none to help her. "And at that time shall Michael stand up." There is a coronation coming, in comparison with which the late pageant of the queen's jubilee will fade away as a rushlight before the blazing orb of day. The great and glorious Prince for whose crowning day the church, in humility and obscurity, is now passing the last "little while" of her waiting, will "stand up" in his royal estate, and all his righteous followers will shine forth as the sun in the kingdom of their Father. Matt. 13:43. 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.

### WHAT CHRIST SAID.

I SAID, "Let me walk in the fields;"  
He said, "No, walk in the town."  
I said, "There are no flowers there;"  
He said, "No flowers, but a crown."  
  
I said, "But the skies are black;  
There is nothing but noise and din;"  
And he wept as he sent me back;  
"There is more," he said; "there is sin."  
  
I said, "But the air is thick,  
And fogs are veiling the sun;"  
He answered, "Yet hearts are sick,  
And souls in the dark undone."  
  
I said, "I shall miss the light,  
And friends will miss me, they say;"  
He answered me, "Choose to-night  
If I am to miss you, or they."  
  
I pleaded for time to be given;  
He said, "Is it hard to deny?  
It will not seem hard in heaven  
To have followed the steps of your Guide."  
— George Mac Donald.

### NEWFOUNDLAND.

ST. JOHN'S.—Thursday, July 1, four were baptized, thus signifying a desire to walk in newness of life, and to become connected with the church. On the following Sabbath the quarterly meeting was held, and the ordinances were celebrated. It was encouraging to see how willingly those who have so recently been baptized unite in this service. The enemy is very busy trying to hinder the work. The husband of one of the sisters baptized is very much incensed against her for taking this step. What the result will be, we cannot at this time tell. The greatest hindrance, however, which we have to meet, comes from those who should stand with us, shoulder to shoulder, in this work. But we are not discouraged, for we know that the cause is the Lord's, and that he will, in his own good time, remove the stumbling-blocks. There are others who we expect will go forward in baptism and unite with the church not far in the future. As this field is within the jurisdiction of the superintendent of District 1 of the General Conference of North America, we look for, and shall hail with joy, a visit from him as soon as his other duties will permit. S. J. HERSUM.

July 5.

### FLORIDA.

I HAVE just returned to Jacksonville from visiting Orlando, Tampa, Bartow, and Waldo. At all these places I attended quarterly meeting, making the announcements so that I could be present. Beginning at Tampa, the quarterly meeting was held one week earlier than the regular time. Here I found the church of good courage. A missionary of considerable prominence in the South had been holding meetings in this city for a short time, and our people were invited to unite in the good work of uplifting humanity. As this was the first time our people had been thus recognized in Tampa, it gave a new impetus to our work there; and as we step into the opening, we hope that our efforts may be blessed of God. Considerable interest attaches to our quarterly meeting held in Bartow, June 29, in that Brother Furman, who was then working out a sentence of ten days on the streets for violation of the Sunday law, was permitted by the authorities to attend the ordinance service, at which he was taken into full fellowship. Up to this time he had not united with the church. He had one and one-half days yet to serve. He was allowed to return to his home every night, and not required to labor on the Sabbath. Two others joined the Bartow church at the same time.

After the quarterly meeting at Orlando, where one united with the church, the Conference Committee met to consider the camp-meeting and other matters of interest.

It was fully decided to hold our camp meeting, October 1-10, in Hyde Park, Tampa, Fla. We have succeeded in obtaining pleasant grounds; and as we shall have a good moon, and the weather at this time of year will be delightful, we shall hope for an excellent meeting.

At Waldo there is some outside interest, which especially manifested itself at the last service. I think this church will continue steadily to grow. The members brought in reports from different directions concerning the activity of certain Mormon elders who have recently begun operations in our fair State. We shall be interested in watching their movements, as they are a new feature among us.

Our work in Jacksonville is being carried on in a quiet, unobtrusive way by means of Bible readings and the judicious distribution of literature. Aside from myself, there is but one of our Bible workers here. We are meeting with some success in introducing our work among some of the better class of citizens. While this method of work is necessarily slow, I believe it will prove far more effectual and satisfactory in the end than would a more public demonstration.

On account of illness it seemed necessary for Brethren Walter L. Bird and Stephen G. Haughey to retire from the field. The former is engaged in tent work in Chattanooga, and the latter is at his father's home in Ohio. We are sorry to lose these laborers, but we hope that others will be raised up to fill their places. Brother A. C. Bird and his wife are engaged in work at Ehren, with some assurance of success. Our colored licentiate, Brother M. T. Ivory, is doing effectual work among his people in Orlando. He is frequently invited to speak in the various churches, and reports that prejudice is gradually breaking down. While he cannot report any accessions in Orlando as yet, he is full of courage, and seems to throw considerable enthusiasm into his work.

On the whole, we are of good courage in Florida, though we do not often report. The tithe for the conference year ending June 30 amounted to \$635.29 more than that of any previous year. The offerings to the general work have also greatly increased.

On account of the financial depression, however, our book sales have not increased much, but we expect a revival in this branch of our work, beginning with our coming camp meeting. Those who contemplate canvassing are invited to attend our camp-meeting, where we hope to have our district canvassing agent, A. F. Harrison, to instruct in this line of work. I shall be glad to correspond with any of our brethren who think of coming to our State to live out the truth.

L. H. CRISLER.

### WISCONSIN.

GREEN BAY.—It has been some time since I have reported for the REVIEW. In reporting to our local State papers, the REVIEW is neglected. Since our good camp-meeting in Madison, I have been holding meetings in Green Bay, Flintville, Sawyer, Fish Creek, and Forestville. At Green Bay four persons who were baptized at the camp-meeting, joined the church.

June 29 I was called to preach the funeral sermon of Brother Johanson, who quietly fell asleep in Jesus at the age of nearly eighty-two years.

One was baptized at Forestville, and at Sawyer three were baptized, and four joined the church. At Fish Creek the good Spirit of the Lord was present. One was baptized and joined the church. If the members of this church will be faithful to the promises of God, they will see others joining them in the bonds of Christian fellowship. To succeed in this warfare, we must

have freedom from self and a constant union with our living Head. We are too near the end of our journey to fall out of the ranks now. "Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength." My courage in the Lord is good.

SWIN SWINSON.

