

THE
MINNESOTA WORKER.

"Whatsoever thy Hand findeth to do, do it with thy Might."

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Some Recent Testimonies.

"If all, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the first fruits of their mercies there would be a full supply of funds for his work. But the law of God is not obeyed and this has brought a want. Had God's plan been followed, means would now be flowing into the treasury and funds to enable ministers to enter new fields, and workers to unite with ministers to lift up the standard of truth in the dark places of the earth, *would be abundant.*"

The above very plainly sets before us the fact that "hard times" are not responsible for an empty treasury in Minnesota but rather a failure on our part to follow the leading of the Spirit of God. We are further assured that this is true from the report of the Conference Secretary, in which it was shown that *only "one-half* the members of our churches pay any tithe at all" The Lord would not have it so. The laborers are obliged to take small remuneration for most arduous and taxing labor. From a recent testimony I quote the following:

"The question has been asked me" "Are you employed by the General Conference?" "I am." "How many hours do you give? Hours? God's servants keep no records of hours. We think not of counting our labor by hours. We must labor in season and out of season * * * to write letters to others in peril, to hold interviews requiring the most anxious labor, praying for and with the erring and the tempted. * * * The eight hour system finds no place in the program of the minister of God. * * * Will my brethren consider these things which the Lord has brought before my mind in a most impressive manner. Will those who have never carried the burden of such work, and who suppose that the

chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly. Their labor is not measured by hours. When their accounts are audited, if selfish men shall with voice or stroke of pen limit the worker in his wages, they discourage and depress him. Every minister must have a selvege to work upon, that he may have something with which to lead out in good enterprises."

That the laborer is worthy of his hire can be appreciated by no one so well as by the faithful worker himself. And the amount of discouragement he must often withstand in consequence of small or slow pay, is not inconsiderable and how much this effects his work the judgment alone will reveal.

C. W. FLAIZ.

Missionary Work.

REPORT BLANKS have been sent to the librarians, and I hope that all will be faithful and prompt in filling out and returning them. If any have failed to receive them, please drop me a card and they will be sent immediately.

As I read in the WORKER of June 16, a report from one of our ministers, my heart was filled with thankfulness that in nearly every company visited, a missionary meeting had been held, and missionary interests looked after. Even in these brief visits to our churches, a lasting impression for good is made and hearts are encouraged if the minister remembers the missionary meeting, and gives a word of cheer and counsel to those who are trying to sustain the work. I know of nothing which will more surely tend to promote the unity so much desired in our work as for our laborers to show that they believe in *all* the agencies which God has in operation for the salvation of souls.

Another point in the report mentioned, I think should not drop out of our minds; and that is, that *all* our societies should be interested in circulating *all* our publications. We should not leave the great foreign population of our State to be labored for only by the few Scandinavian and German societies and laborers. They are no doubt doing all they can, and we should be ready to help by using every opportunity to distribute papers and tracts in these languages. One of our English societies recently ordered 100 copies of the special number of the German paper, and distributed them among their German neighbors in the county. It is hoped that some may be found

who will wish to read further; and if so, a club will be taken to supply them. If we cannot do this work as thoroughly as we would wish, still I believe the Lord will bless the seed sown, and if we try faithfully to place the reading matter in their hands, some one will be found who will follow up the work. It is not lack of opportunity but lack of watchfulness that cheats us of so many blessings.

The old Greek statue with its descriptive epigram ought to be a lesson to us all:

What is thy name, O statue?

I am called Opportunity.

Who made thee?

Lysippus.

Why art thou standing on thy toes?

To show that I stay but a moment.

Why hast thou wings on thy feet?

To show how quickly I pass by.

But why is thy hair so long on thy forehead?

That men may seize me when they meet me.

Why, then, is thy head so bald behind?

To show that when I have once passed I cannot be caught.

Let us learn the lesson, that we may not have to mourn over lost opportunities. A. E. E.

Jesus before Modern Tribunals.

