

# 

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

VOL. 72, No. 28.

BATTLE CREEK, MICH., JULY 9, 1895.

WHOLE No., 2124.

## The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### CONSOLATION.

Thou art my Refuge — to thine arms  
I run for succor, sore distressed;  
There, safe from all the world's alarms,  
Thou givest rest.

Thou art my Rock — when billows roll,  
Thy power can bid my terrors cease;  
And 'mid the storm, unto my soul  
Thou givest peace.

Thou art my Star — I scarce can see  
The way, so dark and wild the night;  
Yet, when I cry far off to thee,  
Thou givest light.

Thou art my Hope — when, tired, undone,  
I shrink before the road's dull length;  
'Then to thy weary, wandering one,  
Thou givest strength.

Thou art my mine All — sore, worn, and sad,  
I lift my lonely heart above;  
Then for the joys which once I had,  
Thou givest love.

—Christian Herald.

## 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.

### THE DUTY OF THE MINISTER AND THE PEOPLE.

BY MRS. E. G. WHITE.

God has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body, we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine.

The minister and the church-members are to unite as one person in laboring for the up-building and prosperity of the church. Every one who is a true soldier in the army of the

Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should.

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encouraged to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted? — Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little

else. And why? — Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming.

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work.

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor.

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church-members so weak and inefficient; but again I would ask, Who is to

blame for the state of things that now exists?

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church-members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith.

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted.

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act.

The members of our large churches are not in the most favorable situation for spiritual growth

or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is his will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church-members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given.

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ.

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedience to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?"

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render him only a feeble half of those powers which he has paid such an infinite price to ransom from the hands of the enemy of our souls?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love!

## THE PARABLE AGAIN.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

SOMETHING over twenty years ago, the author of this communication published in the REVIEW AND HERALD a series of articles on the parable of the rich man and Lazarus. In those articles he took the position that the parable in question was employed by the Saviour as an *argumentum ad hominem* to the Pharisees, whose peculiar views respecting the state of the dead were exactly set forth therein. An *argumentum ad hominem* is an argument based upon the conviction of the one to whom it is addressed, and does not necessarily express the conviction of the one by whom it is employed. To be brief, the writer argued that, according to the connection, Christ had come into collision with the Pharisees, who were covetous, on the question of the uses and the abuses of riches. The Pharisees, as is well known and as the connection proves, esteemed riches very highly. Luke 16:13-15. They even went so far as to teach that the possession of riches furnished a presumption of the divine favor, while poverty was an indication of the divine wrath.

To disprove the soundness of this theory, the Master employed the parable of the rich man and Lazarus, in which the rich man was represented as lifting up his eyes in hell after death, while the beggar went direct to the bosom of Abraham, or the place of the blessed. Luke 16:19-31. The reader will observe that if the parable which Christ employed was correctly framed, and expressed a condition of things which either had been realized in the past or might possibly be realized in the future, the Pharisaic idea of riches must have been unsound; since, otherwise, it would have been impossible for a rich man to be lost or for a beggar to be saved. The Pharisees evidently saw the point of Christ's argument, and were so completely dumbfounded that they made no reply, a fact which proves that the parable employed by Christ expressed nothing which was not in harmony with their views of the state of the dead. Had there been anything in the statements of the parable contrary to their conceptions of the facts, they would immediately have seized upon such a point, and with it parried the thrusts which Christ had made at their conception of riches. Their failure to do so furnished *prima facie* evidence that they were completely paralyzed by the logic of Christ. They believed in Abraham's bosom, in hell, and in the gulf, and they dared not deny that a rich man could be lost and a beggar be saved, so they were completely silenced.

In the articles in question, as before indicated, the writer repudiated the theory that the parable of the rich man and Lazarus was either true as a matter of history or that there ever were in the bowels of this earth such places as Abraham's bosom and hell, separated only by a gulf, one being the abode of the blessed and the other that of the damned spirits. To justify the Saviour in using a parable whose teachings were in many respects unsound, the writer argued that such a course on his part was admissible; since, by the law of parables, it was not required that all of their auxiliary statements should be historically or theoretically correct; and since, as the parable of the rich man and Lazarus did exactly express the views of the Pharisees, it was perfectly legitimate for Christ to use it against the latter, showing that they had stultified themselves by holding and teaching certain views which contradicted each other.

Since the appearance in the REVIEW of the articles mentioned, the theory there advocated, though entirely new at that time, has been slowly but steadily coming into favor. Of its ultimate triumph, there can be but little, if any, doubt. The only thing necessary at any time to make its success assured, has been conclusive evi-

dence that the Pharisees did actually hold to the views set forth in the parable. On that point, the essay of Josephus on "Hades," it would seem, should satisfy the most fastidious. Fortunately, however, the writer has recently come into possession of facts going to show, not only that the Pharisees believed in the doctrines set forth in the parable of the rich man and Lazarus, but also that the parable was one which they had constructed for themselves, and did not, in any sense, originate with Christ. The intelligent reader needs not to be informed that the Babylonian Talmud contained a collection of wise sayings, comments, parables, etc., etc., which had been handed down for centuries by tradition, and which were finally recorded for convenience and security in the Talmud mentioned above.

Dr. Daniel Whitby, of England, more than two hundred years ago, when discussing the nature of the parable of the rich man and Lazarus, made the following remarks: "There was a rich man, etc. That this is only a parable, and not a real history of what was actually done, is evident, (1) Because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sherringham in his Joma."—*Whitby's Commentary on Luke 16: 19.*

Dr. Lightfoot, who is high authority on all questions relating to rabbinical lore, is referred to on this question by Doddridge in the following manner: "Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose." (Doddridge as quoted in Emphatic Diaglott in note on Luke 16: 19.)

It is difficult to see how additional testimony could be required in support of the proposition that the parable of the rich man and Lazarus was employed by Christ against the Pharisees as an *argumentum ad hominem*. That it was so employed must be true for the following reasons: (1) The parable could not have been true historically speaking; since, according to the Scriptures, the dead are unconscious (Eccl. 9: 5; Ps. 146: 3); and (2) Since it is ridiculously absurd to suppose, that, as the parable teaches, the spirits of the dead are confined in the center of this earth; either in a place of torment, styled "hell," or in a place of blessedness known as "Abraham's bosom;" (3) Inasmuch as the parable did exactly set forth the views of the Pharisees concerning the state of the dead, and inasmuch as it was perfectly legitimate for Christ to confound his opponents by turning against them their own weapons, it is fair to presume that on this, as on other occasions, he did resort to the *argumentum ad hominem* (Matt. 12: 27; Luke 14: 5); (4) When, as by the quotations given above, it has been rendered certain that the parable of the rich man and Lazarus was current among the Pharisees, it is certain that the Saviour quoted the parable as he did, not for the purpose of indorsing these absurd utterances, but for the purpose of confounding the men, who, while employing such a parable, could at the same time be guilty of contradicting its most manifest teachings by placing upon riches an estimation, which, if justifiable, would prove that the salvation of the beggar was impossible, and the damnation of the rich man out of the question; inasmuch as the possession of riches on his part furnished a credential of the divine favor.

Here this article must close. Adopt the view of the parable of the rich man and Lazarus which it advocates, and the use of that parable by the Saviour in the manner in which he did use it, is perfectly justifiable. Reject the view herein advocated, and you make the Lord Jesus responsible for the wild vagaries of a Pharisaic conception which was constructed out of the myths and fogs of a pagan theology, the materials of which had been gathered largely during the time of the Babylonian captivity.

#### WITHOUT MONEY, WITHOUT PRICE.

BY ELIZABETH ROSSER.

(Fruitland, Ore.)

THE Syrian leper Naaman heard that he might be well. If he should go to the prophet who dwelt in Israel; To him came the word of Elisha, "Seven times in Jordan's flood, Go, dip thyself for thy healing, and the cleansing of thy blood."

Then angrily answered Naaman, "How should it make me clean

To dip seven times in Jordan, a river so small and mean?

Are not Pharpar and Abana rivers of greater fame? Come! let us go back to Syria!" And he turned by the way he came.

"My Lord," said Naaman's servant, "had some difficult task been revealed,

How gladly thou wouldst have done it; much rather wash and be healed."

Then Naaman plunged in the Jordan,—the river he so reviled;

And his flesh, all leprosy-tainted, became as the flesh of a child.

My heart was sin-sick and laden, longing to be set free,

When I heard the gentle summons, "Weary one, come unto Me."

'T was the voice of the Man of Sorrows, acquainted with grief and woe,

Despised of all men and rejected, crucified long ago.

"Come unto me," said my Saviour, "and I will cleanse thee from sin;

I was wounded for thy transgression; wash, and thou shalt be clean."

But my proud heart was rebellious, for I had hungered for fame,

For wealth and for worldly honor—could I lose all for his name?

"O heart!" cried the waiting Spirit, "come! thou art weary of sin;

For some hard task thou art willing; 'tis only wash and be clean."

Then I plunged in the flowing fountain, and a voice came unto my soul

Like a strain of heavenly music, "Christ Jesus maketh thee whole."

#### THE HEAD OF THE CHURCH; IS IT CHRIST OR PETER?

BY ELDER G. B. THOMPSON.

(East London, South Africa.)

THE church is represented in the Scriptures as a body. Being a body, it must necessarily have a head. The same Bible which informs us that the church is a body, tells us that it is Christ's body (Eph. 1: 22, 23), and that he is its head. "For the husband is the head of the wife, even as Christ is the head of the church." Chapter 5: 23. "And he [Christ] is the head of the body, the church." Col. 1: 18. He is its foundation (1 Cor. 3: 11) and "chief cornerstone." Eph. 2: 20. This is clear and easily understood. Opposed to this is antichrist,—that huge system of corruption and darkness, the papal hierarchy; that power which conducts the worship of the living God in a dead language; that claims that the true head of the church sits in the Vatican in Italy, and is called "His Holiness Leo XIII." They maintain that this headship was derived in regular succession from the apostle Peter, who, they say, was the first pope.

This claim we wish to notice, not by investigating the scriptures on which they base this blasphemous dogma, but by calling attention to a few scriptures concerning Peter, which will demonstrate that he was not an infallible pope:—

1. Christ being the Scriptural head of the church, should they demonstrate Peter and his so-called successors to be another head, it would make the church of God a monstrosity—a thing having two heads and one body.

2. The church being the body of Christ, if the "Immortal Leo XIII." is its present head, we have a divine body with a human head, which is quite a shocking though necessary conclusion.

3. "But," say they, "Christ gave to Peter

the keys of the kingdom." Well, suppose he did? Where is the evidence which proves that this constituted him a pope, or that he retained these keys all his life, and then transmitted them to a second, and a second to a third, and so on, until Joachim Pecci, the present incumbent of the infallible chair, has them? At one time there were three contemporary popes. How was it ascertained which of them had the keys? We read nothing in the book of Acts concerning the keys, nor yet in the epistles of Peter. And it is worthy of remark that while Peter wrote his second epistle to put Christians in "remembrance" (chapter 3: 1), he does not remind them that he has the keys, and is able to open and shut heaven at will, or that he was a pope. He took no such title as "Holy Father." He simply said, I "am also an elder." 1 Peter 5: 1.

4. We learn from the record in Matthew that the disciples were all present when Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church." But neither Peter nor any of the rest got the idea from this language that any supremacy was bestowed upon Peter; for up to the very night in which Jesus was betrayed, we find that there was a "strife among them, which of them should be accounted the greatest." Luke 22: 24. We read also that Peter, with nine other of the disciples, was "moved with indignation" against James and John because they had been able to present their request first for the highest places in the kingdom. Matt. 20: 24. Had Peter understood that he was already appointed the corrector of heretics and "head of all the holy churches," he would not have been worked up concerning the matter, seeing it was already settled in his favor.

5. The Romish Church is consistent in recognizing that the head of the church must possess infallibility. This dogma it claims for the self-constituted vicegerent of Christ, and, like the papal succession, it must have been handed down from the days of Peter. But was Peter infallible? How about the time when he said, "If I should die with thee, I will not deny thee in any wise"? Mark 14: 31. Was he not mistaken?—Most assuredly. But infallibility admits of no mistakes. And was he infallible when "he began to curse and to swear, saying, I know not this man of whom ye speak"? And all this, mark you, occurred *after* the language recorded in Matt. 16: 18.

6. Then if Peter was infallible, why did he not speak *ex cathedra* and settle the matter in dispute at the council in Jerusalem (Acts 15), instead of allowing them to debate the question in the presence of his infallibility? But he did not. He simply related his experience like the rest. And, furthermore, James seems to have been in the chair on this occasion; for he said, "Wherefore my sentence is," etc. Verse 19. This would be very unparliamentary, to say the least, if Peter was the head. Imagine a priest presiding over a council where "His Holiness the pope" was present!

7. Again: Paul says concerning Peter, "I withstood him to the face, because he was to be blamed." Gal. 2: 11. Such conduct on the part of Paul would have been very unbecoming had he regarded Peter as infallible; for this attribute carries with it blamelessness. Should any functionary within the pale of the Catholic Church to-day withstand the so-called successor of Peter "to his face," "His Holiness" would be so infuriated that the offender could never obtain absolution for his sin except by kneeling and kissing the old man's toe, and begging like a serf for his forgiveness. A failure to do this would cost him his cowl. But Peter, *after* he was "withstood" to the face, speaks of Paul as his "beloved brother." 2 Peter 3: 15.

8. The apostle Peter did not claim the blasphemous prerogative of being able to forgive sins. When Simon Magus sinned, Peter said,



"Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22. The "Holy Father" would have said, "I absolve thee," imposing upon him a penance of some extra paternosters, abstinence from flesh meat for a time, or something of the kind.

9. Again: the papal church, directed by its infallible(?) head, teaches and practices the doctrine of the celibacy of the priests. But why so if St. Peter was the first pope, and they are his successors? The Scriptures teach us that Peter had a wife (Mark 1:30) who traveled with him. 1 Cor. 9:5. It would seem very peculiar, to say the least, to see the pope or any of his cardinals, archbishops, or priests traveling about with their wives. But why not, if the first pope did?

10. Again we ask, If Peter was the first pope, why are his epistles interdicted? why are they forbidden to be read by the people? why are the people not exhorted to read and study them if they are encyclicals of the first pope? No Catholics are forbidden to read the encyclicals of the "Immortal(?) Leo." Are not the letters written by the so-called first pope, and addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1), and "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter 1:1), of equal importance with an encyclical of Joachim Pecci, addressed, "To our venerable brethren, the archbishops and bishops of the United States of North America"? And why proscribe the one, and sanction the other? How clear it is that Peter was not a pope, on whom was built the church. He was only an erring, finite mortal, depending for salvation on faith in Jesus Christ. He was a *part* of the church which Jesus "loved" and "gave himself for." He was not the foundation, but was himself *built upon* the foundation, which is Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. He is both the *foundation* and the *head*, and we are "rooted and grounded" in him.

### THE GOSPEL IN THE SANCTUARY.

#### The Ephod and the Breastplate.

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

"AND these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle; and they shall make *holy garments* for Aaron thy brother and his sons, that he may minister unto me in the priest's office." Ex. 28:4. These garments are said also to be "for glory and for beauty." They were made of gold, of blue, purple, and scarlet, and of fine linen and precious stones. We have seen that all these colors and materials were significant of Christ's righteousness, of its source, and of the method by which it is wrought out through suffering.