### MAINE.

I CLOSED up my labors in Maine, June 14, after having labored in that State over five years. I felt very loath to leave the Maine Conference, and the many friends with whom I had formed so pleasant an acquaintance. No man could labor in the Maine Conference for five years without growing in knowledge and experience, and I can say of a truth that in my work in that State I have gained an experience upon which I shall look back with at least a measure of satisfaction, feeling thankful indeed that the Lord has been pleased to bless my efforts to the salvation of some dear souls for whom Christ died. I feel that the experience thus gained has been an advantage to me, and because of it I shall try to be a better man all the days I have yet to live, whether they be few or many. After I received the recommendation from the General Conference Committee that I make the Tennessee River Conference my field of labor, it was decided that I visit some of the churches in Maine before leaving that State. April 16-23 I was in Aroostook county, visiting Blaine, East Washburn, South Presque Isle, and Westfield. At all these places the Lord blessed, and we had some good meetings. The attendance at all the services was excellent, considering the bad roads. As I bade the dear friends farewell, I could not but praise the Lord for having had the privilege of spending so much of my time in Aroostook county while laboring in Maine. May God ever bless his cause in that part of the State.

I next went back to Augusta to close up my work in the cities of Augusta, Hallowell, and Gardiner. April 26 Elder Basney and I organized a church in Augusta with a membership of twenty-three. Several others are keeping the Sabbath of the Lord here, who we hope will soon be ready to unite with the church. May 18 we closed up our work and left Augusta. It was hard to part with the dear friends there, but we separated with a bright hope of meeting in the soon-coming kingdom.

In company with my family, I next went to Lewiston and Auburn. We had some excellent meetings. I was invited to speak in the Friends' church, which I did, and I believe with good effect. I next attended the general meeting which was held at North Deering, June 4-6. Here I had the privilege of meeting many of our brethren and sisters who live in the western part of the State. The Lord blessed, and we enjoyed some good meetings there. Elder F. L. Mead and Professor Lake were with us, and their services were highly appreciated.

After spending a few days at Fairfield, I went to South Norridgewock to attend the spring State meeting, which was held at that place, June 11-14. There was a large representation at this meeting from the different parts of the State. Elder Mead and Professor Lake attended this meeting also, and the Lord gave freedom and power to his servants in proclaiming his truth for this time. The melting influence of his Spirit was manifested at times in a marked degree. We believe that all went home with renewed courage, praising the Lord for the blessings received.

Thus my labors closed in the Mother State. I call her such from the fact that she gave birth to the third angel's message, and from her the precious rays of light began to shine, lengthening and broadening until they have penetrated through the gross darkness which is covering the



earth, and are now lighting up the benighted minds of nearly all the nations of the earth. May the Lord bless the Maine Conference and all who are connected therewith. Until further notice my address will be 324 Cleveland Ave., Nashville, Tenn. M. G. HUFFMAN.

## NEBRASKA.

I HAVE made no report to the REVIEW for some months, though I have been almost constantly at work in the cause of truth. By the blessing of God, the work is moving forward in this State. I have administered baptism to fifty-four persons during the last quarter, and have organized three churches where work had been done by some of our ministers last fall and winter. Many are being convinced by reading, and companies are springing up to hold forth the light in different parts of the country. The Lord is moving upon the people, and the message is going. I think the printed page never accomplished more, in a short space of time, than during last year, and probably not as much. Many opposition tracts and books are scattered over the country, but these fail to retard the work. However the enemy may rage, the blessed work of present truth will triumph at last, and present indications give reason to believe that the final triumph will not be long delayed.

The financial situation is greatly improved in this conference. We hope another year will find us almost, if not fully, free from debt. The general financial stringency, coupled with severe droughts, has made it doubly hard for Nebraska; but the present outlook is favorable. The abundant rains assure a good crop for this year, and courage is manifest everywhere. The present arrangements meet the approval of all the friends, matters are made open to the understanding and satisfaction of all, and there is a good spirit of fellowship among the workers. We are happy to see matters brighten up as we advance. The Lord is gracious in forgiving power. VICTOR THOMPSON.

## ILLINOIS.

WORDEN.—We pitched our forty-foot tent in this place the first of June. We have now been here about six weeks. Quite a number have acknowledged the truth, and a few have begun to obey it. July 18 we had baptism.

Our tent has been well filled much of the time, and the Lord has given liberty in presenting the truth. Quite an interest, which we expect to follow up, has been awakened in a small town five miles from here. We hope to organize a church before we leave this place.

C. H. BLISS,  
J. T. SWEATT.

## TENNESSEE RIVER CONFERENCE.

To the friends who are inquiring the reason of my silence through the REVIEW, I would say that during the past few months my health has not been good, and consequently my time has not been fully spent in the harvest-field. Nevertheless, I have not been wholly inactive. After the council at Springville, I went to Trezevant, where arrangements were made for a church school that I trust will be a blessing to the church and community. At Hoffasville a Sabbath school was organized. At Cross Plains a sister for whom many prayers have been offered took a decided stand for the truth, was baptized, and united with the church. May God lead the children to go with the parents, who are now united in Christ. At Bowling Green we had good, and I trust profitable, meetings. Some are looking back to the world, but the zeal and hope of others are increasing. An earnest desire is expressed that a school be established here, where both races can be taught how to become

"laborers together with God." May this hope be fully realized.

To become better fitted for the Lord's service, I am now at Battle Creek, taking the special course at the Sanitarium. My address is 174 Washington St. CHAS. L. BOYD.

## IOWA.

SIoux CITY.—As there was a week between the South Dakota camp-meeting and the meeting at Hot Springs, in the Black Hills part of the State, and as I had to pass through Sioux City on the way, it was the desire of our people that I spend the time in that city. From June 29 to July 6, I visited fourteen families and parts of families, and gave five discourses in the church building which they hire from the German Methodists. The church in Sioux City is composed largely of sisters, and some of these have opposition to meet. We read of the apostolic times that "honorable women, . . . not a few," believed. Much of the time of our meetings the weather was extremely hot, the thermometer being 102° in the shade. I was glad to see so good an attendance of our people at the meetings, and with pleasure endured the greatest "pulpit sweats" I have had in many a year. Our people expressed themselves as greatly encouraged by the talks given on the rise of this great Advent movement, and God's hand in the work.

I am now on the camp-ground of Hot Springs. This part of the State has been united to the Nebraska Conference, and our camp will be composed of members of both Dakota and Nebraska churches. This is the first local camp-meeting of this season for the Nebraska Conference. The meeting is to begin to-morrow evening.

July 8.