WHEN Jesus was condemned and crucified, his enemies considered that his cause had failed. The mocking and smiting he had not resented; the taunts and the jeering crowd he had meekly borne; not even an avowal of innocence escaped his lips. One can fancy the executioners congratulating themselves upon so signal a triumph, though their congratulations were not unmingled with wonder and alarm. One striking incident is recorded by three of the evangelists. The centurion, or captain of the band of Roman soldiers, who had been charged with the execution of Jesus, was, with his associates, standing near and watching the sufferer. They had heard his last cries, and had seen the light of life leaving his face. They had doubtless attended many crucifixions before; but there was something unique and mysterious about this victim, and the Roman captain broke involuntarily into these words: "Surely this man was righteous; surely this was God's son!" Such were some of the circumstances attending the arraignment and crucifixion of our Saviour nineteen centuries ago.

But Christ stands also before modern tribunals. There is another arraignment, another crucifixion of the Son of God, which is going on continually. There is such a thing as that men should crucify to themselves afresh the Son of God, and put him to an open shame. Before a modern tribunal Christ is still arraigned, and upon his authority and claims many a sentence is being passed and executed in our time.

One of these tribunals is that of so-called "advanced" or "modern scientific thought". Before this tribunal Christ has been, and still is, arraigned,

and its ministers stand ready to execute its orders. The empire of science has often decreed a reign of stern, inflexible law, enthroned necessity or fate; it knows no God but force, no Providence but the play of intelligent forces and the reign of mechanical laws. Since it does not find the secret of life with its scalpel, and detects no soul with its microscope, it concludes that both life and mind are but the flashing forth of the mysterious forces of the nervous mechanism. It knows no freedom but irresponsible impulse, no duty but a stoical endurance of the inevitable, no sin but misfortune or mistake, no salvation from trial and sorrow, but death, no comfort but indifference, no immortality save continuance in the memory of mankind.

Christ is on trial before the individual human heart. In many the tragedy of his rejection seems to have been already completed. To the jeers of passion and sinful thought, "Crucify him, crucify him" the soul has given its assent. Others are plating the crown of thorns,—the thorns of disobedience, or procrastination. In the case of others the decision has not as yet been rendered. Many are debating with themselves the old question of Pilate: "What shall I do with Jesus, who is called Christ?" That question cannot be escaped; it presses for answer.—*Sunday School Times.*

• NOTES FROM THE FIELD. •

Lake Benton.

OUR meetings continue regularly with *large attendance* and *some real* interest. Among our best listeners are people from the rural districts. Our congregations, however, as a whole are very attentive and we are glad to note the interest among *non-professors*.

Friday evening the meeting of the Masonic lodge was deferred as its members were extremely anxious to *attend our meeting*. Last evening, Sunday June 27, our congregation numbered upwards of 225. Our first collection amounted to \$3.01.

Bro. Parker has been away since Thursday, attending quarterly meeting at Pipestone. He will return today.

ANDREW MEAD,
O. O. BERNSTEIN.

Fulda.

WE have had service every evening since our beginning, with a good attendance,—average from 75 to 100 each evening. Brethren, pray for us, that the word of the Lord may have free course, and be glorified.

A. W. KUEHL,
A. J. VOHT.

North Branch.

I SPENT the time since my last report with the company here. Part of them live near Cambridge,

but all attended the quarterly meeting. Ten persons who had been baptized at different times united with the church on this occasion. Last Sabbath was a blessed day to all. When we presented from the Word, that "workers together with God", should have the peace and love of God in their hearts, at home, in the church, and in their work for souls, the tender Spirit of the Lord came very near and melted our hearts. Remember the German work in your prayers.

Your brother in Christ,

J. H. BEHRENS.

SPECIAL SELF DENIAL WEEK.

A SPECIAL circular has been sent out to the elders of churches throughout the United States asking that it be read in all the churches, and that the donations taken up be sent directly to A. G. Adams, Battle Creek, Mich.