The ephod was a kind of cloak reaching about to the knees. It had two shoulder pieces, and a "curious girdle" fastened to it. The breastplate was of the same materials,—gold, blue, purple, and scarlet, and fine-twined linen. It was foursquare, about nine inches each way. On it there were four rings of gold,—two above and two below, with which it was laced to the ephod. Thus shoulder pieces, girdle, ephod, and breastplate were all joined into one.

Paul says: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:13, 14. In war the breastplate, worn upon the heart, was to protect that most vital part. If one is trusting to his

own righteousness, he will always be vulnerable to Satan's darts. How quickly the shafts of sarcasm, scorn, and accusation will reach the heart, and bring the emphatic denial or recrimination. If one is trusting to Christ's righteousness, all these barbed arrows pass harmlessly by.

Two onyx stones were engraved with the names of the twelve tribes of Israel, six names in each stone. These "stones of memorial" were set in ouches of gold on the shoulders of the ephod. The breastplate was set with twelve precious stones, each of a different kind. These settings were also in gold, in four rows, three in a row. Each stone was engraved with the name of one of the tribes of the children of Israel. This breastplate had also set in it two other stones, the urim and the thummim. By means of the light or shadow falling on one or the other of these stones, God signified assent or dissent to any question or proposition brought before him in trusting prayer by the high-priest. Aaron bore this breastplate on his heart. Ex. 28:29. Again it is said, "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Verse 30. The high-priest bears the names of his people for a constant memorial, both upon his shoulder and upon his heart before the Lord continually. If we mistake not, here is one of the very sweetest of the many sweet truths of the Bible.

In the Bible the name signifies the person himself. It means the thing named. People were named either prophetically or historically, from some characteristic experience in their lives. This was especially true of Israel. The name "Jacob" means "supplanter." Jacob had wrongfully supplanted his brother, and obtained his birthright. Then, fearing his brother's wrath, he fled. But on his return to his native land, he met an angel one night, and with him he wrestled until the morning, saying, "I will not let thee go, except thou bless me," and he prevailed. Then the angel said, "Thy name shall no more be called Jacob [supplanter], but Israel [a prince of God]; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Even so in the future, Christ will give us each a "new name," "an everlasting name," and former things "shall not be remembered [literally commemorated], nor come into mind." Our names here represent us; they become, through our mistakes and our failings, by-words and synonyms for our sorrow and our sin. Over there our names will commemorate our eternal triumph in Christ the crucified.

The names of the twelve tribes represent all who will be saved at last. There are only twelve gates to the eternal city, and each of these gates is named with the name of one of the tribes. Rev. 21:12. Every one who goes in will go in as an Israelite, numbered as belonging to one of the tribes. (See Revelation 7 and Romans 9 and 11.) Christ says, "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. Every name that will have a white stone at last, is represented in the twelve tribal names in the breastplate and on the ephod. The high-priest bore them for a memorial continually on his shoulder and on his heart. Jesus Christ, the great High-priest, bears us each, even now, ever on his shoulder and on his heart before God,—on his shoulder for strength and help; on his heart for tenderness, sympathy, and love. Is it not written, "He bare them, and carried them all the days of old"? Is it not written also, "In all their affliction he was afflicted"? Isa. 63:9. "Put thou my tears into thy bottle; are they not in thy book?" Ps. 56:8. Is it less true to-day, after, in the incarnation, he has carried our flesh, than it was then? Ah, no! he bears us as "precious stones," "precious jewels," on his shoulder and on his heart before God "continually."

The more we are like Christ, the more, too, we shall know what it is to bear others on our hearts and even to carry them on our shoulders before God. It will not be merely the theory of the truth that we shall present to them. We shall not work for them with the head only. They will know and feel the intense longing of the divine love in our hearts reaching out to them. We shall even sometimes wish it were possible for us to have faith for them, and carry them on our shoulders. This is God's feeling toward us, and all true Christian experience is true simply because it tends to make us one with him,—one with him in heart and mind; one with him in giving ourselves, as he gave himself, for others.

He says: "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17. If we think upon God's name; *i. e.*, his character,—for we have seen the name represents the character,—he is thinking upon ours, not to criticise and condemn it, but to purify it, to polish it, even into one of the precious jewels for his crown. I read, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3. Of the righteous it is said, "The Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land." Zech. 9:16. How wonderful! precious jewels worn on his heart now; crown jewels, the very insignia of his authority, by and by! Is it not so? The crown jewels of a monarch are the insignia of his authority. Wonderful as this is, it is not hard to understand.

Love is the only thing in this universe that has rights. Hatred and envy and jealousy are tolerated for a time, but their doom is fixed, their history is but for a "little moment" compared to eternity. Then love will claim his own, and reign eternally, and love is God, as "God is love." The evidences of his love will then be the evidences of his right to reign, his crown jewels, the insignia of his authority. And we, saved from the depths of sin and sorrow, by the length and breadth and height of that love which passeth knowledge, will be the best evidences of that love to all intelligent beings in the universe. We therefore will be his crown jewels, the proof that he is King of kings and Lord of lords.

(To be continued.)

### BREVITIES.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

WHEN God says, No, to our favorite plan, it is that he has something better for us.

Satan plans beforehand to subdue us (see Job 1 and 2); let us plan beforehand to conquer him.

It is better to pay more than a tithe than to pay less than a tithe, and to do this of a ready, willing mind, with offerings.

To read a little from the Bible in the morning, furnishes us with thoughts to meditate upon while about our work during the day.

The book of Daniel, studied in connection with Rollin's Ancient History, becomes much more interesting than without such help.

Judas Iscariot had a kind of popularity with the Jewish magnates, while his Lord was held in no esteem by them; let us be careful in the like case how we judge.

It is one thing to ask God to lead us in the paths of wisdom, and another thing to accept his leading hand. To know the voice of the Shepherd, we must be truly of his flock, his sheep.

## 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 SERMON IN RHYME.

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you see the hot tears falling  
Sadly from another's eyes,  
Share them. And thus prove by sharing,  
Your own kinship with the skies.  
Why should any one be glad,  
When another's heart is sad?

If a silvery laugh is rippling  
Through the sunshine on his face,  
Share it. 'T is the wise man's saying—  
For both grief and joy a place.  
There is goodness in the mirth  
Which no honest laugh gives birth.

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
Strength of "two or three" in prayer?

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go;  
Leave them. Trust the harvest Giver;  
He will make each seed to grow.  
So until its happy end  
You shall never lack a friend.

— Selected.

### HAVE YOU ANY SALT?

In one place where our Saviour was telling that salt is a good thing on account of its seasoning and saving qualities, he tells us that these qualities are all that make it good; and he also says, "Have salt in yourselves." In our day popular slang has changed the word to "sand," which is another word for "grit." This in turn means spirit, or gumption.

The words "salt," as Jesus used it, and "sand," as the boys use it, are not synonyms, though so far as spiritual and carnal things can be related, they stand close by each other. The latter means the energy, the temper, of the natural disposition. The former means the sweetness and the power of saving grace. They both mean individual strength of character. The first is an endowment of the natural heart. As such it may be an element of good or of evil. The salt of divine grace is a heavenly gift by which we are saved from corruption. Cherished in the heart, it exerts a purifying, saving influence in the life, and becomes a savor of life to others.

Christians without salt in themselves are insipid, characterless, lukewarm individuals, who are ready to absorb every evil taint that passes. They easily become sour and disaffected from surrounding influences. Having no flavor or character of their own, they readily receive bad impressions from others. They invariably excuse themselves in a wrong course, because some one else has set them a wrong example.

People who profess better things and know what is right, are led to do wrong just by seeing others do so. Christian ladies ape the silly fashions in dressing and mutilating the hair, or in wearing enormous sleeves, or in wearing their hats crosswise, just because others do it. Credit and good sense are ignored by poor boys and girls who purchase a bicycle because it is the rage. Others will sacrifice principle in eating

or drinking because some one tempts them, or to please some fastidious company. When conscience pleads with them, the reply is, O, So and So does it, why should not I? The world, the church, and the home, are full of these jelly-like, tasteless, amount-to-nothings. They need to have some san—salt. Where would Daniel have gone had he possessed no more moral back-bone than nine tenths of us have? The grace of God gives strength of character, and it is strength of character that the world needs.

Every Christian home should have the salt of saving grace. Parents should not permit their homes to be molded by corrupt and worldly influences. Thousands of homes are the wrecks of what they might have been, but for senseless desire to pattern after the style of people of wealth. Children are allowed to grow up lazy and good for nothing because Miss Aris Tocrat never soils her hands with work.

Why, it is almost shocking what a want of good sense people show in aping the ways of the world, which end in death, while the paths of wisdom and good sense stand wide open waiting for some one to enter. "Doth not wisdom cry, and understanding put forth her voice?"—Yes, indeed. But who will hear? Only those who have the saving salt of grace in themselves.

T.

### DIGESTIVE DISORDERS IN SUMMER.

THE death-rate from acute disorders of the digestive organs is so markedly increased among infants and young children during the summer, that it is the imperative duty of all having the care of children to become acquainted with the causes of these diseases and how to prevent them.

Every organ is endowed with the power of self-protection in proportion to the organic soundness of its structure, and the perfection of its functions. The digestive fluids are all antiseptics; and, when in health, either destroy or prevent the multiplication of disease germs.

The saliva, gastric juice, pancreatic fluid, intestinal juice and bile, all do their best to destroy the dangerous living organisms entering the alimentary canal. But they are liable to be overpowered by the inroads of more enemies than they can destroy, or, abused and crippled by overwork in digesting food improper in quality and quantity, to become so depraved and weakened in their action as partially or entirely to lose the power to prevent disease. In warm weather disease germs grow rapidly, finding in the increased amount of decaying organic matter a good soil in which to flourish.

The universal custom of allowing children to form the habit of eating and drinking at all times and in all places, regardless of the kind, quantity, or quality of food or drink, has cost many lives—just how many no statistics will ever be able to determine.

Were all children and grown people, too, taught regular habits of eating and drinking, and did those caring for children understand the importance of clean food and drink, and how to secure them, diarrhea, cholera infantum, cholera morbus, dysentery, and the more grave disorders of cholera and typhoid fever would soon be, to a great extent, stamped out.

The precaution of instructing children and youth to form the habit of controlling thirst when the water supply is likely to be infected, or when traveling, is also important. Desire for drink is much increased or decreased by the kind of food eaten. The usual traveler's lunch of ham sandwiches, cheese, and cookies are all calculated to create a morbid thirst; and when this is quenched from the train tank, there is no telling what germs may be swallowed, or what disease contracted. From this cause, tourists, instead of obtaining the health and recreation sought, often reap disease and death from their summer outing. A trip of some five thousand

miles taught the writer that fresh, juicy, ripe fruits would supply the needed fluid, and almost entirely abolish the desire for drink, even in passing over dry plains, and during an extended trip of six weeks.

Eschew all salt foods, pastries, and candies, and the danger of contracting digestive disorders when traveling will be greatly diminished, and much of the minor discomforts of car sickness, sick headache, and disordered stomach, prevented. It pays to know how to avoid the cause of disease, and skillfully to use an ounce of prevention, especially since a pound of cure is so unreliable.—*The Household*.

### THE WIFE AND THE POCKET-BOOK.

WHAT is the relation of the wife to the family funds? We do not ask what it should be, but what is it?—an individual, personal question directed especially to husbands. Is the wife in your home a partner, a hired woman, or a beggar working for board and clothes? Of course those who do not wish to entertain the question need not do so. And again, of course some wives are neither of the above, they are themselves masters of the situation, exchequer and all. But in many cases wives are hard-working, quiet souls, who take what they can get with more or less content, according to circumstances. Women are as a class diffident about asking for money, not only from an inherent sensitiveness born of honorable independence, but because such requests frequently meet a very cold reception. Sometimes the ungracious reply is, "What have you done with what you had?" or, "Where's the dollar I gave you last week?" said in an impatient spirit.

It is related of an Iowa man who recently sold his farm for \$36,000 that when it came to signing the deed, the wife demurred, saying she had worked for the home as well as her husband. After being persuaded, she remarked, "I think I ought to have some of that money, for my own." "How much do you want?" the man demanded. "I think I ought to have \$2," she replied. It was handed over, and holding it up, she exclaimed with childish pleasure, "That is the first money I ever had for my very own." A recent paper says: "How many wives there are who do the work of two servants, but never have a dollar for their own."

But we do not plead for salaries for wives. That would be no more consistent than it would be in other cases for wives to place their husbands on an allowance. Some have suggested a partnership in which each shall have an equal share. But that does not meet the case. The Bible idea of the family is unity. Not that one party shall represent the unit and absorb the other, but a perfect blending of two imperfect parts into one perfect whole. But this union is not complete while one holds the purse strings and the other can only obtain an occasional dole after long waiting, after a hard struggle with sensitive feelings and a desperate resolve to meet the consequences of her temerity.

Economy is as much for the wife as the husband, and in five cases out of six she knows twice as much about it as he. But those men who are not willing thus to share their hearts and give their wives an equal access to the pocket-book, should at least be willing to make them as hired servants.

We almost shudder to write it, but a serious account at the bar of infinite Justice awaits that man who solemnly promises to love and cherish as his own flesh a trusting wife; and then subjects her to bondage,—to life-long servitude without other reward than the bare necessities of living. And when at last some kind-hearted neighbor folds her tired hands across her bosom, his only sigh of regret is, "She was a good worker."

T.

**STOP ME!**

Stop me, good people! Do n't you see  
My temper is running away with me?  
Help, Master Common Sense! Are you afraid?  
Good Mistress Prudence, come to my aid!  
Stop me, Conscience; stop me, I pray!  
My temper, my temper, is running away!  
Dear brother Kindness, snatch at the reins!  
Help, or my temper will dash out my brains!  
Help, or I'll get a terrible fall!  
Help, Shame, Caution, Love, Wisdom, and all!  
— Amos R. Wells.

**INFLUENCE OF MIND OVER BODY.**

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

WHEN some persons are suddenly overwhelmed with great grief, it is naturally expected that the physical health will suffer in consequence to a greater or less extent. It should be remembered that the same principle holds good in minor troubles, even though the effects may not be so readily seen. Disease does not come without a cause, but persons are frequently sick where it is extremely difficult to find any physical reason for their illness, though for every effect there must be a cause, and mental depression is a much more fruitful source of disease than is generally supposed. The burden of sin and the consequent unrest are wearing away the physical stamina of thousands.

It is a well-established principle that no system of treatment can be successful in restoring to health until the cause of the disease is removed, and it has often been the case that physicians who have not recognized this factor in the ailments of their patients have treated them for months without success, only to find them making a rapid recovery upon falling into the hands of some one who knew how to meet and remove the burden that rested upon the mind.

Satan can neither create nor give life, but he can heap upon sin stricken souls such a burden of unrest and misery that the physical health will gradually be undermined thereby. Then after such a patient has baffled the skill of the physician, some other agent succeeds in breaking the bonds of Satan; and as the patient gets well, many, even some of the people of God, are led to say that this is the great power of God. In this way Satan himself often works to deceive, if it were possible, the very elect. As we shall soon see these things on every hand, it becomes us as Christians to study this question carefully, for everything that can be shaken will be shaken.