J. N. LOUGHBOROUGH.

## WYOMING.

HYATTVILLE.—In May, Brother C. H. Abbott, of Kansas, joined me in the work in Wyoming. After settling his family in Big Horn, we pitched our tent, June 7, in a beautiful little grove on the Piney River, seventeen miles from Big Horn. This being a country place, our attendance was small. During our stay of twenty-three days, we visited every house in the neighborhood, canvassing for the *Signs*, talking to the people about the salvation of their souls, giving them clean copies of our papers and tracts, etc. We took several yearly subscriptions for the *Signs*. One sister took a firm stand for the truth. Several of our Iowa brethren came to this place while we were there, and they were organized into a Sabbath-school. An old lady took her stand on the Lord's side, and united with them in the Sabbath-school. As she lived too far away to attend the meetings, we organized the Sabbath-school at her house. In one short reading on the Sabbath question, she saw the binding obligation of the fourth commandment, and gladly obeyed it. These brethren subscribed for a club of ten *Signs* for three months. These will be used in doing missionary work preparatory to ministerial labor in that neighborhood this fall. This is a new field, and we trust that the truth will be well represented there this summer. I look forward to holding meetings there early this fall.

July 7 we loaded a four-horse wagon with tents, satchels, bedding, books and papers, food, grain, etc., and with two saddle ponies, two boys, and a man to help and return with the team and boys, we started for a seventy-five-mile trip over the mountains into the Big Horn Basin. I cannot tell of the roughness of the roads. We had to fasten ourselves to the seat, in order to remain there at all. As we passed the summit, with snow on every side, our overcoats and blankets were much appreciated. After passing the summit, eleven thousand feet above the sea, and going down the southern slope, we halted, and

taking our saws and axes, proceeded to cut and make stakes and poles for our two tents. Friday, the last day out, we made our stakes and tent-poles, traveled twenty-five miles, put up both tents, and were ready for the Sabbath. The evening after the Sabbath we borrowed rude school benches, procured a dry-goods box for a pulpit, announced meeting, and had an attendance of about twenty. At this writing we have had four preaching services and one funeral in the tent, with an average of twenty-five present.

This little village has about forty inhabitants. We have a dry-goods box for a table, another for a book-stand, one for groceries, and another for flour. We made our chairs, and our carpet is on the ground. Our bedstead is of rough lumber. We do our own cooking. Everything is high here, being one hundred and eighty miles from the railway. It takes fourteen days to make the trip from the railroad to this village. But we brought our summer's provisions, including oil for lighting. We are happy in the Lord, and thankful for the privilege of giving the last warning message to these precious souls, who know so little about Christ's love and his soon return to this earth. There is no minister in this part of the country. The people are not in a condition to appreciate religious liberty efforts, or to realize the meaning of a union of church and state.

This region is known as the Big Horn Basin country, and is between the Big Horn and Rocky mountains. There is not rainfall enough to start the grass except along the streams. Back in the mountains, elk roam by the hundreds. We shall canvass every house for the *Signs*, and perhaps for some of our books. It has been a great study to know what to do for those who do not attend meetings; and we have found it a good plan to visit them, introduce the *Signs* or some small tract, have a little talk with them, and sometimes pray with them, thus opening the way for future work. By so doing we are able to plant some seeds of truth. Our little church at Big Horn has received an addition of eleven members from Kansas. The tithe amounts to about \$75 a quarter, including that from the faithful family at Buffalo. The Sheridan church is of good courage. Pray for the work in Wyoming. O. S. FERREN,  
C. H. ABBOTT.

## DAKOTA CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Dakota Conference was held at Mitchell, S. Dak., June 22-25.

The president gave a history of the work accomplished during the past year, showing an increase of 144 members. The several changes in laborers were referred to, as well as the death of our beloved brother, M. Streman, who was a pioneer in the work here. The church at Montrose, S. Dak., was added to the conference; and two churches in North Dakota,—one at Osabrock and one at Vang.

Resolutions were presented touching the following points: (1) Expressing gratitude to God and renewed consecration to his service; (2) Expressing a sense of the loss sustained in the death of Elder M. Streman, and extending sympathy to the family; (3) Extending thanks to the railroad companies and citizens of Mitchell for courtesies shown; (4) Instituting the office of business agent, that the president may be free to promote the spiritual interests; (5) Advising that steps be taken to secure corporate privileges to the conference; (6) Concerning the election and seating of delegates. The fifth resolution was rejected; the others were adopted.

The following officers were elected: President, N. P. Nelson; Vice-President, G. F. Watson; Business Agent, E. C. Kellogg; Secretary, Geo. W. Bowen; Treasurer, John Walker. Conference Committee: N. P. Nelson, G. F. Watson, John Schmidt, Albert Tucker, A. P. Peterson, E. C. Kellogg. Camp-meeting Com-

mittee: E. C. Kellogg, E. O. Burgess, Charlie Leer, J. L. Weller, and Abel Larson.

The constitution was amended so as to make the Executive Committee consist of six members, the business agent to be a member of said committee.

The treasurer's report was presented, and we herewith give a summary:—

RECEIPTS.	
Cash on hand at beginning of year,	\$ 684 19
Cash borrowed,	500
Cash returned by General Conference Association on loan,	1,000
Tithe received from churches and individuals,	9,859 53
Total,	\$12,043 72
EXPENDITURES.	
Paid expenses,	\$ 10 04
Paid borrowed money,	300 00
Paid tithe to General Conference,	787 67
Loaned General Conference Association,	1,500 00
Paid laborers,	219 30
Cash on hand to balance,	1,226 71
Total,	\$12,043 72

Credentials and licenses were granted as follows: Ministerial Credentials, N. P. Nelson, G. F. Watson, J. W. Watt, V. Leer, Conrad Reiswig, L. M. Crowther, C. J. Kunkel. Ministerial License: Lewis Proctor, J. F. Gravelle, E. C. Kellogg, David Isaac, John Isaac, David Voth, Andrew Nelson. Missionary License: Ella Nesmith, E. O. Burgess, Lena Frederickson, Emma Orista, Mrs. Flora Watson, John Lambert, John Walker, and Elmer Hayes. Several names were referred to the Conference Committee. Ministerial license was granted by the committee to Peter E. Berthelsen, as soon as it was determined he should labor in this conference.

There was an unusual degree of freedom in all the deliberations, and a general satisfaction with the results.  
E. C. KELLOGG, Sec.

#### DAKOTA TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of the Dakota Tract Society was held at Mitchell, S. Dak., June 21-23.

Resolutions were passed encouraging the circulation of our periodicals, subscriptions to the State paper, the canvassing work, and the sale of our small books.

Officers were elected as follows: N. P. Nelson, President; G. F. Watson, Vice-President; John Walker, Secretary and Treasurer; T. L. Berge, Assistant Secretary; E. O. Burgess, State Agent; Mrs. Flora Watson, Corresponding Secretary.

The report of labor is as follows: Reports returned, 1223; letters written, 2068; letters received, 734; missionary visits made, 1207; Bible readings held, 1349; subscriptions to periodicals, 598; periodicals distributed, 49,905; pages of books and tracts distributed, 457,012. Among other things in the report of the treasurer, we notice the following donations: Copenhagen school, \$25; Matabele mission, \$26.88; India mission, \$27.01; Southern mission, \$26.50; Haskell Home, \$58.35; First-day offerings, \$466.32; annual offerings, \$602.62; foreign missions, \$1001.71; and several smaller donations.

