

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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WHO KNOWS?

BY ELDER L. D. SANTEE,
 (Princeville, Ill.)

THE Lord will come in all his matchless splendor
 When earth, perhaps, is hushed in night's repose;
 Or it may be when sunset tints are tender,
 That he will come his just reward to render —
 Who knows? who knows?

Or it may be at noon, when sun's bright glory
 Rests on the meadows, and in valley glows,
 Gilding with radiance all the mountains hoary,
 That Christ will come, fulfilling prophets' story —
 Who knows? who knows?

The Man of Sorrows once on Calvary lifted
 Will reign supreme, triumphant o'er his foes;
 With all the glory of the Father gifted
 Will he come soon, when trembling skies are rifted —
 Who knows? who knows?

The Lord will come in all his matchless splendor;
 And earth, renewed, will blossom like the rose;
 Will angels take us with a love most tender
 When Christ a just award to all will render?
 Who knows? who knows?

O then, my feet, be swift to seek the Master;
 Upon the Everlasting Arms, my soul, repose;
 Say to the lingering years of time, Roll faster;
 And joy in hope, though carth may meet disaster,
 For Jesus knows.

Our Contributors.

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

CORRECT WRONG IN THE SPIRIT OF MEEKNESS.

BY MRS. E. G. WHITE.

INDEXED

THE course to be pursued toward the erring is plainly marked out in the Scriptures. Paul writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." To convince one of his errors is most delicate work; for erroneous modes of action or thinking, by being constantly indulged, become second nature, and the moral taste is confirmed in evil. It is very hard for those who err to see their faults. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation for the one who recognizes that he has faults; but many who recognize their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

It is not safe to do as did Saul,—walk contrary to the Lord's commands, and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. It was Saul's stubbornness that made his case hopeless, and yet how many venture to follow his example. The Lord in mercy sends words of reproof to save the erring, but they will not submit to be corrected. They insist that they have done no wrong, and thus resist the Spirit of God. The Lord declared this principle through his prophet: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

It is very discouraging to labor for those who stubbornly refuse to acknowledge their transgressions. When their wrong course is pointed out to them as being dangerous both to themselves and to others, they excuse their actions, laying the blame on circumstances, or heaping the censure which justly belongs to them upon others. They are filled with indignation that any one should regard them as sinners, and the one who reproves them is looked upon as a personal enemy who has done them a personal injury. The very ones who are blind to their own faults are often quick to note the faults of others, quick to criticize their words, and condemn them for something they have or have not done. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man whom Christ represents as seeking to remove the mote from his brother's eye, while he has a beam in his own eye. The Spirit of God makes manifest and reproves sin that is concealed in darkness, sin that, if cherished, will increase and ruin the soul; but those who are willing to be self-deceived resist reproof, and will not yield to the influence of the Spirit of God. Yet they are quick to correct others; and in dealing with the erring, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, and manifest the tenderness and love of Jesus. They are sharp and rasping, and utter words of reproof in a wicked spirit.

Every unkind criticism of others, every word of self-esteem, is "the putting forth of the finger, and speaking vanity." The lifting up of self in pride, as if you were faultless, the magnifying of the faults of others, is an offense to God. It is breaking the law which says, "Thou shalt

love thy neighbor as thyself." The injunction is given, "Be kindly affectioned one to another." We have no right to withdraw our confidence from a brother because some evil report comes to our ears, some accusation is made or supposition is suggested that he has done wrong. Frequently the evil report that is brought to us is made by those who are at enmity with God, those who are joining the enemy in his work of accusing the brethren. Those who are unmindful of the Saviour's words, "Take heed therefore how ye hear," allow their unsanctified ears to hear wrong, their perverted senses to imagine wrong, and their evil tongues to report wrong.

Many who are accusers of the brethren will not come out openly and talk with those who they think are in error, but will go to others, and, under the mask of friendship for the erring, will cast reflections upon them. Sometimes these accusers will openly agree with those whom they covertly seek to injure. They will state as facts, accusations which are only suppositions, and fail to give those whom they accuse a definite statement of what they suppose to be their errors, so that they give them no chance to answer the charges against them.

It is contrary to the teachings of Christ to make accusations against another, and give him no chance to clear himself in the matter. To act in this way is to pursue the subtle course which Satan has always pursued. Those who do these things have set themselves up as judges, through admitting evil thoughts. He who engages in this work communicates to those who listen to him a measure of his own spirit of darkness and unbelief. He sows in the minds of others seeds of bitterness and suspicion, and plants enmity in the hearts of those with whom he associates against one whom God has delegated to do his work. If the servant of God makes a mistake, it is seized upon, magnified, and reported to others, and in this way many are led to take up a reproach against their neighbor; they watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous.