There are thousands of invalids, such as have already been mentioned, who, if they would lose sight of themselves in doing good to others, would find that their "health would spring forth speedily." As a general principle, the more we can surround a patient with the heavenly influence, the more sure will be his recovery.

**HOW THE BLOOD IS MADE IMPURE.****Food.**

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

THE blood may be made impure by the use of food containing poisons; by an excess of good food; by eating at improper times and in an improper manner; or by almost any of the common dietetic errors. Animal substances,—flesh-meats of all kinds, including fish, unsterilized milk, old cheese, ordinary butter, etc.,—are usually swarming with germs, and contaminated with germ poisons. The flesh of animals in particular, even when in the best possible condition, abounds in poisonous waste products, the results of the functional activity of the animal. Condiments and spices of all kinds are open to the same objection. They all contain irritating poisons. All fermenting or decaying

vegetable foods contain poisons that affect the blood. Serious results often follow the use of such substances.

When an excess of food is taken into the stomach, much of that which is not required for the immediate use of the body must be eliminated as waste matter. This deteriorates the blood and overworks the excretory organs. The free use of meat is one of the most common causes of gout and rheumatism. The excessive use of sugar causes catarrh of the stomach, and clogs the liver, thus not only poisoning the blood, but crippling the blood-cleansing function of the hepatic gland.

By eating too rapidly, or too often, or when the digestive organs are tired, conditions favoring fermentation are created in the stomach. There are many kinds of fermentative processes set up in that much-abused and long-suffering organ, the most common of which are the yeast fermentation, the acetous, the lactic acid, and the butyric acid fermentations. In yeast fermentation sugar is decomposed into carbon dioxid and alcohol. The gas distends the stomach, and gives rise to various distressing symptoms; and the alcohol is absorbed into the blood, and produces the same effect on the tissues and organs as would an equal amount taken in the form of whisky in a dram-shop. Acetous fermentation produces a powerful corrosive poison called "acetic acid" (the active principle in vinegar), which is much stronger than alcohol. Lactic acid is formed by the decomposition of lactose, or the sugar of milk. It is the characteristic constituent of sour milk. Butyric acid is found in fermenting fat. All of these poisons, besides injuring the delicate coating of the stomach, are absorbed directly into the blood, and poison the whole system.

The remedy for all of these evils is apparent. Return to the original diet provided for man. Sustain life with the "fruits of the ground,"—grains, legumes, fruits, nuts. Eschew condiments of all sorts. Avoid excesses. "Eat in due season;" or, as the Jewish Version renders it, "Eat at proper times." Observe the laws of nature with regard to diet; and let nature do the rest.

—One day a mother asked her little girl what "amen" meant, and she answered: "Do n't touch it."

"Where did you learn that?"

"Why, you told me so yourself."

"O, no!" said the mother, "I told you, 'So let it be.'"

The little girl had often heard, "Let it be," used as an equivalent for "Do n't touch it," therefore her verbal mistake as to the meaning of "amen."

— "A baby carriage stood in front of a small shop. In it slept a pretty, dimpled baby. A drowsy puppie lay on a pillow, its black nose close to the baby's cheek.

"By the carriage stood a ragged little waif, dirty, with scarcely enough clothes for decency. She stroked in turn the baby and the puppy.

"A lady passing by noticed the strange picture—the cunning little dog, the ragged child. The baby's mother was in the shop.

"Are you caring for these?" said the lady to the waif.

"A wonderful smile lighted up the dirty little face. 'No, please, ma'am, I'm only loving them.'"

— "If oil-cloths are rubbed well once a week with a flannel cloth dipped in sweet milk, they will retain their freshness and brightness much longer."

— "To test the freshness of eggs, drop them in a dish of water, and if the small end comes to the top, they are fresh."

**Special Mention.****WILL OUR SCHOOLS FILL THE PLACES?**

ORNAMENTATION has its value. Beauty and symmetry are not mere sentiments, but we are living in an age that is looking more and more for the practical. Utility fills a larger place in the wants of a perishing race beset with danger and encompassed with weakness as is ours.

The real object of earthly life is the encouragement, development, and defense of all that works for the uplifting of mankind. In working for the good we necessarily antagonize the evil, and there is no doubt but this is the most effectual way in which it can be subdued.

A proper education is the most powerful ally of the benevolent forces. It develops the powers of soul and body of the student, who, in turn, transmits to other dormant or undeveloped energies the same impulses he has received. True education consists in arousing and cultivating the abilities of men and women for doing good to others. He is best educated, according to this definition, who can most successfully lay hold of the burdens which oppress humanity, and lift them. The ability to do this involves a knowledge of human wants, an acquaintance with the requirements of those for whom the work is to be done. It involves the cultivation of every power of the being, physical, mental, and moral. But this in turn requires contact with hard work, because these powers are developed only by use. The best development of physical power is not found in stupidly pounding a bag of sand or rowing a boat, and in the meantime neglecting the other faculties. A house is not built in the best manner by running up one wall at a time, but by rearing it all together, in order that the different parts may be bound together. So mental gymnastics in the shape of Greek and Latin roots or mathematical problems, studied till the brain cracks, and the eyes stand out, while physical and spiritual life dwindles out, is not education in the best sense.

An education without a purpose is like a potter's vessel made without design; no one can tell what it is for. We are glad our schools are awakening to these things. We are glad to see education and practical work brought closer together. The result will be a better conception of the purposes of education and the mixture of a greater proportion of the useful. Let us get rid of the idea that there is no beauty in utility. One of the most beautiful sights in this world is a place in the rent and torn fabric of humanity, where wisdom, strength, and faithfulness are required, and a cultured man or woman exactly filling the place. There are myriads of such places; will our schools furnish the men and the women? T.

**PASSING EVENTS AND COMMENTS.**

**Has its Troubles.**—The Sunday cause has its grievances as well as its triumphs. Last Monday's papers announced that a ball-player in Indiana fell dead in the midst of a game on Sunday. The game had been strongly opposed by church people, and the sudden death caused much comment. On the other hand, an item just below that stated that lightning struck a Baptist church on that same Sunday morning, killing one man and a team of horses, and shocking the entire congregation.

On the same day De Witt Talmage, in Iowa,



preached for the C. M. & St. P. Railway Company, at a popular resort, for which it is stated the company paid him \$500. He drew 12,000 passengers from Mason City and other towns, so that the railway did as well as the preacher. But it did not suit the other pastors very well, who had to stay at home and speak to empty churches. They think that Talmage, "desecrated the Sabbath."

**Professor Huxley.**—The name of Prof. T. H. Huxley stands with those of Darwin, Spencer, and Tyndall, among the great scientists of the present age. He was born in Sussex, England, in 1825, studied medicine, and entered the navy as surgeon in 1846. His talents as naturalist, biologist, and comparative anatomist, gave him preferment and brought him marks of distinction. In this line of work his life consisted. His illness extended over three months, and he died the 29th of June.

His name not only stands high in scientific circles, but also ranks among the leading agnostics of the day. This reputation, it is but fair to say, has not been an aim in his work. He has not gone out of his way to attack the Bible, or to undermine its authority. But his way, nevertheless, has led him to regard the whole question of faith from a standpoint directly opposite to that which we believe to be the true one. He complained, because in pursuing his investigations of nature he always brought up against a tall and formidable fence labeled, "No thoroughfare. By order of Moses." He was continually running against the statements of the Bible. The trouble with him, as we view it, is that he investigated nature as one would follow a trail in a direction opposite to that taken by the one who made the trail. Instead of studying nature from the standpoint of the great Cause, he sought through nature to limit and define that Cause. Standing upon human hypotheses, he sought to reach ultimate truth, whereas he should have accepted fundamental truth as a basis for study. "Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection?"—Not in that way. The recognition of God is the great central truth; from that all other truths radiate. From any other standpoint human reason leads to a maze of speculation that is without God and without hope.

**Religio-Political Endeavorers.**—The Young People's Society of Christian Endeavor has become a powerful auxiliary of the movement to place religious usages on a civil legal basis. They are not all voters, but the members of this great organization represent a vast moral force. This force has been completely captured by those who are laboring to control politics in the interests of religion. The impetuous nature of youth does not stop to reason, but in the ardor of its conviction lays hold of the first weapon within its reach to enforce its conclusions. In Connecticut the society has pronounced a political boycott against senators and representatives who voted for an offensive measure, and the boycott has been indorsed at Boston headquarters. The word "boycott" stands for one of the most criminally wicked measures that Satan ever introduced. Christian people should be very careful about using it. But aside from this step we cannot but deplore the use that is being made of this noble organization of youth to defeat the best purposes of the gospel by compell-

ing men to move in a certain groove without respect to conscience or conviction.

**A Florida Outrage.**—The efforts being made in the South by Christian teachers from the North to infringe upon the line of demarkation between the white and colored races, meet with a most bitter and determined resistance on the part of the dominant race of that section. As further evidence of this fact, we have the recent action of the Florida legislature and executive in passing and indorsing an infamous "Act to prohibit white and colored youth from being taught in the same school." The provisions of this law make it a crime to conduct any school where "white persons and Negroes shall be instructed or boarded within the same building or taught in the same class or at the same time by the same teacher." Any person patronizing or teaching such school may be fined from \$150 to \$300, or imprisoned from three to six months. This enactment is worthy of the Dark Ages. It will rest with the government to decide whether it shall stand. T.

#### AT LAST.

THE Chicago Methodist Ministers' Meeting, which has so persistently interrogated Cardinal Gibbons, Satolli, and the pope on the restrictions of liberty to the Protestants in South America, have at last got a partial and ambiguous answer from Cardinal Gibbons. The following is the letter, which is clipped from the *Chicago Inter Ocean* of July 2:—

"Rome, June 14, 1895.

"MR. JOHN LEE, DEAR SIR: In reply to your favor of the 20th ult., I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Ecuador, and Bolivia to the cardinal secretary of state. His eminence now writes me as follows:—

"The letter written to your eminence by Mr. Lee, of Chicago, has reference to a state of things solely dependent upon the civil laws in force in the republics of Peru, Ecuador, and Bolivia. Nevertheless, as your eminence has been pleased to communicate to me the said letter, I have written to the apostolic delegate in the above-named republics, to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence and taking it upon myself to call the attention of the Holy See to the information which the aforesaid delegate will send, I am, etc."

"Availing myself of the opportunity to tender you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ, J. Cardinal Gibbons."

To say that the conditions in the South American countries referred to by the Methodist ministers, "are solely dependent upon the civil laws in force in the republics of Peru, Ecuador, and Bolivia," is the most transparent fraud. If the cardinal secretary of state had said that the civil affairs of these countries were administered "solely" in the interests of the Catholic Church, under the especial direction of the Catholic priests, he would have stated a truth which would have shown the true inwardness of the persecution of Protestants by Catholics in those countries. But he will investigate, and the chances are that after years of tedious delay, a reply from the "apostolic delegates" will be received at Rome and then transmitted here, in which it will be repeated that the Protestants in those countries have broken the civil laws, and by so doing have made themselves very obnoxious to the majority of the people there. It may even be found that they have done common work in their gardens or shops on days when the majority of the people are idle in honor of some saint, who may or may not have lived some centuries past. Our

Methodist brethren cannot say that the State has no right to enact laws making certain days to be days of devotion; for do not the States of the great American republic so? and are not Methodists cordial supporters of these laws?

But for fear that the task of finding out why Protestants are not fairly treated in South America will prove rather difficult, and the information upon this point very slow to be obtained, it may be recommended to our Methodist brethren to turn their attention to events of a similar character transpiring nearer home,—to ascertain why, in the States of Tennessee, Georgia, and Maryland, Protestants are put into jail and otherwise unjustly treated by other Protestants. The Chicago Methodist Ministers' Meeting will not be obliged in doing this to address a letter to Cardinal Gibbons, Satolli, or the pope; they can write to the pastors of the Methodist churches in the vicinity where these things have occurred. These pastors will be able to give an immediate answer; for in several instances they were first and foremost to induce the civil authorities to prosecute these violators of the church Sunday law; and so the Chicago ministers may expect prompt responses beginning something like this: "Your inquiries relate to a state of things solely dependent upon the civil laws of the State of —, etc." This answer should be perfectly satisfactory to the Methodist Ministers' Meeting, as it probably would be.

M. E. KELLOGG.

#### "SUCH REJOICING IS VAIN."

THE United States has passed one more year of national life, and celebrated the beginning of another with unusual vim and clamor. The nerves of sensitive people have been racked and shocked into distraction over the senseless din that has made two nights and one day hideous. But that is what we call patriotism, so it must be tolerated and encouraged, no matter how many lives are destroyed, limbs torn, and bodies maimed; no matter how much property is burned, and money worse than thrown away. People are excusable in getting drunk and raising Cain on that day, because it is in the name of patriotism. Patriotism covers a multitude of debasing and shameful deeds; it opens wide the gates of license, waste, and frivolity on this natal day of American independence.

The spirit of Liberty, too, is supposed to be associated with patriotism in this annual outburst. It is a mockery! Liberty in America is a thing of the past—an empty name. In the same week in which this boisterous celebration is making pandemonium on earth, innocent, upright Christian citizens, whose lives are above reproach, are lying in loathsome jails for conscience' sake and for the word of God. Nearly a dozen others are consigned to the same punishment. In Baltimore a poor, sick man is most brutally deprived of every right, and cruelly thrust into a cell without the barest comfort. He is torn from his sick children, who are sent weeping to their desolate home, all because he keeps the commandments of God. He has injured no one, disturbed no one. He has done what every Christian ought to do; but a brutal policeman glories in his cruel treatment of an innocent victim. This "glorious land of freedom" upholds the policeman and condemns the sufferer. How vain must this self-glorification sound in the ears of Heaven, while such crimes are committed in the name of liberty.

T.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 9, 1895.

URIAH SMITH, }  
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,  
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

## HOW CAN THE LAND WORSHIP?

OF the two-horned beast we read in Rev. 13:12: And he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." This worship is the enforcing of that institution of the beast which Roman Catholics claim to be the badge of their power; namely, the observance of the Sunday holiday, which is the great rival and antagonist of the Sabbath of the Lord Jehovah.

The question arises how the earth can perform that kind of worship. How can the land keep the Sunday? This is the question that has to be answered, because the word "earth" evidently refers to the ground. It is to be taken in its most literal and evident signification and not figuratively, meaning the people; for while they are spoken of in connection with it, they are distinct from it. It is "the earth and them which dwell therein."

But the two-horned beast can exercise jurisdiction only over its own subjects; and that fact determines how extensive is the meaning of the word "earth" in this connection; for he causeth them that dwell upon the earth, that is, *all* that dwell therein, to worship; and as those are only his own subjects, so the earth here spoken of can be only *his own territory*. It does not, therefore, mean the whole globe, the entire habitable world, which the word is sometimes used to designate, or even any other nation, but only the territory controlled by this power which is seen "coming up out of the earth." And we can understand by "earth," in contrast with "people," nothing else but the "land," the "soil;" and this is caused to worship the beast.