Upon the whole, we believe there is a gain in the missionary spirit of the members of the society.  
E. C. KELLOGG, Sec. pro tem.

#### WISCONSIN CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Wisconsin Conference was held at Monona Lake Assembly Grounds, Madison, in connection with the camp-meeting, June 1-14, Elder Wm. Covert presiding.

The annual reports showed the conference to be composed of 78 churches, with a membership of 2828. A gain of five churches and a net

gain of 194 members have been made during the year. Three new churches were admitted to the conference,—Amery, Wautoma, and Clear Lake. The number of workers in the employment of the conference during the year was fifty-two. Five tents were in the field during the summer; but as the season was so unfavorable, the results were not what could be wished for. Several new companies were raised up, and the blessing of the Lord has rested upon the work done. The amount of tithe received during the year was \$15,412.20—a gain of 53.73 over the previous year. Considering the financial depression, the gain is encouraging. Resolutions urging the importance of paying a faithful tithe and making liberal First-day offerings, and recommending a continuance of the endowed bed at the Battle Creek Sanitarium, were presented and heartily endorsed.

The following officers were elected to serve for the ensuing year: President, Wm. Covert; Secretary and Treasurer, R. T. Dowsett. Conference Committee: Wm. Covert, W. S. Shreve, G. M. Brown, C. J. Herrmann, J. C. Mikkelsen. Credentials were granted to fourteen ordained ministers, eight licentiates, and twenty missionary workers. Brother C. J. Herrmann was ordained to the work of the ministry.

Several workers who have been in the employment of the conference during the past year have planned to attend school or take up medical missionary work in connection with the Sanitarium to fit themselves for greater usefulness in the cause of God. The various branches of the work received careful thought and consideration, and the prospect for a successful season is before us as the laborers, with renewed strength and power, go forth to their summer's work.

R. T. DOWSETT, Sec.

### News of the Week.

FOR WEEK ENDING JULY 31, 1897.

#### NEWS NOTES.

The Secretary of War announces the appointment, by the President, of Major Charley W. Raymond, corps of engineers, United States army; Alfred Noble, of Chicago; and George Y. Wisner, of Detroit, as a board of engineers to make surveys and examinations for a deep waterway from the Great Lakes to the Atlantic tide-waters. The object of this survey is to secure a deep waterway from Chicago to the Atlantic entirely through the United States. Several routes are under advisement. The estimated cost of the easiest is about \$200,000,000. It is a great project, and worthy of a great nation. This board of engineers was authorized by the sundry civil act, approved June 4, 1897. It is expected that a report from the board of engineers will be rendered in December.

The suburbs of Havana were raided the evening of July 28 by the insurgents. Rapid-fire guns and dynamite were used freely, and much damage was done. There was intense excitement in the city when the firing at the outposts was heard. For some weeks the Cubans have been hovering near Havana. The number of killed and wounded in this engagement is not known. The remarkable fact is developed, however, that just as Weyler has pronounced the pacification of the province of Havana accomplished, this raid is made, which, to say the least, greatly discredits his statements. Weyler is back from the east of the island, having accomplished nothing. There seems little doubt that if no more headway in putting down the rebellion is made by fall than has been made, the United States will acknowledge the belligerency of the Cubans. What will be the result of such an action, time alone will determine.

President McKinley, believing that the tariff question is off his hands, has submitted a message to Congress on currency reform. He refers to his inaugural message, where he declared, "Our financial system needs some revisions," refers to the Indianapolis convention of last January, and recommends to Congress that a special commission be created, "to be composed of well-informed citizens of different parties who will command the confidence of Congress and the country, because of their special fitness for the work, whose duty it shall be to make recommendations of whatever changes in

our present banking and currency laws may be found necessary and expedient, and to report their conclusions on or before the first of November next, in order that the same may be transmitted by me to Congress for its consideration at its regular session." So we may expect that the currency question will once more be reopened in Congress, and no one can foresee where it will end.

After several years of effort for a union under one general government of the different states of Central America, the object is now attained; and a treaty, or compact, has been signed by which the new government of the Republic of Central America is created. A president, or "chief of state," as he is to be called, is elected by each State successively, in the alphabetical order of the names of the states. Such chief will hold office for one year. Two elected counselors from each state, with the chief, constitute the general government. All the states of Central America are very rich in natural resources, and with a general and stable government, the Republic of Central America will become an important part of the American continent.

The attempt to enforce the Sunday law in Muncie, Ind., has led to some exciting scenes in that city. On July 27, some members of the Young Men's Christian Band, which appears to be an organization for the purpose of enforcing this law, became involved in a fight, in a business office, with some who were opposed to their work. Besides fists, sticks were used. One used a notary's stamp with telling effect. A revolver was drawn, but it failed to work. When the police arrived, blood was flowing freely, and several of the combatants were on the floor, *hors de combat*. The members of the so-called Christian Band seemed to get the worst of it, and as they were being taken to police headquarters, a great crowd congregated and jeered them. When Christians try to work by worldly methods, they must expect to be treated after a worldly manner. The Bible says of Christ that when he was reviled, he "reviled not again." Nor did the early Christians use carnal weapons with which to accomplish their purposes. Will Christians do any differently now?

A great religious awakening is reported to have been lately inaugurated among the Zulus of Africa, by missionaries of the American Board. For about sixty years, missions have been established, and much good has been done by them, but it has seemed impossible to arouse the Zulus from an apparently natural stolid apathy in regard to divine things. Lately an American missionary, Elder George Weavers, has visited the missions, preaching in English for the benefit of those who understood that language. The Zulus came to his meetings, saying that though they could not understand, they felt the presence of God. An interpreter was then secured, and great results followed. Hundreds were converted, many falling prostrate under a sense of their sins. The work has spread in all directions, and great good is being accomplished. Many Zulus who had been secretly practising heathen rites, confessed, bringing to the missionaries the relics and charms in which they were secretly trusting. This reminds one of scenes recorded in the Acts of the Apostles.

#### ITEMS.

—There is quite a general rise in the price of all kinds of stocks and bonds.

—A congress to consider the Sunday question has just closed its work in Brussels, Belgium.

—If a rise in the price of that necessary commodity—sugar—indicates a return of prosperity, it has already returned.

—A commercial war between the United States and several of the European governments is expected, owing to the Dingley Bill.

—Professor Edward McClure, of the University of Oregon, was killed July 28 by falling over a precipice while climbing Mt. Tacoma.