For the benefit of those who may not have the privilege of hearing the letter read, we quote the following:

In view of the great need of means to carry forward and extend the work in mission fields, it has been thought advisable to set apart July 1-6 as a special self-denial week, and to donate the means thus raised, to the extension of the work in Australia, Mexico, and the Southern field. It is a fact, that all of us spend more money than is necessary for our actual necessities; and there are many ways in which we might economize, that would be profitable both healthwise and spiritually. Every one of us has been eating more food than is for our good, or that is necessary to build up and nourish the system; at the same time, also, money is wasted in adornment both of person and home.

THE International Tract Society have on hand a few copies of "Cadman's Harmony of the Gospels" which they are anxious to dispose of at very low rates as they have gone out of the book business. The retail price is \$1.50 but we can sell you one at 80 cents, post-paid. The book is bound in cloth, gilt stamp, plain edges. Below we give the endorsement of Eld. A. T. Jones of the above named book. Send all orders to Minn. Tract Soc.

ON CADMAN'S GOSPELS.

You ask me for an expression of my views of "Cadman's Harmony of the Gospels". I am glad to give it, for from using the book ever since it first appeared, I have found it such a help that I don't see how I could recommend it too highly. The great advantage of this work is, that it puts the four stories of the four gospels all into one continuous and connected story, in the very words of the gospels themselves without any other words. In this way the one

straightforward story of the Saviour's life on earth is given in such a way as to enable me at least, to get a view of it such as I could not get in any other way. The system of "Gospel Harmony" that prints the four gospels over again, only in parallel columns never seemed to me much of an improvement upon having them printed as they are, side by side in the Bible, with the marginal references. I could never get any more from such "Harmonies" than from the gospels as they stand in the New Testament. Cadman's Harmony, however, is a real aid, and to me has been most valuable. It leaves out all parts in the four records that are repeated, and this leaves the four accounts just as though one person had written the whole story without any passages repeated. It is a very difficult task for any person to hold the four separate accounts so well in mind, even in parallel columns, as to have the whole story rightly connected from beginning to end. With Cadman's work, however, this is easy. Then, having once got the one straight story well in mind, the four separate accounts can be read to much better advantage as they stand in the scriptures. I am sure that every one who will use Cadman's work will find it a great advantage in many ways. I have found it so valuable, that I can only wish that every person might have it.

Rise and Progress of Seventh Day Adventists.

THOSE who attended our late Camp-meeting will remember the interesting discourses given by J. N. Loughborough, the author of the above named book. This book forms a most interesting and instructive narrative on the subject indicated by its title.

"Commencing with the early experiences of the Advent movement of '43 and '44, the writer—who has been actively engaged in proclaiming the doctrine since '49, and is therefore able to say, 'I speak the things which I have seen and heard'—here presents a graphic account of the struggles and difficulties through which the pioneers were safely carried by their unwavering faith in God and their unflinching loyalty to the cause they had espoused. Due attention has been given to those agencies, which, in the providence of God, have aided in building up and preserving the work represented by this people, until now we see the earth encircled with the message proclaimed by the missionary, and heralded by numerous publications in a multitude of languages. The book contains 392 pages interspersed with numerous cuts, besides 20 full-page illustrations; is printed on fine calendered paper and bound in cloth, silk finished; price: Plain edges \$1.25." No Seventh-day Adventist should be without a copy. Address all orders to Minn. Tract Soc.

THE whole life and death of Christ are an evidence, a demonstration, of the possibility that human weakness may so grasp the divine power by faith as to live in this world a righteous life and die a triumphant death.—*G. E. Fifield in God is Love, p. 136.*

THE BOOK WORK.

Canvassers' Report for Week
Ending June 18, 1897.

ORDERS TAKEN.