The question, then, again recurs, How can the earth or land thus worship the beast? and, as we have seen that this worship is the keeping of the Sunday sabbath, the question, stated in other words, is, How can the land keep the Sunday? Upon this 2 Chron. 36:21 throws some light. Speaking of the seventy years' captivity of the Jews, the record is that it was "to fulfill the word of the Lord by the mouth of Jeremiah the prophet, until the land had enjoyed her sabbaths; for as long as she lay desolate, she kept the sabbath to fulfill threescore and ten years."

It may be objected to this that reference is here made only to the seventh-year sabbath, wherein the land should lie idle a whole year; and that that cannot apply now, for that arrangement of the Jewish system has passed away. In answer, it is sufficient to say that there was a principle involved in what was done back there which explains the situation of to-day. It shows that the land could "keep sabbath simply by not being tilled during such sabbath; and that was the point in that seventh-year sabbath. Things grew of themselves, and the earth manifested all its vegetable energy, as usual; but men did not till the ground, and that is called the land keeping sabbath.

Now if the cessation of tillage during the seventh year enabled the sacred writers to say, as they do, that the land kept sabbath that year, would not the cessation of tillage for a shorter period, even for only one day, enable one to say that the earth kept sabbath for that day?—Certainly it would; and that this was the case, we learn from Lev. 26:34, 35, where we have still more definite instruction upon the subject.

Among the judgments threatened against the Jewish people, if they should walk contrary to the Lord, one was that they should be scattered among the heathen. "Then," says verse 34, "shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate, it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."

Particular attention is called to this language. It is promised that the land shall have the privilege of enjoying her sabbaths as long as it lieth desolate, and then the reason is given: "Because it did not rest in *your* sabbaths, when ye dwelt upon it." What is meant by the expression "your sabbaths," in this passage?—It certainly means all the sabbaths of the Jewish system; but among these there was more than the sabbath every seventh year. There were seven sabbaths every year of only one day's duration each; and on those days they were to do no servile work; that is, they were to allow nothing to be done in the way of tilling the soil; and for this reason the land, because it had not the privilege of resting on those days, piled up a claim against the disobedient people, which they were obliged to pay by going into captivity and permitting the land to lie untilled as long as that captivity continued. If they had obeyed the restrictions laid upon them by the Lord in their system of worship, and had refrained from laboring during their seven-annual sabbaths, as directed, then this charge would not have been laid upon them, that the land did not rest in *their* sabbaths, while they dwelt upon it; and these sabbaths were sabbaths of only twenty-four hours each.

But the Jews worshiped God also by keeping the weekly Sabbath, during which they were to do no servile work. Now if the land, by not being tilled, was keeping the ceremonial sabbaths of the Jews, on the same ground it would be keeping the weekly Sabbath of the Lord, and worshiping the Lord on the Sabbath, by not being tilled upon that day; and doubtless the instruction had more reference to this than to any other institution; for before the captivity, the two great sins of the Jewish people were Sabbath-breaking and idolatry. And for this they went into captivity; and one object of that captivity was that the land might rest. This shows that Sabbath-keeping has to do with the land; that is, the land is spoken of as concerned in it. Just so it would be keeping the sabbath of the beast, and worshiping the beast, by not being tilled on the first day of the week, the Sunday holiday, the institution of the beast. And it is a singular fact that a great proportion of those of our brethren who have been arrested for Sunday labor have been prosecuted for tilling the land and cultivating their farms on that day; that is, for doing that which would prevent the land from worshiping the beast, which the two horned beast is to endeavor to cause all, both land and people, to worship.

U. S.

## MUTUAL OBLIGATIONS.

THOSE who read the REVIEW about fifteen years ago will remember that the subject of mutual obligation received a good deal of attention from the pen of one whose memory we cherish, and whose life's work closed soon thereafter. The principles which were so clearly set forth then are as forceful to-day as then. The work in which we are engaged is so closely related in its different parts as to be interdependent. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

What we have to say at this time is not to be said in a scolding or fault-finding mood, but rather by way of reminder. There is no reason to doubt that our co-laborers in this and other countries love the cause of Christ, not only the particular portion of that cause to which they are attached, but the cause at large. Each one feels the immediate burdens which rest upon him to be all he can very well bear. He sees no time, and seems to have no strength, to devote to duties that are not imperative; and naturally he feels that his first duties are to his own particular work.

But if he allows his local duties to engross his entire attention, he makes a mistake. Christ said, "Ye are the light," not of your town, or your Conference, but, "of the world." Wherever we are, we need the help, the sympathy, the prayers, of our people. On the other hand, they need the help we can give them.

The REVIEW occupies a very interesting position as the chief medium through which the many constituent parts of our great work are kept in step and touch with one another. The paper is read in every part of the world. There are very few papers on earth so essentially cosmopolitan in scope and interest as our own. We are dropping the word "foreign" out of our vocabulary, because the REVIEW is not foreign in any part of the world. Week by week the journal goes out bearing to our workers in Europe, Asia, Africa, South America, Australasia, the Islands, and everywhere, the good news of the progress of this truth, just as far as the editors can learn of it. It is, as we know by experience, read with anxious interest by those who are far away from home, and by our people in all lands who desire to know how the good work is prospering. At this time of the year the work in this country is quite well represented. Still there are here numerous workers, some having grown gray in the work, from whom we no longer hear.

There is an obligation on the other side also. Our people in America and elsewhere are called upon to support by their means mission work in various parts of the world. There are our first-day offerings, our Sabbath-school donations, Christmas offerings, camp-meeting collections, besides miscellaneous gifts. Morning and evening we are expected to pray that God will bless our laborers in distant parts of the world, and we do it. But those who have the burden in the matter realize that it is difficult to sustain an interest in our distant work. The Foreign (excuse the word) Mission Secretary tells us that the combined offerings the past quarter are over \$6,000 less than one year ago.

On the whole, times are easier now than then. Is not one reason for the falling off found in the fact that our people are gradually losing their active and practical interest in these fields?



We do not want to say that they love the cause of God less; but even the best of friends become cold in their attachment unless frequent communication is maintained. If one to whom we are constantly sending little reminders makes no response, and we have no evidence that our prayers in his behalf are being answered, after a time interest begins to wane.

Looking over the file of the REVIEW for the last six months, we have compiled a table showing the number of reports we have had from fields outside of the United States, with the purpose of giving a practical illustration of what we have been saying. But it is perhaps best not to publish it, lest it should injure the feelings of some of our beloved and overloaded brethren who already have all they can carry. But stop a moment and think. How many laborers have we in Scandinavia? How many have reported through the REVIEW? How many in England? How many have reported? How many in Australia? How many have we heard from? Silence again. And so we could go on. Not a dead silence to be sure, for a very few of these have written, the Foreign Mission Secretary has furnished us some private letters, and a little information has come to us through different crevices, and we faithfully give to our readers all we get.

We may be pardoned for mentioning an exception or two. Elder Conradi, from Germany, and Elder Holser, from Switzerland, have kept us quite fully informed in reference to their fields. The result is that there is an intense interest in their work spread throughout our entire ranks. We commend their wisdom as well as their good-will. They could not better employ their time than to devote an hour or two each month setting their work before our people. We pray intelligently when we ask God to bless them; we give understandingly so far as their portion of the various collections may be concerned.

Is there not an obligation resting upon those who go forth to battle, to report progress to those who stay by the staff and furnish the "sinews of war"?—Undoubtedly. No wonder need be excited if receipts fall off when month after month and almost years are allowed to go by, and no word comes from our distant fields. It would be more than human if they did not.

It may be suggested that the REVIEW is pleading its own cause. Perhaps so to some extent, for it is hard work to make bricks and have to gather stubble for straw. The REVIEW earnestly desires to be to this precious work all that God would have it be. But the REVIEW cannot, as a spider does its web, weave these things out of its own bowels. But on that point we forbear. Our plea is wholly on the ground of mutual interest and mutual obligation, and there we leave it.

G. C. T.

#### MINISTERS' AND WORKERS' MEETINGS.

##### Their Importance at our Camp-meetings.

Our camp-meetings are very important occasions, and it is exceedingly essential that all the arrangements for them be so made that the most possible good may be accomplished in the short time allotted for each meeting. While plans and arrangements cannot, in and of themselves, effect that which is most desirable, still by careful planning much more can be accomplished than where these are lacking. It will be found that the larger the camp-meeting, the

greater the need for systematic arrangements; otherwise much valuable time will be lost, and much that should be done will be left undone.

In suggesting arrangements we are conscious of the fact that what may be proposed cannot, on account of varying circumstances, be carried out in detail in every meeting; but we have often noticed that important lines of work have been wholly crowded out at our camp-meetings on account of lack of proper arrangements, producing the unfortunate results which we hope hereby to obviate.

Ministers' and workers' meetings are as important as are any special meetings held in connection with our camp-meetings; yet they are frequently omitted on account of a failure to provide for them. We would earnestly recommend that definite provision for such special meetings be made in connection with every camp-meeting, and that no ordinary hindrance be permitted to crowd them out.

The following program will be sufficient to illustrate a method of providing for ministers' and workers' meetings:—

Devotional and social meetings in divisions, 5:30 A. M.; family worship, 8 A. M.; ministers' meetings, 8 A. M.; preaching service, 10:45 A. M.; workers' meeting, 12 M.

It will be evident to the reader that we have not aimed to present a full program for a camp-meeting. The change from the usual plan that we have suggested is that the early morning meeting generally conducted at 5:30, be held in divisions, the number of which would vary according to the size of the camp. It has been customary to have the young people meet at this hour in the tent provided for them, and to have all the others meet in the large pavilion for a general social meeting; but experience has taught us that in such large meetings only a few can bear an individual part; hence the suggestion to hold several division meetings instead of the one general meeting.

A further suggestion is to use the hour between eight and nine o'clock for family worship. The children's meetings are usually held at this hour; but there need necessarily be no interference. It has been quite customary to hold district meetings from 8 to 9 A. M.; but having division meetings at 5:30 A. M., the hour between eight and nine o'clock gives an opportunity for every tent company to engage in worship. The early meetings should be in charge of the ministers, which will add interest and success to the meetings. With the above arrangement, the way is open for the ministers' meeting to be held from eight to nine o'clock without difficulty. The remainder of the usual program need not be interfered with by this arrangement. We had the privilege of seeing the plan suggested above, tried at the recent South Dakota camp-meeting, and it worked well. We now submit it for the benefit of those having the charge of our camp-meetings, to use as they may think best.

The workers' meetings are for consultation and planning with reference to the interests of the camp-meeting. Among the special features of these meetings are the devotional exercises, the reports from the workers, and prayer for special cases reported by the workers. Complete arrangements should be made for all special work to be done during interval between the meetings. Care should be taken to have well-matured plans; and the one in charge of the camp-meeting should be

sure that all expected to assist in carrying out the plans are made conversant with them. In a word, all the workers should be made familiar with their duties, and every possible advantage should be given them, in order that they may the better co-operate in helping to make the camp-meeting a success.

We earnestly urge the importance of ministers' and workers' meetings, and we trust that they will not be omitted. We cannot but hope that those having a leading part to act in connection with the work in our different Conferences will not neglect these arrangements, which are so vitally connected with the success of our camp-meetings.

O. A. O.

#### OUR FIRST BAPTISM IN HUNGARY.

Among the different governments of the continent of Europe, Austro-Hungary plays a very prominent part, being in size the largest except Russia, while in population it is excelled only by Russia and Germany, having forty-one million inhabitants in all. It is now five years ago that the writer, in literary research for the Sabbath History, visited Klausenburg, or Kolosvar, the chief city of Transylvania, and at that time by a special providence made the acquaintance of brother Rottmaier, who was then in charge of the depository of the British Bible Society. During his stay at Hamburg this brother was converted and baptized in the eventful year of 1844, and soon after returned as the first Baptist to his native land. Becoming connected with the British Bible Society, he circulated the word of God far and wide in Hungary, and formed many acquaintances. After my visit at their house, the truth gradually took hold of the family, though no pains was spared on the part of the leading Baptists to prejudice him against us. His wife and daughter united with us during their stay at Hamburg. Hungarian literature was provided and circulated with the German.

Over a year ago brother Benecke went to Hungary to engage in Bible work and become acquainted with the native language, one of the most difficult on record. The truth extended to a neighboring village and also among the Germans at Kronstadt, a city close to Rumania. A man in charge of a bakery became convinced, and attended our last general meeting at Hamburg. He closed out his business, spent some five months at the mission school in Hamburg, being baptized while there, and then started out to canvass in his native land, obtaining the necessary permission only after trying hard for months. Others have since taken a stand; thus the truth extends.

May 20, the writer reached Klausenburg to visit the company there, the meetings being held at the hospitable house of brother Rottmaier, who, after over twenty-five years of faithful labor for the Bible Society, laid down his charge in order to be able to observe the Sabbath, and exchanged his home in the city for a quieter place in the suburbs. Next morning we called on a Hungarian nobleman of considerable influence and social position. Last year one of our Hungarian pamphlets, containing some thirty Bible readings on the present truth, was handed to him, and as he admitted to us, engaged his entire attention during his last summer's vacation. The chief point of interest was the nearness of the advent of our Saviour, a doctrine which thus far had not been presented to him.

Consequently he requested brother Rottmaier to introduce him to the first Adventist minister who came, that he might learn more. We had a pleasant call at his office, and arranged for a visit on his part in the evening. Nearly five hours, till late at night, we spent together in considering the great fundamental principles of the present truth; and ere we parted, he ordered several of our leading works to occupy himself with during this present summer vacation. He carefully noted every text, and felt grateful for the light received from the precious word of God.

Next day our friends came from the country, and after considering the leading points of our faith through an interpreter, four desired to unite, two of these by baptism. After a heavy thunderstorm, while flashes of lightning occasionally lighted up our path, we repaired to a creek, and there baptized a Hungarian brother and the adopted daughter of brother Rottmaier. Next day was a holiday, and some twenty-five strangers attended our meetings forenoon and afternoon; and in the evening, before celebrating the ordinances, the granddaughter of brother Rottmaier, who is a member of the Baptist Church in Vienna, arose and asked admission. Thus old age and youth, Hungarian and German, all became united by the sweet influence of the Spirit of God, which was felt to a large degree at our first ordinance meeting in Hungary. Eight in all took part. The sum of over \$120 given this year by this little company is evidence that they truly love the truths of the last message. There are other Sabbath-keepers, but we wish to build carefully, and we are sure that the honest will not long defer to surrender all to their Master.

Our good brother at Kronstadt could not attend, as he has been called in for military service during four weeks. While in Hamburg he received notice, but resolved from the very beginning not to serve on the Sabbath. He had been trained in the government bakery at Vienna. His experience is best told in his own words, being an extract from a letter received recently:—

“Praise and thanksgiving be to the Lord for his fatherly guidance! For some time I had earnestly considered the matter of serving on the Sabbath during my military drill, but it was the easier and better. At the very commencement of the drill, I gave notice as to the Sabbath, and asked to be freed from service every seventh day; after a hard struggle this was granted. I was asked to which sect I belonged; they also replied that in the army every one must obey, and that each had to perform his respective duty even on Sunday and holidays. Among other things I replied, ‘We have to obey God more than man.’ When they saw that I was firm in my convictions, they granted me each Sabbath free. The promise of the Lord was also fulfilled here; he gave me always the right words at the right time. Afterward I had some opportunity to speak a few words with my superior officers as to the present truth, and to lend them some of our books to read. May the Lord open their eyes and have them see the glorious light.”