—British ships have lately taken possession of certain small islands that may be said to belong to the Hawaiian group. They are uninhabited.

—The rise in sugar has had the effect of causing the organization, by Chicago capitalists, of a great glucose company, with a capital of \$40,000,000.

—United States Ambassador Hay, upon his late visit to Windsor Castle, wore knee-breeches and silk stockings, after the manner of "ye olden time."

—Recent reports indicate that Russia is constantly gaining new and valuable concessions in China, and that other governments are getting very little.

—There are indications that a broader spirit of toleration for dissenters is coming in in Russia. This is said to be the work of the empress. If the Russian dissenters shall find an Esther in the czarina, they will be happy indeed.

— President McKinley has named Terence V. Powderly, formerly chief of the Knights of Labor, for the office of Commissioner-general of Immigration.

— Seven convicts in the King's county, N. Y., penitentiary, have lately become insane, and others are showing signs of derangement. Lack of work is the cause.

— Noah Ruby, of New Brunswick, N. J., aged 125 years, and for many years blind, has recovered his sight. He once heard George Washington make a speech in Portsmouth, N. C.

— Prince Arisugawa, nephew of the emperor of Japan, with his special representative at Queen Victoria's Jubilee, will soon visit this country. He is an admiral in the Japanese navy.

— The Catholic Church is to found an institution in some part of Great Britain, presumably in Ireland, for the thorough training of Protestant ministers who embrace the Catholic faith.

— The Mesa Rock, near Albuquerque, N. Mex., 850 feet high, was successfully scaled July 25 by Professor Libby, of Princeton University. No signs of human or animal life were discovered.

— George J. Goshen, First Lord of the Admiralty, asks for an additional appropriation of \$2,500,000 for the British navy. In addition to this, \$300,000 will be used for new torpedo destroyers.

— Among the thousands of cripples who have thronged St. Ann's church in New York City the past week to be healed by the wrist bone of the saint, only one, a lame boy, was able to leave his crutch.

— Recent floods have unearthed the skeleton of an immense mammoth near Richland, Wis. The remains are in an excellent state of preservation. They will be removed to the University of Wisconsin.

— Lady Henry Somerset has resigned her position as president of the British Woman's Temperance Association, because the association has voted in favor of the renewal of the Contagious Diseases Act for India.

— Contrary to general regulations, General Miles has been accorded the privilege of visiting arsenals and forts in England. He will now go to Russia, where he will meet the czar, and personally inspect the Russian army.

— The latest hitch in the Turko-Greek treaty is that Turkey refuses to evacuate Thessaly until the indemnity is paid or guaranteed by the powers. No one can reasonably object to this position, and it is said that Turkey has the cordial backing of Germany upon this point.

— The war in Chitral between the British and the rebellious tribes is assuming grave proportions. In one engagement thirteen soldiers were killed and thirty wounded. Ninety of the tribesmen were killed. One British garrison is reported to be surrounded and short of ammunition.

— Joaquin Miller, the "poet of the Sierras," as he has been not inaptly called by his admirers, has been secured by the New York *World* as its correspondent from the Alaskan gold-fields. He says that the excitement is greater than in the days of '49, and that Seattle is fairly seething.

— At the "Logan day" ceremonies in Chicago, July 23, the flag of Logan's regiment, the 31st Illinois Infantry, known as the "Black Jack" regiment, was carried by the man who carried it in the war. At a banquet in the evening, it was unfurled. There were 157 bullet holes through it, and its staff had been shot in two seven times.

— The last letter from the Japanese minister of foreign affairs, under date of July 10, leaves no doubt that Japan will never consent to the annexation of the Hawaiian Islands to the United States. From the language used by the Japanese minister, it would appear that Japan would go to war with the United States before it would grant such consent.

— Ex-United States Senator James R. Doolittle, of Wisconsin, died near Providence, R. I., July 27, aged 83 years. He was a native of New York. He was one of the founders of the Republican party. After the war, he became a Democrat. He was a member of the Baptist Church, and was regarded as a thoroughly honest man by all classes of people.

— Wages are reported to be lower than for years. There are 100,000 men out of employment in Chicago, 50,000 in Philadelphia, and other cities in proportion. In Boston labor conditions are worse than at any time since the panic of 1873. In the great agricultural States of the West, the abundant harvest and the increased price of wheat has somewhat relieved the distress.

— A bill entitled the "Association Bill" was lately introduced into the Prussian Landtag. Its object is to restrict the rights of citizens in that it forbids them to assemble to discuss public matters. It was promptly and properly voted down, though by a very close vote. It is generally thought that the higher legislative body, the Reichstag, will be more pronounced against the measure than was the lower house.

## Special Notices.

### RUSHVILLE CAMP-MEETING.

THE camp-meeting for southeastern Indiana will be held in the city park at Rushville, Aug. 5-15. We hope to see a general attendance at the meeting from that part of the State. There is no better experience for our people than to lay aside the cares of life for a few days and meet together to seek God. I hope that every one who can possibly do so will embrace this opportunity to share in the blessing that God will bestow upon his people at that meeting. Bring your children with you. Invite your neighbors and friends to come to the meeting, and seek God with you. Youth's and children's meetings will be held every day. These will be under the charge of competent instructors. Other good help will be at the meeting. Be sure to come.

JOHN W. COVERT.

### RATES TO THE KENTUCKY CAMP-MEETING.

ARRANGEMENTS have been entered into with the railroads to grant a rate of one and one-third fare, on the certificate plan, provided fifty persons attend the meeting. We feel quite sure that even more than this will attend. Those purchasing tickets will pay full fare going to the meeting, being sure to take a receipt from the agent from whom they purchase their ticket, and if more than one road is used, a receipt for each ticket purchased should be taken. Unless the receipt is obtained, the reduced rate will not be granted. At the campground the receipts will be signed by me, and the return rate can then be obtained for one third the regular fare. Tickets to the meeting will be on sale from Aug. 7-15, good to return any time after arrival until Aug. 19.

J. W. COLLIE.

### INDIANA CAMP-MEETING.

THE conference and camp-meeting of Indiana will be held this year at Logansport. Reduced rates by the certificate plan have been secured on the railroads, enabling those who attend to return home at one-third fare. Formerly this reduction was given on all tickets, but this year those who pay less than seventy-five cents for their tickets cannot get a return ticket at reduced rates. This will affect all coming from Kokomo, Amboy, Peru, Denver, Grass Creek, Star City, Monticello, or Delphi, or points between these places and Logansport. Persons from these places would better procure round-trip tickets. All coming to the meeting who pay seventy-five cents or more for their tickets should secure a certificate showing that full fare has been paid. These tickets and certificates must be procured not earlier than Aug. 24 nor later than Aug. 29, and be in my hand by Aug. 31.