When the sinner, in view of all his transgressions, exercises faith in God, and believes that he is pardoned because Christ has died as his sacrifice, he will be filled with gratitude to God, and will have tender sympathy toward those who, like himself, have sinned and are in need of pardon. Pride will find no place in his heart. Such faith as this will be a death-blow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault and to display to the sinner an unfor-giving spirit? Every one who has real faith in God will crush pride under his feet. A view of the goodness and the mercy of God will lead to repentance, and will create a desire to possess the same spirit. He who receives the Spirit of God will have clear discernment to see the good there is in the characters of others, and will love those who need the tender, pitying sympathy of forgiveness. The repenting sinner sees in Christ a sin-pardoning Saviour, and contemplates with

hope and confidence the pardon written over against his sin. He wants the same work to be done for his associates; for true faith brings the soul into sympathy with God.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, Satanic criticism, acuteness in suspecting and charging souls with evil intentions, who are less guilty than themselves. Like the enemy of God, they are accusers of the brethren. Whatever their position and experience, they need to humble themselves before God. How can they pray, "Forgive us our trespasses, as we forgive those who trespass against us"?

"With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving.

TITHING THE INCOME.

BY C. L. TAGGART.
(*Du Quoin, Ill.*)

THAT one should pay a tithe of the increase into the Lord's treasury is a fact which few if any of the readers of this paper would think of denying in words, yet many deny it by their actions. "If all who profess the truth will come up to the claims of God in giving the tenth, which God says is his, the treasury will be abundantly supplied with means to carry forward the great work for the salvation of man." — *"Testimonies for the Church," Vol. III., p. 395.*

The promise is that if *all* give a tenth, there will be an abundance of means to carry forward the work for fallen man; if there is not an abundance of means, the specifications are not met — all do not give a tenth.

In the above quotation the Lord gives us a problem and its solution. In order to get the correct answer in working a problem, we must always use the terms given. The Lord says "all" multiplied by "tenth" gives as a result "abundantly supplied." Now if we fail in obtaining the right result, then we are sure we have the wrong terms. It is probable that all give something, so the great deficiency must be upon the other term — tenth.

It seems that there are many ways people endeavor to ascertain what their tithe has been during the quarter. One comes to the treasurer and hands him a few dollars, saying, "I *guess* this is about one tenth of my profits this quarter. Another gives, stating, "I have received but little cash this quarter." And there are others who pay their tithe (?) not having any idea what they have made. No one would want any one to work for him who would do business in such a slipshod way. Were we to place goods in the hands of another, who was to give us one tenth of the profits, and he should not be able to tell us exactly what he had gained, we would be sure he did not know what the tenth was, so we would at once withdraw our goods from him. When we pray the Lord to forgive our debts as we forgive our debtors, or serve us as we serve our fellow-men, then we ask the Lord to take his intrusted goods from us if we treat him as the debtor above described treats us, and of course we believe the Lord answers prayer.

The Lord commended the Pharisees for paying tithe of "mint and rue and all manner of herbs," and we should certainly be particular in paying our tithe even upon small articles; in fact, we cannot truthfully say we pay our tithe if we do not give an exact tenth. If a man has \$10, he must give \$1 before he can truthfully say he has paid the tenth. Ninety-nine cents will not be sufficient to fulfill the command, "Bring ye *all* the tithes into the storehouse." Our circumstances may be such that it is hard for us to know what to pay; nevertheless, this will not clear us from paying an honest tithe, for the Lord would not have asked this of us if it were impossible to know what is the tithe. He does not ask this of us for his good, but for our own good. Then let us receive the benefit the Lord desires us to, by rendering to the Lord his own. Let us be the recipients of the blessing pronounced in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE TABERNACLE OF DAVID AND THE AGE-TO-COME.

BY ELDER W. H. LITTLEJOHN.
(*Battle Creek, Mich.*)

(*Continued.*)

THE reader of the article in the last REVIEW on the "Tabernacle of David," could not fail to perceive that the whole question at issue before the council at Jerusalem turned upon the point whether the Gentile converts were to be received into the churches without being circumcised and keeping the law; in other words, whether they were to be accepted as Gentile Christians, or as those who, though once Gentiles, had now accepted Christ, circumcision, and the law, thus becoming Christian Hebrews. With this fact fully and clearly before his mind, remembering at the same time that the decision rendered by James was designed as an indorsement of the acceptance of the Gentiles by Paul and Barnabas without circumcision and the keeping of the law, the next step in our investigation is to inquire what object James had in view in quoting the words which he did, as follows: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15:16, 17.