Thus the Lord has not only brought relief, but by the steadfastness of our brother, the truth has been brought to the knowledge of several higher officers. During my stay at Klausenburg I was also invited to dine with the president of the Unitarian college, who is a reader of the *Review*, and often uses extracts from our periodicals in their paper. There has been quite a

struggle between the Catholic and the Liberal party to grant Hungary more religious freedom; and several important points, such as civil marriage, have been scored by the Liberals. The Catholics tried to hinder the passing of such laws, their legate forgetting himself even so far that he used his receptions as occasions to make political speeches. This led to the interference of the Hungarian minister; the imperial minister at Vienna intervened, but the matter went so far that the imperial minister had to resign, and the legate leave Hungary. But this has only stirred the Catholics to greater activity; they begin to circulate tracts encouraging their members to stick faithfully together, and thus prevent the bondage of their church. Naturally, religious freedom in a Catholic country can only be secured by limiting the power of the intolerant church by wholesome legal restrictions within its own sphere. This is a very opportune time for the extension of our literature, especially that relating to the fundamental principles of religious liberty. As doors have been opened to plant the truth, may the Lord provide men of consecration and judgment to extend the work in this important country.

L. R. C.

### 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.

#### EUROPE.

WHEN returning to this field from the General Conference, I stopped a few days in England. On landing at Southampton, brethren Washburn, Hope, and Hansen were at the wharf and brought good news of the work in this large city. During the past winter remarkable interest was shown in the public meetings held by these brethren. The largest hall in the city proving too small, a second one was rented, and meetings were held in both at the same hour. Sometimes both halls were filled to overflowing, more than a thousand being present. The whole city was stirred with the truth, and as a result, the number of Sabbath-keepers was increased from some twenty-five to one hundred and nine; still others are in the valley of decision. It is encouraging to see that the truth is making such progress here.

From Southampton I came to London, remaining from May 16–20. The work is onward here. The attempted enforcement of the Sunday law on our publishing house in this city resulted in a decided advancement of the work. The authorities seemed to be taken by surprise, and the more they advanced, the more they were surprised. They found something entirely different from what they had met before. At every step they were confronted with the truth, and this embarrassed them; the more they tried to relieve matters, the more embarrassed they became, until it was much relief to them when the affair was finally disposed of. There is prospect of respite for a time.

Besides the general public attention drawn to the truth, and the many favorable articles that appeared in the journals, the circulation of *Present Truth* was increased nearly three thousand by this occurrence. This is but another illustration of how every effort of the enemy to hinder will be turned to the advancement of the truth; however, the results may not be so apparent in every case. Reports from all parts of the British field are encouraging.

From London I came to Switzerland, and spent a week at Binningen, a village adjoining Basel, while my family, who had accompanied me thus far, returned to our former dwelling in the publishing house. Here I met the Central

European Conference Committee and the board of the publishing house to arrange for the summer's work.

The Basel authorities continue to search for some means of causing our publishing house distress because of Sunday work. The nature of our office work is such that there is no noise, neither can the workmen be seen from the street; it is also well understood that we meet the object of the Factory law by resting one day every week, still the authorities do not cease to molest us. They spied about the house till they found evidence against us; but when we were cited before the court, it appeared that, according to the terms of the law, the director alone is responsible, and he being absent, the law could lay its hands on no one. But the authorities could not await the return of the director; they searched the records till they thought that they had a clue, and then again cited us before the court. But they had made a gross blunder, taking the Central European Conference for the owner of the publishing house, when it has no connection whatever with the house.

This fact was made plain in the hearing, but the court ignored the fact, and fined the *Conference* with the heaviest amount the law permits. The court might as well have pronounced sentence against the East Africa Company. It would have been just as logical. This action of the court calls to mind an occurrence in eastern Russia three years ago. A Lutheran pastor instigated persecution against our Russian brethren. In one family, the father was a Lutheran, and the son an Adventist, and when the police called to take the son, he was absent, and the father being at home, they took him, for didn't he have the same name? And in spite of the frenzied protests of the pastor that they had one of his sheep, they carried off the Lutheran instead of the Adventist into banishment. Basel has shown itself not far behind Russia in the administration of justice. How they will succeed in collecting the fine from the Conference remains to be seen.

The course of the authorities is such as to indicate that they may push matters to the bitter end. But these things do not dismay or discourage us; we rejoice in all, knowing that God will make all things work for the good of his cause, in spite of man's evil intentions. We may not now be able to see *how* this will be; but this is not necessary; it is sufficient for us to know that God lives. So we shall not wait till we can look back and see how these things were for our good, but we rejoice *now*, and so get benefit from these good things as we pass through them.

In view of these repeated attacks upon the house, and the prospect of their uninterrupted continuance, it has been decided to close it as a factory, and have the work of manufacturing books done outside, by publishers in the city and by our own people working in their homes or private workshops.

The past year has been the best financially that the publishing house ever enjoyed. The publishing work will be carried on from the house as before, and the prospects for prosperity in the future are good.

H. P. HOLSER.

#### NEWFOUNDLAND.

ST. JOHN'S.—It has now been about four weeks since we landed on this island. After spending some time in getting located, we turned our attention to securing a place for public meetings. There were but four places in this city that were to be rented for public gatherings, and usually they were not rented for less than \$10 a night. To meet the expense for hiring a place at those prices, we felt would scarcely be possible. We made the matter a subject of prayer, believing that if it was the Lord's will to have a place in the city to call the people together, the way would be opened.

After making application to one after another for three of the four halls and failing each time, we applied for the British hall, which is in a central portion of the city; we secured the use of it for three meetings a week for \$3 an evening. The hall will seat about three hundred people and is well lighted and cared for. We held our first meeting last evening with an attendance of about one hundred and seventy adults, besides children. Our collection more than paid the rent for the evening, and those who were present were very much interested.

There has been a very strong effort during the past two years to turn the minds of the people away from the truth in this city, both in public and private, but the efforts that have been made against the truth have seemed to awaken an interest in the minds of many to hear. And notwithstanding the fact that our meeting last evening was at the regular hour for the services in the other churches, we had a good congregation with some of the best class of people in the city. Our next services will be Wednesday and Thursday evenings of this present week. May the Lord grant that those who have hearts to obey the truth may be led into his fold. Those who have taken hold of the message here are very much encouraged that the way has opened for the truth to be publicly presented in this city.

Our courage is good in the Lord, and we feel quite at home in this new field. This climate is subject to very sudden changes,—one day the thermometer may be up in the nineties in the sun, while twenty-four hours later it may be down as low as 40° above zero; but as the Lord made man to dwell on all the face of the earth (Acts 17:26), he certainly will sustain those who labor in his cause in Newfoundland. Brethren, remember the work on this island.

□ June 17.

S. J. HERSUM.

#### MISSOURI.

SINCE my last report, in company with brother W. S. Hyatt, the president of the Conference, I have spent eleven days in meetings at four different points in this State. Beginning with June 20, we were with our brethren at Sedalia, and in the evening had the privilege of speaking to a fair-sized audience in their house of worship. Brother Wm. Cochran and some of the members are engaged in a house-to-house work with the *Signs, Sentinel*, and small tracts and books, and Bible work. This had already led to invitations for brother Cochran to speak in other meeting-houses besides our own. If the church continues in this line of work, they will surely be revived more and more.

From the 21st to the 23d, we were with our German brethren at Senate Grove, some eight miles out in the country southwest of New Haven. The cause in that part of the State is comparatively new. Several of the present members of the church accepted present truth within the last two years, under the labors of brother Shrock. Brethren Myers and Riffle have been laboring in the German work in that part of the State since the camp-meeting last year. The Senate Grove church now has forty-three members in its organization. During our meeting others applied for baptism, and will probably be baptized at the next quarterly meeting. About one year since, the few who had accepted the truth began to talk of erecting a meeting-house. The minister of one of the denominations in that section told his people they "need not fear the Adventists ever building a meeting-house, for there was only a handful of them anyway." Notwithstanding this minister's declaration, our German brethren have gone steadily forward and completed a neat church building, 32 ft. x 24 ft. in size, which was dedicated June 23, free from debt.

Brother J. W. Westphal was with us during the Senate Grove meeting, and spoke four times

in German. As about all these German brethren could understand English, brother Hyatt spoke to them three times, and the writer twice in English. At the time of the dedication, on the 23d, there was a fair attendance of their friends and neighbors, who listened with interest to the word spoken. This is the first organized German church of Seventh-day Adventists in Missouri, and the first church building erected; but the Germans are of good cheer, and confident that the Lord will prosper their work in Missouri as he has in other States.

From June 24-26 we were with the church in St. Louis. While with this people we each spoke to them twice. They seemed ready to receive instruction in regard to modes of labor, and expressed themselves as made glad by this visit. Some of the members will take hold of house-to-house work with the tracts, papers, and books in that great city.

From June 25-30 we met with our people in a local camp-meeting at Willow Springs, Howell Co. Brethren Cruzan and H. S. Hoover have been holding a tent meeting for a few weeks in this place. As there were a number of scattered Sabbath-keepers in four surrounding counties who do not have the privilege of the camp-meetings, it was thought best to rally them for a local camp-meeting here in the closing up of this tent-meeting. Our people responded nobly to the call, and about all of them within reach of the meeting were here. On the Sabbath there were over sixty in our Sabbath-school. The discourses during this meeting have been on the theory and progress of the truth and the various modes of labor used for its advancement. It has been truly a season of rejoicing and encouragement to the scattered ones in this part of the State. This local meeting is said to be about as large as the first State camp-meeting held in Missouri, and it will tell greatly for the unity and advancement of the work in this part of the Conference. On the last day of the meeting ten were united to the Willow Springs church; six of these were baptized by brother Cruzan. So closed this good meeting. From this point I go to Arkansas to attend two local camp-meetings in that State.

J. N. LOUGHBOROUGH.

#### ONTARIO.

DARRELL.—We have been holding tent-meetings here for nearly three weeks, with a good interest from the first. Last Sabbath upward of twenty met with us for Sabbath-school. A large portion of these were children and young people. Eight men and women expressed themselves as determined to unite with us in the work of saving souls. After the service, we went three miles to the Thames River, where brother Burrell baptized a colored sister. She has kept the Sabbath all alone in the city of Chatham for sixteen years.

There is a good field of labor here, and if some good, earnest man and his family would move out of Michigan to this place, he might see many souls saved as a result of his labors. We earnestly request the prayers of our brethren for us and the work in Ontario.

P. M. HOWE,

WM. SIMPSON.

#### ILLINOIS.

MATTOON.—We are now in the third week of our meetings at this place, having begun here June 11. This is a city of some ten thousand inhabitants, and although our tent is located in a beautiful grove on one of the main avenues of the town, so many counter attractions were offered that our attendance until recently has been quite small. Now, however, this seems to be changed, and for several nights our tent has been full, and many have been turned away for lack of room. Our regular attendance averages fully 200 during the week. The interest seems to be deepening among the better class of people

all over the city, and so far, no decided opposition has been manifested except among the Catholics, who are quite strong here. We thank God for what he is doing, and hope to see a good work done here in his name, and that souls may be saved for his everlasting kingdom.

J. W. SCOLES,

E. A. CURTIS.

#### NEBRASKA.

FROM April 24 to May 27 I labored in the southwestern part of the State. I visited nearly all the churches and companies and many of the scattered families in this district. I made 106 family visits, preached thirty-five sermons, baptized seven persons, sold a few books, and distributed several hundred pages of tracts. I received \$28.75 in cash donations, and 160 acres of corn pledged to the Nebraska corn fund.

The spring opened early, and the farmers planted and sowed their fields as usual; there was sufficient moisture to sprout and start the crops, but the early rain did not come, and soon their hopes and crops seemed blighted. Notwithstanding, our brethren generally were of good courage. Although their fields were swept by hot winds and dust storms, they turned to Hab. 3:17-19, and read and believed. Since that time the Lord has sent the refreshing rain, and now there is promise of an abundant harvest. For this we thank the Lord and take courage. We now have our tent pitched at Maple Grove, a country place about six miles from Falls City, in Richardson county. Elder Hoopes and brother Wheeler are with me. There seems to be a good interest. Our congregations are made up of farmers, and as it is a very busy time, our meetings are not large during the working days, but our tent is well filled on Sundays. We have a beautiful place for our tent, well protected from the storms. The people are kind to us, and we are of good courage.

DANIEL NETTLETON.

#### MASSACHUSETTS.

HYANNIS.—It is now eight months since I came to this beautiful village situated on the banks overlooking Vineyard Sound. This is the most popular watering-place on Cape Cod. Our meetings here began under the most unfavorable circumstances, some of which have been noticed in a previous report. About everything that could be done to hinder our work here has been done by the leading minister of the place. He not only preached against the Sabbath several times when he severely denounced our work, but went to an adjoining village and warned the people against the truth as damnable heresy. With all this tirade against us, our attendance increased, and the interest deepened.

The services of a former pastor of this church were enlisted, and he did much to quiet the consciences of some who were deeply interested in our work and were about to obey the truth. Still our work went forward, error and superstition gave way before the clear, cutting rays of the gospel truth, and the little company stood as unshaken as the hills. This only exasperated the adversary the more, and a still stronger effort was put forth in the form of a series of revival meetings by a noted revivalist of Boston, accompanied by a corps of singers. These meetings continued for several weeks. The truth had been firmly planted here, and when the mist cleared away, the little company of commandment-keepers was found bravely holding the fort, and saying, "By the grace of God we will."

Last Sabbath we witnessed the largest attendance at our Sabbath-school and the deepest interest in the study of the word of any time since its organization. This was followed by a social meeting in which nearly all took part. A brother publicly confessed Christ for the



first time, and took his stand with the remnant church. Much credit is due brother D. B. Snow for his untiring efforts to place the truth before the people of Hyannis. I go from this place to South Yarmouth, a distance of about five miles, to engage in tent work.

MINARD WOOD.

#### MICHIGAN.

HILLMAN.—I began meetings in a school-house five miles southwest of Hillman, June 3. Sister Cohoon has been faithfully living the truth here for a number of years. Last Sabbath was our first Sabbath meeting. It was a precious season. The good Spirit of the Lord came in, and several manifested a desire to obey the Lord, some of them giving their hearts to God for the first time. Last Sunday the Presbyterian minister from Hillman preached here against the Sabbath, and I replied to him in the evening. There was a large attendance at both meetings, and it is needless to add that the truth lost nothing by being attacked. Elder Van Deusen will soon join with me in the work here. I would ask the prayers of our brethren, that the truth may prosper in this place.

M. C. GUILD.

BIRCH RUN.—This place is on the F. & P. M. Railroad about half way between Saginaw and Flint. There are only about a dozen or fifteen families in the village, but it is surrounded by an excellent community of industrious and intelligent farmers. We pitched the tent and began meetings the evening of June 6. From the first there has been a good attendance, the congregations averaging from 125 to 150, and at times as high as 300.

This week we are presenting the Sabbath question. Many are convinced, but as there is a Sunday champion living here, they are waiting to hear from him. They refuse to go any further until they have heard "the other side." We have offered the tent for two or three discourses to any man whom the people will choose, and whom they will agree to indorse. Probably he will speak the evening after the Sabbath. Of course we shall review him. We feel the need of the power of God to send conviction to the hearts of this people.