W. A. YOUNG.

### CAMP-MEETINGS FOR 1897.

DISTRICT 1.			
Atlantic Conference, Wilmington, Del.,	Aug.	13-23	
Virginia, Charlottesville,	"	12-22	
Vermont, Rutland,	"	19-30	
*Maine, Augusta,	"	26 to Sept. 6	
New York, Syracuse,	Sept.	2-12	
West Virginia, Clarksburg,	"	9-20	
DISTRICT 2.			
Kentucky and Cumberland Mission,			
Elizabethtown,	Aug.	10-16	
*Tennessee River Conf., Milan,	"	24-31	
Florida, Tampa,	Oct.	1-10	
DISTRICT 3.			
Indiana (northeast local), Kendallville,	July 29 to Aug. 8		
" (local), Rushville,	Aug.	5-15	
" (general), Logansport,	"	24 to Sept. 5	
Illinois, Forrest,	"	26 " " 5	
Ohio, Springfield,	"	5-16	
*Michigan (general) Owosso,	"	19-29	
DISTRICT 5.			
Texas (general), Fort Worth,	July 30 to Aug. 10		
Kansas " Council Grove,	Aug. 25 to Sept. 6		
Colorado " Colorado Springs,	Sept.	2-12	
Missouri " Clinton,	"	9-20	
Arkansas " Ozark,	Sept. 22 to Oct. 4		
Oklahoma " Guthrie,	Oct.	7-17	
DISTRICT 6.			
North Pacific, Seattle, Wash.,	Aug.	5-15	
California, Los Angeles,	"	19-29	
Montana, Butte,	Sept.	2-12	
Idaho, Boise City,	"	23 to Oct. 3	
Utah,	Oct.	5-12	

\*Preceded by a workers' meeting.

THE next annual meeting of the Indiana Sabbath-school Association will be held in connection with the State camp-meeting at Logansport, Aug. 24 to Sept. 5, for the election of officers and the transaction of such other business as may come before the association.

JOHN W. COVERT, Pres.

## NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

FOR SALE.—Farm of 100 acres, with house. Good orchard. One-half mile from church and school. For further particulars address J. Moon, Springville, Henry Co., Tenn.

EMPLOYMENT WANTED.—A young man, German-Swiss, twenty years of age, would like to get work among Seventh-day Adventists on a farm, or any other kind of work. Understands the care of horses. M. Stein, 593 Communipaco Ave., Jersey City, N. J.

HELP WANTED.—G. W. Mann and his wife, nurses at the Sanitarium, would like to secure the help of a young woman or middle-aged lady to take the care of their house, at reasonable compensation. Address G. W. Mann, 222 North Washington St., Battle Creek, Mich.

## ADDRESS.

THE permanent address of Elder H. W. Decker is 675 E. Glisan St., Portland, Ore.

## CHANGE OF ADDRESS.

THE address of Frank Smoot is now 1934 Second St., New Orleans, La.

## PUBLICATIONS WANTED.

THE following desire to have papers suitable for distribution sent to their addresses:—

Mrs. C. B. Webb, Box 226, Marshfield, Mo.

Signs, regularly, Mrs. R. C. May, Catheys, Mariposa Co., Cal.

Publications for distribution to colored people, Frank Smoot, 1934 Second St., New Orleans, La.

## Deaths.

BAKER.—At Kildare, O. T., July 23, Horace Baker, aged 27 years. He was an earnest Christian.

MRS. LAURA THINIUS.

WILSON.—At Lompoc, Cal., July 2, 1897, Minnie Marie, daughter of Oscar B. and Sallie Wilson, aged 2 years, 6 months.

J. C. SMITH.

SMITH.—At Paw Paw, Mich., July 21, 1897, of dropsy of the brain, Harold, infant son of Mr. and Mrs. D. P. Smith, aged 2 years, 10 months.

CHALLONER.—At Omro, Wis., July 17, 1897, Brother Samson Challoner, of paralysis. He was born in Manchester, England, March 17, 1817.

SWIN SWINSON.

IRWIN.—Albert Ray Irwin, youngest son of Sister Wm. B. Irwin, of Leslie, Mich., aged 19 years, 3 months, was drowned while swimming in the river at Onondaga, May 23, 1897.

J. C. HARRIS.

INGRAHAM.—At the home of her daughter, in Minneapolis, Minn., June 19, 1897, Mrs. Melissa Ingraham, widow of Elder W. S. Ingraham, in the seventy-third year of her age.

D. P. CURTIS.

JACKSON.—At Thermal City, N. C., June 11, 1897, of paralysis, Sister Mattie Jackson, aged 38 years, 6 days. She sleeps to awake at the Master's soon return.

J. W. JACKSON.

TABOR.—At Lodi, Wis., May 16, 1897, of heart difficulty, Brother John B. Tabor, in the eighty-ninth year of his age. He was perfectly resigned, and his hope of eternal life was bright.

R. E. M.

THOMPSON.—In Philadelphia, Pa., of general debility, Robert Thompson, in his seventy-fifth year. He accepted the message about twenty-seven years ago, and has been a faithful member of the church ever since.

CRAIN.—At her home in Brady, Mich., of consumption, June 19, 1897, Aggie Crain, aged 18 years, 3 months. We laid her away trusting that she will come forth in the first resurrection.

GRACIE MIDDLETON.

KITSON.—In Highland Township, Osceola Co., Mich., July 19, 1897, Annie L. Kitson, aged 33 years, 6 months. In 1892 she joined the Seventh-day Adventist church, of which she was a faithful member until death. The funeral services were conducted by Hugh Braidin.

JOHNSTON.—At Greenwood, S. C., July 10, 1897, of spinal meningitis, Harold Coulson, youngest child of Elder J. O. Johnston, aged 13 months. This experience has enabled these parents to realize as never before the love of God as expressed in John 3:16.

S. BROWNSBERGER.



## Publishers' Department.

## "JUST WHAT IS NEEDED."

BROTHER WATSON ZIEGLER writes that "Challenge to Protestants" is just the tract that is needed for the present time. It is still circulating well. Are you helping to circulate it?

## FORTY-EIGHT SUBSCRIPTIONS.

SINCE last October, Elder W. H. Saxby, of Ohio, has taken forty-eight subscriptions for the REVIEW. Other of our ministers have done nearly as well. This shows what may be done by our ministers toward placing the REVIEW in the homes of our people. We are living in most stirring times, and not only our ministers, but every brother and sister, should feel a personal interest in getting our church paper into every Seventh-day Adventist home. REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

## READ THIS.

A SISTER writing to us in regard to the REVIEW, says it is "bread and butter, soul and life, to live Adventists," and adds, "We must have it till the blessed Lord comes to receive his waiting people." It seems useless to add that this sister's subscription to the REVIEW is paid more than a year in advance.