	Book	Ord.	Val.	Val. Helps.
Louis Skadsen	P. J.		\$27.55	\$1.95
Jacob Skadsen	" "		53.50	2.15
J. M. Little	" "		58.00	2.65
A. Hawley	" "		22.45	2.15
C. E. Burgeson	" "		33.25	3.71
Gust Henrikson	" "		8.50	1.15
H. Shelstad	" "		4.50	
Erick Peterson	G. C.		8.25	2.05
I. T. Andrus	C. O. S.		10.50	.80
Hattie Richel	" " "		5.50	1.00
Martha Lee	" " "		4.50	.75
			\$236.50	\$18.56

Bro. Andrus writes: "I am at work among Polander and German Catholics largely, and am made to realize more than ever that it is only by God's help that we can be successful.

Bro. Erick Peterson writes: "I have reached my field of labor and can say I am of good courage in the work and can praise God for his guiding hand that has been with me. The experiences I have had the past week are of more value to me than I can express. My soul is full of praise to God that he has given me a part in working for the salvation of souls."

Bro. Hawley writes: "The Lord has been good to us the past week and we can testify of his goodness all the while. Every day we can see it on every side.
J. F. POGUE.

Notice.

To insure prompt attention all orders should be sent to Minnesota Tract Society or L. B. Losey. Some of our canvassers and others have sent in orders to J. F. Pogue or C. M. Everest and as they were out of the city the letters were forwarded to them and by the time they were returned to the office there was an unavoidable delay.



Eld. J. H. Behrens passed through the city, Monday, on his way to St. Cloud, Minn.

C. M. Everest held quarterly meeting at his home church Sabbath and Sunday, returning to Minneapolis Monday.

Eld. Flaiz and State Agent, Pogue, left last Friday for Sauk Center where they held a general meeting over Sabbath and Sunday, after which they visit other churches in north part of the State.

The following significant statement is from a Minneapolis daily of last evening: "125,000 miners ready to strike, now working for the lowest wages on record, Thousands are in a half-starved condition. cotton, iron, tin and steel mills closing."

Bro. G. W. Bishop of Minneapolis left last Thursday evening for the Battle Creek Sanitarium where he will take treatment for chronic dyspepsia from which he has been a great sufferer for many years. May his stay be pleasant and the treatment successful.

Eld. C. L. Emmerson who pitched his tent at Batavia, Todd Co. a few days ago writes that although the country is sparsely settled, he has had an attendance of from 50 to 100, perhaps an average of 80. He is anxiously looking for his co-worker, Bro. Ingison, to assist in the work.

Sr. A. E. Colvin, who was a former resident of Minneapolis but now of St. Paul, made a friendly call at the office on Monday, accompanied by Bro. Barnes. They were purchasing supplies of the Minnesota Tract Society for the St. Paul society. Eld. H. F. Phelps was also a visitor for a short time.

On Monday of this week, in broad day light, only a few blocks from this office a woman was gagged and bound in a helpless condition while the villain who did the villainous deed searched through the house and stole \$72.00. Finally the poor victim managed to crawl to the door and call for help and was released, but the robber escaped.

Andrew Lillivis, a Finnish brother, called at our office last week and reported that he had visited a Finnish settlement at Cokato and took eleven orders for our Finnish paper published in Finland and sold two copies of Proph of Jesus, visited St. Paul and found one Finnish lady much interested in the Sabbath. He was on his way to Finlayson.

If those who received the Minneapolis Times during the Camp-meeting are still receiving them and wish to have them discontinued, will drop the publishers a card to that effect and refuse to take the papers from the post-office, the papers will be stopped. We have notified the publishers to discontinue all names but we still receive notices that the paper continues to come.

Notwithstanding the lack of means in the treasury we are of good courage, as we see tokens that the Lord is working for us. A number of the workers made donations to the Conference in sums ranging from a few cents up to one hundred dollars. The same spirit is moving upon our brethren on the farms. One brother to whom the conference was owing ten dollars wrote to us saying, "The Lord moved upon my heart today at noon to give you the amount of the debt, and I hasten to follow the movings of the Spirit."