The Blackmar company have transferred their Sabbath-school and meetings to the tent, and the brethren from Arbela, Montrose, and Burt attend more or less. Last Sabbath the Spirit of the Lord came very near, and we had a most excellent meeting. One young man who has been convinced of the truth for a long time, gave his heart to the Lord. My wife is with me assisting in the work. Pray for us.

June 27.

S. M. BUTLER.

#### KENTUCKY.

LOUISVILLE.—Since my last report, in May, shortly after our tent-meetings began, we have had favorable weather, and our attendance has ranged from 150 to 400. Notwithstanding the fact that our tent was pitched in close proximity to the Catholic convent walls, with members of that denomination on all sides of us, yet with but very few exceptions, our order has been most excellent. As the truths of God's word have been spoken, and the people warned against the worship of the beast and his image, the Lord has come very near by his power, and souls have been convicted and turned from the error of their ways. Eleven have already taken their stand, and others are in the valley of decision.

One interesting case is that of a lady who attended our meetings, and who held a very responsible position in the office of the leading broker of the city. She was trusted so fully that nearly all the business was transacted by her. She attended the meetings, was convinced

of the truth, and then came the struggle. She was the main support of a widowed mother and three sisters, and if she relinquished her position, what should she do? We presented before her some of the precious promises of God's word, and grasping them by faith, she stepped out. She notified her employer, and by every means he tried to persuade her to give up her new-found religion, but without success. Unwilling to lose so valuable an employee, in his anxiety he sent for me, and tried to persuade me to have her give up what in the providence of God we had brought to her, and that was the truth. Very few words sufficed to show him that his efforts in that direction were futile, and to add to the matter, the lady herself remarked to him that even if I did try to persuade her to give up, she would not do it; for she was obeying God, not fallible man. She expects to lose her position; but God will open the way, and we trust him.

We close this series Sunday night, and will remove the tent about twelve blocks south and start in again. The influence of the meetings has not been confined to the locality in which the tent is pitched; but we have reports from various parts of this large city, asking us to come and help them. Our workers are all of good courage, and glad to be associated together in the work of God. Our donations have amounted to \$31.08, and tract sales to about \$6. We desire the prayers of God's people as we begin our second effort.

J. W. COLLIE.

#### COLORADO.

FRUITA.—We closed our late series of meetings at Fruita, May 20. The Lord blessed the work in this place. As a result of a series of meetings for four weeks, we had the privilege of organizing a church of sixteen members. Eight of this number were Sabbath-keepers before. This church is truly a live, earnest company, and we left them all rejoicing in the truth. Others are interested, whom we expect will be added to the church soon; several were keeping the Sabbath aside from those who united with the church.

G. W. ANGLEBARGER,  
L. F. TRUBEY.

#### VIRGINIA.

RICHMOND.—Since our last report, the interest here has continued to grow. About half a dozen new ones (adults) kept last Sabbath with us, though we had but just begun on that subject. We had, however, from the commencement of our meeting, three weeks previous, been holding up before the people, Christ and practical godliness, Christ in the prophecies, in creation, and hence in the Sabbath, Christ the "all in all;" and seeing we kept the Sabbath, much inquiry had arisen in regard to it, and some began to observe it before we reached it in our preaching.

Giving our meetings the course we have, real good has been done, and a good influence has gone out from them. We are repeatedly invited to the different churches by some of the leading members, and asked to take part in the social meetings by the leaders of them, which we do. Invitations have also come from two different manufactories in the city, employing from 500 to 1000 men, to preach to them during their rest hour at noon, which we have done with good effect. This has caused some of them to come to our tent who had not been there before.

But while we are finding favor with and access to the people, some of the ministers are beginning to speak out against us. Two of the pastors in the vicinity of our tent have already done so, one of them having preached two sermons against our position on the Sabbath yesterday. We are simply treating these things

in the Spirit of Christ, trying to go right ahead in our work. The Lord is giving us the ears of the people notwithstanding. Tract sales to date amount to \$5.61; donations, \$32.71.

W. E. WHITE.

W. A. McCUTCHEN,

#### PENNSYLVANIA CAMP-MEETING.

THIS meeting was held according to appointment at Corry on the same grounds as last year. I reached the grounds late, but found an excellent spirit prevailing. The business of the Conference all passed off harmoniously, there being perfect unity in every action that was taken. Elder R. A. Underwood was elected president, and two other changes were made on the committee in harmony with the wish of those who had previously served the Conference in these positions.

Elders A. E. Place, H. W. Miller, A. C. Bourdeau, and R. A. Underwood, with the laborers of the Conference, and the writer, did the preaching. Professor Taylor, of Mt. Vernon, O., took charge of the young people's meetings, while sister Mattson conducted the children's meetings. Compared with the number encamped, the attendance of youth and children was large, and nearly all left the meeting rejoicing in the hope begotten of an intelligent Christian experience. Quite a goodly number of these are planning to attend one of our denominational schools the coming year. Many more should be encouraged to do the same.

On the last Sabbath of the meeting thirty-five came forward seeking the Lord. Some were starting for the first time in his service, and others were repenting of backslidings or seeking strength to make full surrender of all to God. It was a good season, and none were disappointed in receiving that for which they sought. Twenty-one were baptized during the meeting. The outside attendance was very good, and we feel sure some will soon take their stand with us. Collections and pledges were taken for the academy and Conference work to the amount of \$1400; Sabbath-school donations and first-day offerings for foreign missions, \$64.

Thus closed the camp-meeting in Pennsylvania, and the people returned to their homes with the best of courage to press the work forward still more vigorously, until the Master comes to call his people home.

R. C. PORTER.

#### QUEBEC CAMP-MEETING.

THIS annual gathering was held at Ayer's Flat, June 14-24. The laborers were those of the Quebec Conference, Elder R. C. Porter, the district superintendent, and the writer. The attendance was fair considering the numerical strength of our people in the Province, yet not all were present who needed the instruction which was given. It is unfortunate indeed that one who claims relation with God's blessed truth just now, should permit anything to keep him from receiving the food which is essential to his eternal good. The preaching was nearly all of a practical character, presented in words of comfort, counsel, and warning.

The needs of the cause and the attitude which the brethren and sisters should maintain toward these things, were dwelt upon quite fully, and those who received the lessons returned to their homes happy in the Lord. On Sabbath about one half of the entire congregation came forward for prayers, and nearly all the others were moved upon by the same Spirit, so that practically the whole people sought for a deeper experience in the things of God. Many confessions of unfaithfulness were made, and the general testimony was that this meeting was the most profitable that had ever been enjoyed in the Conference.

On Sunday, Elder Goodrich baptized four believers in a lake near the camp. During

the past year, forty persons have embraced the truth in the Conference. About \$200 in money and pledges was raised for the enterprises which were presented, demanding donations to the cause. One feature of interest considered was the school established at Fitch Bay a year ago. The teacher employed, brother Carl Drown, of Vermont, is engaged for another year. The school opened last fall with about twelve students, and closed with thirty in attendance. This institution gives promise of much help to the cause in Quebec if the management continues to be blessed with humble, well-directed energy in educating the youth of our people in the Province. The Conference lines were extended so as to include a part of the Province of Ontario. There is one church or company of our people in the territory added. Most of the officers of the Conference, the Sabbath-school association, and the tract society were re-elected to serve for another year. WM. COVERT.

#### IOWA CONFERENCE PROCEEDINGS.

THE thirty-second annual session of the Iowa Conference convened at Ingleside Park, Des Moines, May 23 to June 3, with Elder E. G. Olsen in the chair. One hundred and sixty-five delegates were enrolled, representing seventy-nine churches. The president's address was one of much interest, and he plainly showed how in times of adversity the Lord will bless the efforts of his faithful ones. O how the hearts of his people should be ever filled with thankfulness for the leadings of the Spirit! Six new churches were admitted to the Conference, with a membership of 113 souls. These, with the additional members to the several churches, make a net gain of 287 for the year, giving a total membership in Iowa of 2929. Some six churches are ready to organize in the near future. Several important resolutions were adopted.

The following officers were elected: President, E. G. Olsen; Secretary, Mrs. L. Flora Plummer; Treasurer, C. F. Stevens. Conference committee, E. G. Olsen, C. A. Washburn, G. F. Watson, S. M. Jacobs, and D. H. Tanner.

The following persons were granted credentials: E. G. Olsen, C. A. Washburn, J. T. Mitchell, C. F. Stevens, G. F. Watson, J. S. Hart, W. B. Everhart, H. V. Adams, S. F. Svenson, and P. A. Hansen. Those granted Ministerial Licenses were, E. E. Gardner, H. M. J. Richards, L. F. Starr, M. J. Vander-Schuur, S. M. Jacobs, D. H. Tanner, J. W. Adams, C. W. Neal, Burt Fullmer, B. E. Nicola, N. C. Bergersen, N. L. Mc Clintock, H. R. Habenicht, F. A. Washburn, D. P. Gade, F. L. Moody, M. Stuckrath, J. W. Kelchner. Missionary Licenses were granted to thirty-two persons. The treasurer's report showed a balance on hand at the beginning of the year of \$3062.44. Tithe received during the year, \$18,675.39; interest on deposits, etc., \$153.37; paid to laborers, etc., \$19,075.84, leaving a balance of \$947.82. This meeting was pronounced a most profitable one.

E. G. OLSEN, Pres.

C. W. SMOUSE, Sec.

#### UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual meeting of this society was held on the camp-ground at Walla Walla, May 20 and 23, 1895, Elder R. S. Donnell presiding. After a timely, pointed, but brief address by the president, the usual committees were appointed.

At the second meeting the committee on nominations reported, recommending the election of the following as officers of the society for the ensuing year: President, R. S. Donnell; Vice-president, F. W. Hiddleston; Secretary and Treasurer, M. E. Ford; Corresponding Secre-

tary, C. L. Ford; State Agent, Frank Peabody; Directors, R. S. Donnell, Geo. Davis, J. W. Bagby, G. F. Haffner, C. L. Ford. They were unanimously elected.

Resolutions were presented and adopted on the following points: (1) Gratefully expressing our appreciation of the loving watchcare of God; (2) That we put forth greater efforts to reach the foreign element in our Conference; (3) Urging upon our churches the great importance of weekly missionary meetings; (4) Recommending that canvassers be guaranteed a support for themselves and families; (5) To make every effort to circulate the *Signs of the Times* and the *American Sentinel* throughout the Conference the coming year; (6) Recommending that a personal distribution of these papers and other literature be made from week to week; (7) To ask unitedly the blessing of God on our work, and to seek his guiding hand. Resolution 4 was laid on the table. The others were adopted after appropriate discussion.

M. E. FORD, Sec.

#### IOWA TRACT SOCIETY PROCEEDINGS.

THE twenty-third annual session of the Iowa Tract Society was held in connection with the State camp-meeting at Ingleside Park, Des Moines, Ia., May 23 to June 2. Two meetings were held. We give a few items of interest from the report of last year's work: Number of letters written, 2207; received, 1126; Bible readings held, 2706; periodicals distributed, 70,510; pages of reading-matter distributed, 1,554,562. The financial report showed cash receipts as follows: Donations, \$647.97; periodicals and sales, \$2150.13; accounts, \$10,851.04; endowed bed, \$611.67; Haskell Home, \$727.98; New York mission boat, \$126.70; Foreign missions, \$6449.40; other funds, \$5,062.51; total, \$26,627.40. Total resources of the society, \$14,548.11; liabilities, \$5040.02; present worth, \$9508.09.

In the discussion of plans for future work, much animation was manifested. One of the resolutions presented was in reference to the *Signs of the Times*; and an earnest effort will be made to give this paper a much wider circulation in our State than ever before. Other lines of work were presented, showing the great possibilities before the earnest missionary worker, and that it is the privilege of each one to have a part in this work.

The Nominating Committee submitted the following report: For President, E. G. Olsen; Vice-president, C. A. Washburn; Secretary and Treasurer, Jessie V. Bosworth; Assistant Secretary, Carl W. Larson; State Agent, S. A. Hill. The report was adopted.

E. G. OLSEN, Pres.

JESSIE V. BOSWORTH, Sec.

#### WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE society held its twenty-third annual session at Stevens Point, Wis., President O. A. Johnson, presiding. In his annual address the president exhorted all to more active labor in the tract and missionary work by using tracts and periodicals and canvassing for our smaller books. He stated that the canvassers had sold over \$5000 worth of books during the year just past, and as arrangements have been made fully to protect the agents from prosecution for canvassing without a license, it is expected that this will encourage others to enter the field who have held back in the past.

The secretary reported eighty-one local societies, and 851,154 pages of reading-matter distributed by them during the year, besides other missionary work performed. The treasurer's report showed the present worth of the society, March 31, 1895, to have been \$4876.58; and the net gain on the year's work, \$377.11; dona-

tions to foreign missions were \$4269.26; and book sales, \$6331.50. The value of books in stock, March 31, was \$1685.07, and value of other property, \$1046.32. The corresponding secretary presented a brief report of his work which was very encouraging.

The officers elected were, President, O. A. Johnson; Vice-president, P. H. Cady; Secretary and Treasurer, G. M. Brown; State Agent, S. D. Hartwell.

Resolutions relative to the following important subjects were passed: (1) Recommending that a systematic canvass for the *Signs*, the *Sentinel*, and *Good Health* be carried on by each of our local societies; (2) Urging upon all, especially the young, to work for the circulation of the *Youth's Instructor*; (3) Expressing interest and appreciation of the REVIEW AND HERALD, and papers in the German, Danish, and Swedish languages, as representatives of the truth in their respective fields; (4) Recommending that local societies encourage proper persons to prepare themselves to enter the canvassing work; (5) Asking all to assist in increasing the circulation of the *Wisconsin Reporter*, also to send in reports for publication in its columns; (6) Requesting the Conference to send competent persons to give instruction concerning tract and missionary work at our general meetings; (7) Recommending local societies to elect a chairman to preside at all meetings of the society.

G. M. BROWN, Sec.

#### A YOUNG MISSIONARY.

THE following is from the *Michigan Democrat* of Sturgis. The subject of the sketch is, we are told, thirteen years old:—

"Master Jay Evans, son of C. W. Evans, returned from Battle Creek last week, where he had been living with his mother and attending the Adventist college. He has studied diligently, and made rapid progress in his school, more especially in his studies of sacred history. Since returning he has established a Sabbath-school, which meets in Dr. Putney's rooms every Sabbath (Saturday) at 10:30 A. M. He expects to do some missionary work among the 'misguided' people of Sturgis, who persist in 'desecrating' the holy Sabbath by following the 'heathenish custom' of working on the seventh day of the week instead of keeping it holy 'as commanded by the Lord.' Master Evans is very enthusiastic in his work, and will probably open the eyes of some of the 'traditionally blind' of our city."

#### ARE WE READING THEM?

I MEAN, are we reading the good articles from the pen of sister White that are appearing in the REVIEW from week to week? I have been deeply impressed, especially by reading the last two or three articles. The importance of personal missionary work is dwelt upon, and many rich promises from the word of God are brought to view in such a way that our minds and hearts must be deeply moved, as we read the valuable instruction, and ponder the precious promises.