Persons who have just such an appreciation of the REVIEW as this are the very ones to help get the paper into the homes of those of our people who are not now taking it. There are hundreds of such families. Will you not help to get them interested in taking the REVIEW? REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

THE August number of the *Missionary Review of the World* contains an article of unusual interest on "The Pigmies, or Dwarfs, of Central Africa." These are the people in whom Stanley was so much interested, and to whom the Presbyterian Board has recently sent the first missionaries. The editor-in-chief, continuing the subject of "Spiritual Movements of the Century," describes the remarkable growth of young people's organizations, denominational and international. "The Focus of Heathenism in India," is most vividly pictured by Dr. H. Grattan Guinness, who makes very real the terrible moral degradation and spiritual blindness of the masses of Hindu worshippers. Many of the articles in this issue deal with "Papal Europe and the Papacy." The illustrated article this month describes "The Miracle-Working Virgin of Andacollo."

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

## ARE WE PROPORTIONATELY ACTIVE?

MR. HUDSON TUTTLE, a leading Spiritualist, says: "During the comparatively brief period that systematic communication with the spirit world has been made possible, millions have been convinced that they have received messages from their departed friends." While Spiritualism is convincing millions, what are you doing to spread the truth on the subject? We should sell thousands of the book on Spiritualism this fall and winter. Will you help? Write to your State secretary for terms and territory.

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## WILL YOU HELP?

THERE are hundreds of Seventh-day Adventist homes where our church paper, the REVIEW AND HERALD, is not making its weekly visits. Those who do not take the REVIEW will not be likely to see these lines. Hence the help of those who do take it is needed in getting all our people to take our church paper. Will you help? Certainly you will decide to do so when you consider the great importance of the matter.

REVIEW AND HERALD PUB. CO.,  
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## BRIEF.

SOMETHING brief and pointed in the way of tracts to use in connection with tent and other meetings has long been called for. We believe we have secured just what is wanted in our new *Tent-Meeting Series*. These tracts were all prepared by a brother for his own use while actively engaged in field work; hence their adaptability to the wants of the field. They are put up in packages of 100 for 10 cents. The price is put extremely low, so as to encourage the widest circulation.

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## SPECIAL NOTICE—"LANGUAGE SERIES."

Two numbers (Nos. 2 and 3) of the Language Series by Prof. G. H. Bell, have already been issued, as our readers know, and we are happy to announce that No. 4, treating on Rhetoric, is now under way, and will be ready for use by the time of the opening of our schools this fall. We trust all are planning for a place for this book in their curriculum. Two more numbers remain to be produced.—No. 1, presenting primary lessons and exercises, and No. 5, treating of English Literature; and these will soon be forthcoming. This series of five books on the English language will be the most complete, direct, simple, and efficient works on this essential branch of knowledge to be anywhere obtained. No. 4 may be ordered now.

not, why not order a supply from your State society? They are no doubt just what you want for use in your work. Put up in packages of 100 for 10 cents.

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## OUR CLUBBING LIST.

WE are now offering to new and old subscribers of the *Instructor*, the following clubbing rates on the publications mentioned below:—

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Address all communications and orders to REVIEW AND HERALD PUB. CO., Dept. of Circulation, Battle Creek, Mich.

## GRAND TRUNK RAILWAY SYSTEM.

## DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

## EASTBOUND.

Bay City, Detroit, Port Huron, and East.....	† 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	† 7.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

## WESTBOUND.

South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	† 12.15 P. M.
Mixed, Valparaiso and Int. Stations.....	† 7.05 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.56 A. M.

## SLEEPING AND THROUGH CAR SERVICE.

## EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R. Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

## WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

## CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

\* Daily.

† Except Sunday.

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Corrected July 4, 1897.

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	*Night Express.	†Mail & Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.40
Michigan City.....	11.49		8.48	pm 2.18	4.50	2.09	am 1.31
Niles.....	am 12.49		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....		am 7.15	11.52	2.08	7.16	1.13	4.05
Battle Creek.....		8.00	12.50	2.42	7.55	4.38	4.43
Marshall.....		8.30	1.20	3.09	8.19		5.10
Albion.....		4.00	8.47	1.45	8.28		5.31
Jackson.....		4.40	10.05	1.05	9.15	5.53	6.25
Ann Arbor.....		5.50	11.10	3.47	4.58	10.05	7.80
Detroit.....		7.20	pm 12.25	5.30	6.00	11.10	9.00
Falls View.....					am 5.23		4.18
Susp. Bridge.....					5.38		4.33
Niagara Falls.....					5.53		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.30
Rochester.....				3.13	9.55	4.20	8.40
Syracuse.....				5.15	pm 12.15	6.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 8.25	8.45	pm 1.30	7.00
Springfield.....				12.10	8.34	1.12	9.33
Boston.....				3.00	11.15	4.10	10.45
WEST	7	15	3	5	23	13	37
	*Night Express.	*N. Y. & Bos. & Cal. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kala. & Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.09		10.00	6.00		am 12.10
Syracuse.....		8.35		pm 5.00	am 2.10		am 12.25
Rochester.....		10.57		6.55	4.15		pm 3.55
Buffalo.....		11.50		7.50	5.40		4.37
Niagara Falls.....				8.30	6.23		5.12
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.18		1.55	5.53	am 12.30
Jackson.....	11.16	9.10	11.00	3.35	2.57	7.33	1.55
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	4.07	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.48	10.00	3.46
Niles.....	3.15	12.23	4.10	6.40	6.27		6.08
Michigan City.....	4.26	pm 1.22	5.20	7.52	7.25		6.06
Chicago.....	6.30	3.00	7.15	9.00	8.55		7.50

\*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive 12.40 p. m. and 6.45 p. m. daily except Sunday.

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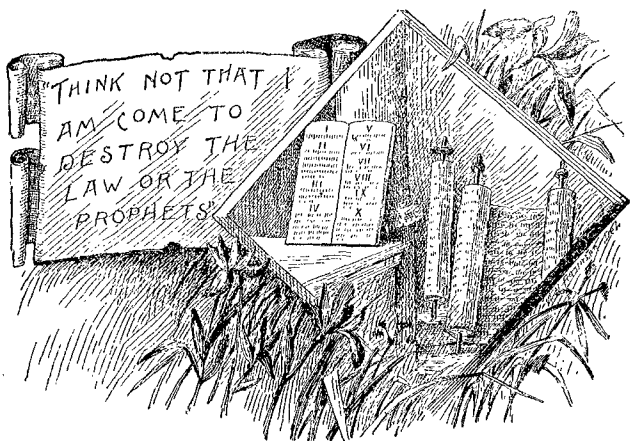
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# The Review and Herald.