We are exhorted to go into the cities and towns and hold up the standard of light and truth. By faith we may enter upon this work. We need not wait for the Conference to guarantee us a support, but by exercising our faculties we may support ourselves, while at the same time we are by our lives and our words pointing souls to the Lamb of God, and after we have awakened an interest in this way, and carried it as far as we can, we may then call on the Conference for help to carry on the work that God has enabled us to begin.

In the REVIEW of June 25, is one of the most precious statements of all. After dwelling upon the promise that Christ has greater works

for us to do in saving souls than the mighty works accomplished in his own ministry while here upon earth, we are told that *"in places where the standard of truth has never been lifted, more souls will be converted as a result of the same amount of work than ever before."* This is a wonderfully encouraging statement. We see the evidence all about us that Satan is stirring the people to dastardly acts of persecution, and God here tells us that he will exercise his power through his people to the converting of souls as never before.

Again we ask, brethren and sisters, are we reading, and not only reading but studying these articles from the pen of sister White? They are crowded full of instruction that we need right now. *Let us study them and practice their teachings.* A. O. TAIT.

#### NOTES FROM THE CANVASSING FIELD.

ONE State agent, writing in reference to the prospects for work in his field, says: "All things considered, our field has not been more favorable since the canvassing work was started than it is at the present time." One canvasser of several years' experience says: "If we go out now as we did years ago; viz., to sell books, we can sell them," and his reports show that he believes and practices what he says. Doubtless many would be interested to know how "Prophecies of Jesus" is selling, so we give one week's report from two States. The first one has five workers for this book, and for week ending June 14, their orders were as follows: One took one order, one four orders, one fifteen, one seventeen, and one twenty-four. Another Conference for week ending June 14, has eight workers for the same book; they report as follows: One took three orders, one five, one seven, one ten, one thirteen, one twenty-one, another thirty-three, and still another thirty-seven.

Brother C. N. Perrin, who has lately gone to Jamaica to canvass and also act as State agent, reports under date of June 23, that in four weeks he secured \$484 worth of orders.

F. L. MEAD.

### News of the Week.

FOR WEEK ENDING JULY 6, 1895.

#### NEWS NOTES.

The Catholics have laid the corner-stone of a great cathedral at Westminster, England. At a luncheon following the ceremonies, Cardinal Vaughan presented a toast to the pope, and after that one to the queen. The placing of the sovereign second to the pope creates considerable comment, but reveals the real status of Catholic patriotism the world over. They are for the pope first, and then what little there is left, is for the country. The cardinal in his remarks predicted the return of the Catholic faith to power in England; but it requires no remarkable sagacity to foretell that which every sign indicates.

The two great characters in the recent Brazilian struggle are dead. President Peixoto died after a short illness, and word comes that Admiral Da Gama is dead, killed by his own hands, it is supposed, on account of chagrin and fear of torture in prospect of capture. Since the overthrow of the rebellion in the harbor of Rio de Janeiro, the remnant of the rebels have been supporting insurrection in Rio Grande do Sul, a Brazilian province to the south. The insurgents have been thoroughly defeated, and it is thought the civil war which has continued in Brazil for two years will now soon come to an end.

The International Railway Congress was in session in London last week. A very large number of practical railway men of prominence, presidents, managers, engineers, and so forth, were in attendance, representing all parts of the world. Several delegates from the United States were there. The Prince of Wales welcomed the delegates at their first meeting, and was particularly complimentary to those from this country. Business was not unmixed with pleasure; for there were numerous excursions, in which the glory of the island kingdom was fully exhibited. There were magnificent

banquets; and the magnanimity of our British cousins was further illustrated by providing one of the banquets on the Fourth of July.

There is once more earnest talk of war in the East. Russia is by no means satisfied with the outcome of the recent fight and the rank which Japan has suddenly taken among the nations. Russia not only desires the humbling of Japan, she also covets Corea. She wants to extend her eastern border down into warmer latitudes. The port of Vladivostock, at Russia's most southerly point on the Pacific, is bound in icy chains for several months. Corea lies immediately south of this point, and stretches toward warmer seas. France is the close ally of Russia, and is expected to participate. Japan professes to be ready to encounter the great Bear, but would like a little rest; and England is intensely interested to see Japan upheld and Russia restrained, and should war be declared, will be on hand with her ironclads. But it is not at all probable that the present bluster will amount to more than others, though the time hastens when the angels will no longer hold the winds of war.

#### ITEMS.

—Speaker John Meyers, of the Illinois legislature, died in Freeport on the 3d instant.

—The Chicago *Times-Herald* of July 5 gives account of ten deaths, seventy-seven serious injuries, and fires costing \$200,000 on the "Fourth." Of course that is but a small fraction of the total.

—According to advices received, Peru has made ample apology for insulting the British vice-consul, William Fry, in September, when Fry was arrested at Lambayeque, and was compelled to subscribe to a forced loan.

—Dr. Buchanan, who for a long time has been under sentence for wife-murder in New York State prison, was executed by electrocution on the first instant. The details of the execution do not commend electricity as a medium of capital punishment.

—The horse-canning factory on the Columbia River is now in full operation. It is said that experts declare their inability to distinguish between canned horseflesh and canned beef; but it is not explained, as might be inferred, that this fact will be relied on to secure sales for the product.

—Mrs. O'Leary, whose cow kicked over the lamp that ignited the stable that caused the great fire in Chicago in 1871, died in that city last week. Mrs. O'Leary was always very sensitive about any allusion to the circumstance, and felt that the people held her responsible for the fire.

—June 1, the visible supply of cotton in this country for 1895 was 9,520,000 bales. This is 2,212,820 bales more than were indicated by the crop last year at this time. These figures indicate that the crop this season will not be less than 9,800,000 bales, an amount that has never heretofore been approached.

—Advices from Honduras, Nicaragua, and Salvador indicate cordial approval of everything done at the Amapala Conference, where the presidents of Central American republics met to consider a union for mutual protection. General Barrios is reported to have said that the end of this year would bring a completion of the union.

—George P. Fuller, of Kalamazoo, Mich., has asked the United States Circuit Court to release him from a contract which he entered into because of his unbounded faith in a clairvoyant. In November, 1892, he was induced to purchase 1451 acres of land in Missouri, for \$47,550. Fuller consulted a clairvoyant, who pretended to find that the land in question was rich in deposits of gold and other valuable minerals. He jumped at the chance and bought the land. The precious metals did not materialize, and the land proved worth about \$15 an acre. Fuller now claims that there was a conspiracy to defraud him.

### Appointments.

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

SEVERAL brethren from Battle Creek will meet with the church in Convis, Mich., next Sabbath, July 13. Friends from Marshall invited.

THE next annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting which is to convene at Anderson, July 30 to Aug. 12: P. G. STANLEY, Pres.

THE sixth annual session of the Atlantic Conference will be held in connection with the camp-meeting at Newark, Del., Aug. 1-12. First meeting of the Conference will be called at 10 A. M., Aug. 2. All delegates are requested to be present.

H. E. ROBINSON, Pres.

THERE will be a general meeting in Lyons, Ionia Co., Mich., July 27-29, beginning Friday evening at 7:30. During this meeting their house of worship will be dedicated. All the neighboring brethren and sisters are cordially invited to attend these meetings.

I. H. EVANS.

I WILL meet with the brethren in Nebraska as follows:—

Bloomington,	July 12, 13
Alma,	" 14, 15
Beaver City,	" 17, 18
Ragan,	" 20, 21
Curtis,	" 23, 24
Peckham,	" 26-28
Shelton,	" 30,
Grand Island,	Aug. 1
Loup City,	" 6
North Loup,	" 8
Aurora,	" 9-11

E. L. STEWART.

#### CAMP-MEETINGS FOR 1895.

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

##### DISTRICT NUMBER ONE.

Atlantic, Newark, Del.,	Aug.	1-12
Virginia,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to "4"
New York,	Sept.	5
West Virginia, Parkersburg,	"	12-28

##### DISTRICT NUMBER THREE.

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

##### DISTRICT NUMBER FOUR.

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

##### DISTRICT NUMBER FIVE.

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

##### DISTRICT NUMBER EIGHT.†

Germany,	July	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

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

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

### Special Notices.

#### ILLINOIS, NOTICE!

PROF. F. A. HOWE, of Battle Creek College, with either Elder Scoles or Elder Curtis, will be at Toledo, Ill., Sabbath and Sunday, July 13 and 14. All Sabbath-keepers within convenient distance, especially young people and others interested in education, are urged to meet with the church at that time. After this meeting Professor Howe will visit the churches of northern Illinois with Elder S. H. Lane. Special appointments later.

#### ROBY, TEXAS.

WANTED.—The address of every Sabbath-keeper within 100 miles of Roby, Fisher Co., Tex. Why?—I want to write them, and propose that we try to have a camp-meeting at some suitable place in this country. We need to get acquainted. We need mutual advice and instruction. Above all, we ought to get together and worship God and renew our strength. If we will do our part, no doubt the Lord will send us an instructor. For more than twenty years I was a Baptist preacher. On Feb. 3, 1894, my wife and I began to keep the Sabbath of the Lord. On Sabbath before the third Sunday in June, 1894, we were both excluded from a Baptist church upon a charge of heresy, for believing and teaching that the seventh day of the week is the Sabbath of the Lord.

We were fully satisfied before we took our stand, and to-day are more than satisfied that we did right, and are not ashamed now to publish to all the world that we have great joy and peace in living in obedience to all the commandments of God, so far as we know them,

N. J. ETHEREDGE,



## ATLANTIC CONFERENCE.

OUR camp-meeting will be held at Newark, Del., on the same grounds occupied by us two and three years ago. The first meeting will be Thursday night, Aug. 1, and the last one, Sunday night, Aug. 21. Arrangements are made for reduced fare, and some trains will stop at Pencador, a few rods from the camp on the line of the Pennsylvania Railroad Company, to take and leave passengers and baggage. Full information will be given in our local paper, the *Union Record*. Those not having that can write to Elder S. B. Horton, 618 French St., Wilmington, Del., for particulars. Orders for tents should be sent on by July 15. Usual accommodations provided on the grounds. Elder O. A. Olsen and other help from abroad are expected to attend. Our own people and those in adjacent Conferences who can meet with us are urged to come. Special revival services will be held daily, and we trust many conversions may be granted. Bring your children and other friends who are without the Christian's hope. Begin now to seek the Lord for an outpouring of his Spirit.

H. E. ROBINSON.

## OHIO CAMP-MEETING.

THE Ohio Conference will hold its annual camp-meeting at Newark, Aug. 9-19, on the same grounds occupied by the meeting last year. Many of our people having once been there will know the way this year. There is a street-car line from the depot to the grounds. We have secured through the Central Traffic Association reduction of rates to our camp-meeting and return, on all roads in the State that are connected with that association. Definite instruction will be given on this point soon.

We hope to see a large attendance of our people at this important meeting. There will be tents to rent, and particulars will be given in a few days. Let there be a representation from every church and company in the State. Every organized church should send its full quota of delegates. The annual election of officers and other Conference business will be done at this meeting.

Elder J. H. Morrison, the General Conference superintendent of District No. 3, will be at the meeting and represent the general work of the message. Other efficient help outside the State will also attend the meeting. Prepare, plan, and come to this important meeting to get good and to do others good. Bring your children with you, for special meetings will be held for their spiritual good. We are in the perils of the last days, and earnest effort should be put forth to save the children.

The message is going rapidly to all the world. Let every one take courage and lend a helping hand in some way to spread the good news, that every jewel may be found. Let every one come. We want to see those who feel discouraged at the meeting. We want to help every desponding heart to look up and take new courage, for the prize is almost in sight. Look for definite railroad directions soon.

OHIO CONF. COM.

## IMPORTANT SPECIAL NOTICE.

WE have received several communications from the publishers of the *Signs of the Times*, telling us that a great many cards are received at their office from post-masters, stating that the *Signs of the Times* is being sent to individuals in their office who refuse to take out the paper, and the publishers are therefore asked to discontinue it. A paragraph just received from the publishers of the *Signs of the Times* reads as follows:—

"During the last few weeks we have received notification cards from post-masters in different parts of the country, requesting us to stop sending the *Signs* to certain individuals, giving various reasons, such as, 'Refused,' 'Not called for,' 'Not known,' etc. In looking up this matter we find in nearly every instance the name is not on our list, and therefore it is not in our power to stop the paper. It will be seen that this is not only a waste of papers, but an annoyance to the post-masters as well, and something should be done to remedy the difficulty. We suggest that when the *Signs* is sent to a friend or a relative, a letter accompany the first copy, asking them to read it carefully and let you know how they like it, etc., stating also that it is sent to them free, and that they will not be called upon to pay unless they become regular subscribers. Or, if they do not wish you to send any more, please to notify you at once. By so doing it will save you a great deal of annoyance and result in accomplishing good. We would ask our missionary workers to adopt some plan of this kind immediately."

We hope that our missionary workers will take particular notice of the foregoing. We have often urged that it was really important in sending the *Signs*, the *Sentinel*, or other papers to individuals whom we hope to interest in the truth, to write them in connection with the first paper we send them. If there was no other reason why a letter should be sent with the first paper that we send, there is a sufficient reason in the fact that there are so many people who will not take the paper from the office because they think it is being

sent out by some unscrupulous publisher with the expectation that they would send a bill later on and compel them to pay for it. The law is, if an individual takes a paper from the office, he must pay for it if the publishers present a bill. But when first sending the paper, if our people engaged in this line of missionary correspondence will always write a letter telling them that the paper is sent gratuitously, the individual will always feel free to take it out of the office and read it. So if we do not want our papers wasted, and if we are desirous of saving a great deal of annoyance and work for the publishers of the *Signs of the Times*, let us be sure always to send a letter with the first paper we send to an individual in opening up missionary work with him. Let our tract society secretaries, our ministers, librarians, and other workers who have to do with this line of work, join with us in educating our people everywhere upon this important point.

A. O. TAIT.

## NOTICES.

WANTED.—Housework or nursing. Work among Sabbath-keepers preferred. Mrs. Mary H. Johnson, 159 Kalamazoo St., Battle Creek, Mich.

ANY Seventh-day Adventist wishing the services of a broom-maker, will please correspond with S. T. H. Berry, 39 Carlton St., St. John, New Brunswick.

A SISTER having a sick daughter wishes to secure at once a competent and experienced person to help her in her home work. Address J. O. Stow, South Haven, Mich.

ON account of poor health I wish to sell or exchange for a small business my farm of eighty acres—twenty acres cleared; the balance is heavily timbered. There are good buildings on the place, and a living spring of water. The place is situated in the heart of a Seventh-day Adventist settlement, but a few rods from church, school, post-office, and saw-mill. All the timber can be sold. For terms and further particulars address John Gebauer, Moon, Wis.

## ADDRESSES.

THE address of Elder J. W. Westphal is 821 West Fifth St., Topeka, Kan.

THE post-office address of Elder H. F. Graf, until July 25, will be Grindelberg 15a., Hamburg, Germany; after that, Caixa do Correio 768, Rio de Janeiro, Brazil, S. A.