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## Editorial Notes.

We are happy to greet once more in our midst Elder E. H. Gates and his wife. Though neither is enjoying good health, it is hoped that a few weeks' sojourn here, with skilful treatment at the Sanitarium, will greatly restore their strength and vitality.

We have heard no reports of the results of the week of self-denial outside of our own Office. Fully two thirds of the employees united in this effort to assist the cause, and about \$240 was raised. This is no surprising sum, but it speaks of the interest that is felt for the work. The amount was all made up of small sums. We are glad to be able to report that the spiritual and moral tone of the Office is improving in many respects.

According to current missionary intelligence, there are in Africa at the present time 438 different languages, and 153 dialects. The Bible (and that only in portions) has been translated into only about 70 of these languages. Five hundred of these languages and dialects have not even been reduced to writing. The Sudan, with its 60,000,000 people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

We made a note of the fact last week that the four great conventions held this summer would be attended with an expense of at least six million dollars. A writer in the *Episcopal Recorder* of July 22 speaks of the same fact, and adds another very significant statement, and that is that these organizations which are now holding conventions at such expense have all grown up within the last ten years; and yet within that time, receipts for mission extension, and for the work of other church boards, have not much increased; and he asks if the accession of great societies like these ought not to increase church receipts; and if they do not, why not? and then he queries further whether such receipts can be expected when money in such vast sums is expended in this way.

Much of the good matter furnished in the REVIEW from week to week never reaches many whom it would especially benefit, and for whom it is intended, from the fact that they perhaps do not take the paper, or are too indifferent to read it thoroughly. Might not the friends of the paper who know of such cases do a good work by drawing a copy of the REVIEW from their pocket, and calling attention to some of the good and timely articles, and reading them together, or at least talking over and discussing the matter with them? Try it.

Interesting meetings were held in the Tabernacle, Sabbath, July 31. In the forenoon, Elder Luther Warren gave a comforting and stirring discourse on the great love of God and Christ manifested toward the human family, based on Hosea 11:8: "How shall I give thee up, Ephraim?" The meeting in the afternoon was of an unusually interesting character. The services were conducted by Mrs. S. M. I. Henry, who spoke of the causes which led to the formation of the Woman's Christian Temperance Union, and of the work it has done and is yet to do. Some mistakes made by the Union were acknowledged, and some that we, as a people, have made toward the Union were also pointed out. Letters were read from the most prominent leaders in the W. C. T. U. work, which declare that they are not in favor of compelling any one to rest on Sunday, and that they will oppose everything that resembles religious persecution. The audience responded to the word spoken with great heartiness, and a willingness was expressed to pray for the work of the Union, and to co-operate with it in its work in behalf of temperance.

The state takes cognizance of the kind of food that is offered to the public, and enacts laws against all adulterations which men practise for the sake of gain. Also different combinations are patented, and called "health foods" to indicate their desirability as healthful articles of diet, and secure their wide-spread use. But a more important matter is to look carefully to the quality of the material on which the mind is to feed and grow. What is the kind of mental food we are securing for ourselves and our children? That upon which we read and think and talk affects the mind more deeply than literal food affects the body; and damage to the character should be guarded against more carefully than injury to the physical system. The apostle gives a recipe for the kind of food we should furnish to the higher nature: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Conversion is defined to be a turning about, and so it is; but it is not merely going back over the same road one has traveled in sin. It is taking a new road, at right angles to the course one has been pursuing. It is not simply to be a better man, but another man. It is not merely to be more faithful to principle, but to have a new principle. It is to have a new element introduced into the heart, which is faith in Jesus Christ. Paul does not say that if any man be in Christ, he is a better man, but, "He is a new creature: old things are passed away; behold, all things are become new."

"Where is the guest-chamber?" This is the question that Christ told his disciples to ask of the man at whose house he was about to enter in and eat the passover. From this it can be seen that there should be in every heart a guest-chamber, which, if the Lord has not already taken possession of it, awaits his possession at his bidding. Have you such a guest-chamber? Is the Lord abiding there?

## WORDS FROM THE WORK AND WORKERS.

A. F. HARRISON reports a good camp-meeting in progress in North Carolina. About sixty were in attendance at the time of writing. H. S. Shaw has moved his family to Huntsville, and is connected with the Oakwood school. Miss Hattie Andre is also engaged in the Oakwood school as teacher. Elder A. Barry will attend the Elizabethtown, Ky., camp-meeting. Anna Hammond, secretary of the Utah Tract Society, has been called home to California on account of the serious illness of her mother. Elder R. D. Hottel has retired from the work in Alabama, and returned to his home in Newmarket, Va., where he will seek to recruit his badly broken health with farm work. Miss Birdie Watson reports a good interest in Portage la Prairie, Manitoba, as the result of her *Signs* canvass. Most of her subscribers are renewing, and she is carrying on other work with success. Brother E. H. Huntley moves from Winnipeg to Selkirk, Manitoba, to engage in ministerial work. Elders A. T. Jones, J. O. Corliss, C. L. Boyd, Luther Warren, and other laborers are connected with the summer school in this city, either as instructors or students. Elder J. N. Loughborough is spending a few days with us here after an extended and active camp-meeting tour.

## HOW CAN I SPARE IT?

SPARE what?—Why, the weekly reading of the ADVENT REVIEW AND SABBATH HERALD. I have had its regular numbers to read since September, 1852, about forty-five years. At the time of my first acquaintance with the paper, it contained, in each issue, about one third as much reading-matter as at present. It gave us at that time a faithful report of the progress of the cause. All that was then published was in the English language; and the work was just fairly started in the New England States, New York, Ohio, Michigan, and Wisconsin. Having had the aid of reports through the REVIEW during all these years, in watching the progress of the cause until the truths for this time are printed and advocated in thirty-three languages, and seeing believers multiplying all over the world, how could I now spare my old friend, the REVIEW, which so faithfully chronicles the advancement of the work?

If I were going to study economy in expenses, I should look at a good many other things before I would allow even a thought of dispensing with the REVIEW to lodge in my head. I am surprised to learn that any Seventh-day Adventist should even think he is keeping "up to the times" if he does not have the weekly reading of this church paper. If a week passes when I do not see the paper, I feel the loss, and my want is not met till I get hold of that number, and read it. I trust our people, both individually and in the different companies, will continually agitate the subject, and see that all our people have the weekly reading of this paper. Let us not hear that the list of subscribers is decreasing because of our lack of interest in circulating the REVIEW AND HERALD.

J. N. LOUGHBOROUGH.