## Publishers' Department.

## "THE APPLES OF GOLD LIBRARY."

Nos. 22 and 23 of the *Apples of Gold Library* have just come out. They bear the titles, "Have Faith in God," and "The riches of His Grace," and are written by Elder M. C. Wilcox. The numbers of this Library are printed on thin paper, contain from four to sixteen pages of a size nicely to fit into an ordinary envelope without folding, and treat of a variety of interesting and practical subjects. It is a good plan to keep a supply on hand, and slip one in when you are writing to a friend. Many people would read the truth offered them in this form, who would not think of taking up and examining an ordinary tract. Thus we can in this quiet way reach hearts, and win souls for the Master.

The Library is furnished on the following terms: Five copies for one year, post-paid, 50 cents, or twelve copies for \$1. Single or assorted numbers of the Library will be mailed in quantities at 50 cents per hundred, except Nos. 4, 16, and 19. No. 4 is 25 cents per hundred, and Nos. 16 and 19 are \$1 per hundred.

Let us use this Library in spreading a knowledge of the truth. Address your State tract society.

A. O. TAIT.

## "PROPHECIES OF JESUS."

Extracts from Pages 97, 98.

## ATTEMPT TO MAKE OUR SAVIOUR'S PROPHECY FAIL.

"THE laws of Constantine and his son Constantius were very severe against the Jews in other respects also. But Julian, the apostate, the successor of Constantius, showed more lenience toward them. This was not so much because he loved the Jews, as because he disliked the Christians; and for this reason he purposed to establish the Jewish religion with its ceremonies.

"Our Saviour had said that Jerusalem should be trodden down by the Gentiles. Julian wanted to show that this prophecy was a mistake, and to build up the Jews. For this purpose he wrote friendly letters to the whole Jewish nation. He said that he felt very sorry for their former cruel treatment, and assured them of his protection against future oppression. He closed

with the promise that if he was successful in his war with the Persians, he would again build the holy city Jerusalem. He would give them their houses back, and live among them, and with them worship the great God of the world.

"The zeal of Julian went even beyond his promise, for he began the building of the temple in Jerusalem before he went to Antioch, and before he marched against the Persians. He intended that the temple should be built most splendidly. He assigned large sums of money to the building, and appointed Alypius of Antioch, who had formerly been governor over Britain, to superintend and hasten the work.

"Alypius undertook the work with great diligence, and the governor of the province assisted him faithfully. But terrible balls of fire came out of the ground near by the foundation. This happened several times. The workmen were injured and scared by the fire, so that they dared not venture to approach the place any more. The terrible element in this manner continually driving them away, the undertaking was at last given up entirely.

"How plainly is the providence of God seen in this, that this undertaking should succeed no better than the previous ones. A miracle would be performed sooner than that the prophecy should fail, and this miracle is confirmed even by reliable heathen authors.

"Bishop Newton remarks that the truthfulness of this event is confirmed both by Julian himself and by Jewish, Greek, and Latin historians. Among these is Socrates, a friend of the Novatians. He wrote his history in less than fifty years after this event, while people were still alive who had been eye-witnesses."

F. L. MEAD.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30	
Michigan City.....	11.35		8.50	pm 12.08	4.50	am 1.19	
Niles.....	am 12.45		10.15	1.02	5.55	2.45	
Kalamazoo.....	2.15 am 7.20		11.52	2.16	7.21	4.35	
Battle Creek.....	3.00	8.10	pm 12.50	2.50	7.58	5.22	
Jackson.....	4.30	10.00	2.40	4.10	9.20	6.50	
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12	7.47	
Detroit.....	7.10	pm 12.20	5.30	6.00	11.15	9.20	
Buffalo.....				am 12.10	am 6.45	pm 5.30	
Rochester.....				3.00	9.55	8.40	
Syracuse.....				pm 12.15	7.10	10.45	
New York.....				1.45	8.45	am 7.00	
Boston.....				3.00	11.35	10.50	
WEST.							
	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kulam. Accom.	*Pacific Express.
STATIONS.							
Boston.....		am 10.30		pm 2.00	pm 3.00		pm 7.15
New York.....		1.00		4.30	6.00		9.15
Syracuse.....		3.30		11.30	am 2.15		am 7.20
Rochester.....		10.57		am 1.20	4.10		9.55
Buffalo.....		11.45		2.20	5.30		pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.00	pm 4.35	am 12.15
Ann Arbor.....	10.25	7.30	8.43	9.25	2.00	5.57	11.05
Jackson.....	11.40	8.35	10.43	10.30	3.02	7.35	1.25
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.18	9.11	2.55
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	4.57	10.00	3.35
Niles.....	4.00	11.48	3.00	1.40	6.27		5.00
Michigan City.....	5.06	pm 12.50	4.25	2.45	7.22		6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.

Jackson east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

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

## CHICAGO &amp; GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 P Ex.	6 A.M. Ex.	42 M Ex.	2 P Pass		11 Mail Ex.	1 Day Ex.	3 P Ex.	23 P. O. Pass.	5 P Ex.
a m	p m	d m	a m	p m	D. Chicago A.	p m	p m	p m		a m
9.00	8.10	8.15	8.15	7.40	Valparaiso.	6.45	1.50	9.10		7.40
11.25	5.05	10.30	6.00			6.05	11.50	7.10		5.65
p m				a m	South Bend.	8.10	10.15	5.45		8.10
1.05	6.30	12.00	10.05		Cassopolis	2.15	9.40	5.18		4.20
1.45	7.12	1.45	12.40		Schoolcraft	1.20				
2.30	7.55	1.38	3.42		Vicksburg	1.10	8.52		p m	2.87
2.44	7.55	1.45	4.30		Battle Creek	12.15	8.15	3.55	p m	1.50
3.30	8.36	2.40	5.20	7.00	Charlotte.	1.14	7.23	3.07	8.40	12.58
4.35	9.26	3.25		7.47	Lansing	2.40	6.55	2.40	8.00	12.20
5.10	9.55	4.40	8.20		Durand	9.35	6.05	1.55	6.50	11.25
6.30	10.45	5.08	9.30		Flint	8.55	5.35	1.28	6.47	10.35
7.30	11.17	5.45	10.05		Lapeer	7.49	5.02	1.00	6.40	10.01
8.30	11.50	6.15	10.43		Imley City	7.26			4.48	5.50
9.42	a m	6.35	11.05		Pt. H'n Tunnel	6.50	3.50	11.55	5.50	5.45
8.50	1.00	7.30	12.05			a m	a m	10.40	4.05	8.45
p m					Detroit.					
9.25					Toronto		p m	9.20		1.00
a m	p m						a m	9.16		
8.15	7.25				Montreal		a m			
a m	p m				Boston.		8.30			
8.12	7.15				Susp'n Bridge.		p m	a m		2.25
a m	p m				Buffalo.		10.15	7.05		1.00
7.50	4.25				New York.		a m			
a m	p m				Boston.		8.15	6.10		8.00
8.53	8.03									7.00
a m	7.20									

# The Review and Herald.

BATTLE CREEK, MICH., JULY 9, 1895.

## CONTENTS OF THIS NUMBER.

POETRY.—Consolation, <i>Christian Herald</i> —Without Money, Without Price, ELIZABETH ROSSER—A Sermon in Rhyme, <i>Selected</i> —Stop Me, <i>Amos R. Wells</i> .....	433, 435, 437, 438
CONTRIBUTORS.—The Duty of the Minister and the People, MRS. E. G. WHITE—The Parable Again, ELDER W. H. LITTLEJOHN—The Head of the Church: is it Christ or Peter? ELDER G. B. THOMPSON—The Gospel in the Sanctuary ( <i>To be continued</i> ), ELDER G. E. FIFIELD—Brevities, JOSEPH CLARKE.....	433-436
HOME.—Have You Any Salt? T.—Digestive Disorders in Summer, <i>The Household</i> —The Wife and the Pocket-book, T.—Influence of Mind over Body, DAVID PAULSON, M. D.—How the Blood is Made Impure, ELDER W. H. WAKEHAM.....	437, 438
SPECIAL MENTION.—Will Our Schools Fill the Places? T.—Passing Events and Comments, T.—At Last, M. E. KELLOGG—“Such Rejoicing is Vain,” T.....	438, 439
EDITORIAL.—How Can the Land Worship? U. S.—Mutual Obligations, G. C. T.—Ministers' and Workers' Meetings, O. A. O.—Our First Baptism in Hungary, L. R. C.....	440-442
PROGRESS.—Reports from Europe—Newfoundland—Missouri—Ontario—Illinois—Nebraska—Massachusetts—Michigan—Kentucky—Colorado—Virginia—Pennsylvania—Camp-meeting—Quebec Camp-meeting—Iowa Conference Proceedings—Upper Columbia Tract Society Proceedings—Iowa Tract Society Proceedings—Wisconsin Tract Society Proceedings—A Young Missionary—Are We Reading Them?—Notes from the Canvassing Field.....	442-446
NEWS.....	446
APPOINTMENTS.....	446
SPECIAL NOTICES.—Illinois, Notice!—Rohy, Tex.—Atlantic Conference—Ohio Camp-meeting—Important Special Notice.....	446, 447
PUBLISHERS' DEPARTMENT.....	447
EDITORIAL NOTES.....	448

A great monument to Martin Luther is in process of erection at Berlin. A much better monument to Luther would be a revival of the spirit of the Reformation throughout Germany, and a firm stand against the wily schemes and crafty machinations of papists against the liberty of that land.

Our readers will be interested and encouraged to learn that, according to a private letter from Elder Holser, there are twelve Sabbath-keepers in the original home of Abraham, Ur of the Chaldees. This is the result of correspondence with a brother in Aleppo, Syria, whom Elder Holser met last year when there with brother Baharian.

Elder G. E. Fifield, on his return from the Western camp-meetings, is spending a few days in this city taking treatment for his vocal organs, which have suffered from use during severe colds contracted in traveling. Among other pleasing experiences he reports an especially pleasant visit among old friends of the Grinnell, Ia., church, which was brought out under the early labors of brethren Fifield and L. T. Nicola twelve years ago.

Seventh-day Adventists are sometimes charged with being a very credulous people, because they believe that the original Sabbath of Jehovah is still binding. But Whateley says that “to disbelieve is to believe;” that is, to disbelieve unreasonable doubts, is to believe the truth; “for,” he continues, “if one man believes there is a God, and another, that there is no God, whoever holds the less reasonable of these two opinions is chargeable with credulity.” So with the Sabbath; if it is more reasonable to believe that the Lord made the Sabbath all right and for good reasons, in the beginning, and therefore continues it, than it is to believe that he has found himself at fault, and has, therefore, been obliged to change his plan by readjusting or abolishing his Sabbath, then the one who believes the latter, is to be charged with credulity, not the other.

Brother J. G. Lamson, of the Michigan Conference, has, at the request of the General Conference Committee, removed to Texas, where he will labor in Conference work until the opening of the school in October. At that time brother Lamson will take the place of principal of the Keene Academy, with Prof. Cassius Hughes as superintendent. His education and experience well fit him for that position. We congratulate the school upon obtaining such a competent corps of instructors.

Brother R. M. Kilgore sends us a clipping from the *Durant (Miss.) News*, containing several favorable notices of the tent-meetings now in progress there. Among other notices is the following:—

“They say that Mr. Kilgore’s preaching has been the means of restoring to a party in town a silver dollar which he lost some fifteen years ago, and supposed it had been stolen. He had been to the tent, and upon his arrival home took down from a shelf the family Bible to prove that Mr. Kilgore had made some wrong quotations, and as he opened the book, the money dropped out on the floor. Wonder if he used that Bible for family worship.”

The outlook for the cause of present truth was never brighter than now. Could those who fell asleep ten years ago now awaken, we can hardly measure the intensity of their feelings as they would look around upon the changes that have taken place, the remarkable fulfillment of prophecy, and the thrilling evidences of the rapid close of the work which we have in hand. The cause of the third angel’s message has never slackened in its career from its inception until the present moment. On the contrary it has continued to gather power and momentum in its progress. The reports which we publish from week to week should inspire our hearts with new courage and faith.

Prof. E. Hull, in a lecture at the Victoria Institute, London, recently, described that part of Egypt in which he lately conducted a War Office survey, and through which the route of the Israelites lay, as they departed from Egypt. What particularly arrested his attention was the effect of a strong wind, owing to the peculiar configuration of the country. When at lake Menzahleh, a gale of wind arose which in a few hours carried the entire body of water out of the lake, and left the boats resting upon the damp bottom. An interesting discussion followed, and the conclusion was that at the place where the Israelites crossed the sea, the possibility of such a passage as the Bible describes, was demonstrated.

Cardinal Gibbons is visiting the pope. The pope as usual uttered glowing words of eulogy for the United States, designed, of course, to be used in a way which “will do the most good.” Among the points given by the cardinal to the pope, which they both doubtless considered particularly good, were that the President never issued a proclamation without invoking the blessing of God upon the nation, that an avowed atheist could not be elected to office, and that Sunday was observed much better here “than even in Italy.” Pity save us, if Italy is to be held up as our model. Didn’t he tell him how America is following on as rapidly as possible after Italy in the other noble features of

that government, and that there is almost as much intelligence, freedom, and progress here as in that land where the glory of the papacy has shed the light of its benign influence for so many centuries!

The correspondent of a Disciple paper in Grand Rapids, Mich., says: “In many instances the legislature has outdone the pulpits; for it has pronounced against the desecration of the Lord’s day, while many pulpits are silent. We should be most happy to believe this in regard to the pulpits; for, as the *Inter Ocean* says that the ministers know that Sunday is the Sabbath, it would show that they had sufficient honesty and candor not to try to defend it as such. But what object has the legislature to interfere in such matters, unless the pulpits are secretly working behind the throne, and threatening the politicians with a political boycott unless they will prostitute the power of the law to the behests of religious bigotry? The pulpits may not wish to reveal their hand to the public; but we venture to say that legislatures know what their demands are before they meddle with the illegitimate subject of Sunday legislation.

## THE TENNESSEE TRIALS.

Our brethren throughout the entire field will be deeply interested to learn the results of the trials of our brethren in Rhea county, Tenn., that were held last week. The trials resulted in finding nine of the brethren guilty, and the judge fixed the fines, ranging from \$5 to \$15, which, with the costs, will average about \$30 in each case. At the close of the trial the judge told our people, including those found guilty, to go home and to appear at 8 A. M. the next day, when the guilty ones would receive their sentences. A very strange way in which to deal with dangerous characters, certainly. Owing to certain technicalities, two of the cases were put over to the next term of court, two of them were found “not guilty,” and one case, which was that of a very small boy, was thrown out of court. When they came to get the boy before the court, the prosecuting attorney could not have the courage to prosecute him when he saw how small he was, and so ordered his case dismissed. The judge in his sentence stated very clearly that he was sorry that it was necessary for him to prosecute the brethren. He believed they were good, law-abiding citizens, and that it was too bad that they had to be treated in this way. But he said that as long as the law stood the way it does, his oath of office placed him under obligation to enforce the law.

A great many judges will take this view of matters, but we expect before we get through these arrests and trials of all true Seventh-day Adventists who are now believers, and who will have become such through the giving of the message, that we will find some judges who will surrender their office rather than to enforce such a manifestly unjust law.

The arrests of these brethren are being reported through the papers, and a good deal of discussion is being had because of it. Our literature has been placed in a large number of homes in Tennessee during the last few weeks. These reports are creating a healthy interest in the study of the truth, and some are being led to take their stand in favor of it.

A. O. TAIT.