It will be observed that the foregoing passage, which is a free translation of the Septuagint of Amos 9:11, 12, furnishes a clear and explicit declaration that God would at some time receive into his favor the Gentiles who seek after him. But why, I inquire again, should James have quoted this passage as he did? Evidently because, as just stated, it referred to the Gentiles about whom the discussion in the council had just taken place. While this is true, it is not the whole truth. James quoted the passage, not only because it mentioned the Gentiles, but for the additional reason that it mentioned them in a manner to confirm what Peter had said respecting the pouring out of the Holy Ghost upon Gentile converts, as such. That this is the case, the subjoined language of James will prove: "Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written." Immediately following the words, "it is written," comes the quotation given above, relating to the building of the tabernacle of David and the calling of the Gentiles. Verses 16 and 17. Put-

ting this and that together, what have we, unless it be unmistakable proof that James meant to be understood as teaching that Peter was right in arguing that God had selected him to carry the gospel to the Gentiles, and witnessed to his preaching by the outpouring of the Holy Spirit? If we are right in this, beyond dispute the language of verses 16 and 17, taken from Amos 9:11, 12, furnished confirmatory evidence of Peter's theory that God had called the Gentiles through him in time past. But if this is so, then the passage which James quoted, according to his view, began to be fulfilled in the days of the first advent.

That James understood what he was talking about, no disciple of Christ will deny. Admitting this to be correct, what shall we say to those who apply the verses quoted from Amos to the 1000 years subsequent to the second advent, insisting that the fulfillment of them will not be due until that epoch is reached? Admit that their reasoning is sound, and you impeach James, since he evidently taught that in the conversion of the Gentiles under Peter's preaching, the quotation from the prophet Amos had been realized in part if not as a whole. A most striking feature, also, is the fact that the portion of the prophecy which James claims was fulfilled by Peter, is found in the latter portion of the prediction by Amos. That prediction begins with the words: "After this I will return, and will build again the tabernacle of David." Subsequently to these words comes what the Lord says about receiving the Gentiles. Therefore, to say that although the prophecy met with the first installment of its fulfillment by the preaching of Peter to the Gentiles, it is nevertheless true that the portion relating to the building of the tabernacle by David will not be realized until the second advent, is — if I may be allowed to employ a vulgar illustration in such a connection — to put the cart before the horse. Manifestly God uttered the prophecy in the order in which it was to be fulfilled, and that order cannot with impunity be reversed to suit the requirements of any man-made theory.

Possibly some might be inclined to insist that it devolves upon us in this connection to explain what is meant by the tabernacle of David, and point to a fulfillment of the prediction respecting the rebuilding of the same. To this we demur, claiming that even though we were unable so to do, our case is, nevertheless, made out, since it has been conclusively demonstrated that whatever is meant by raising up the tabernacle of David, that event was to take place at or before the first advent, when the Gentiles were called; and, therefore, cannot be located in the Age-to-Come. While arguing thus, the writer will, at this point, give some attention to the demand of our friends, prefacing his remarks by the statement that the subject is not without its difficulties. Scholars have differed widely in their opinions concerning the expression, "tabernacle of David," and the time and manner in which the prophecy relating to that tabernacle was fulfilled.

Some commentators have thought that by the expression, "tabernacle of David," was meant the tent which the sons of Jesse pitched in Jerusalem as an abiding-place for the ark. Others have reasoned that it referred to the temple of God at Jerusalem. Others, still, have looked upon the expression as a figurative reference to the kingdom of David. The theory which finds in the language in question an allusion to the tent reared by David for the ark of God, is hardly worthy of prolonged discussion. Not so with the one which teaches that in the term, "tabernacle of David," is found an unusual, yet not impossible appellation for the temple of God. The language employed applies more naturally to such a structure than to anything else. Look at these expressions for example: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof;

and I will raise up his ruins, and I will build it as in the days of old." By these utterances the mind of the Jew would have been directed to the temple of his God as a structure having foundations, and which, at the time Amos wrote, was actually in ruins, the foundations remaining, but the walls thereof being full of breaches made at the time Nebuchadnezzar destroyed the city and led into captivity a portion of its inhabitants. In the language of the seer, he would have discovered a glorious prophecy,—that the temple, which he loved more than any other earthly object, would sometime be rebuilt upon its original foundations.

(To be continued.)

POPULAR LECTURES AND AMUSEMENTS.

BY WILLIAM PENNIMAN.
(Woodburn, Ill.)

WHEN hearing Professor Prescott the other evening in the General Conference Bible School on the subject of the "Divine-human Family," I could see the force of his quotations from Neander, as that which some might call dry history is not so dry after all if one has his eyes wide open and "reads between the lines." Professor Prescott quoted Neander as saying: "The occupying one's self for hours with mere nonsense, the unholy spirit which ruled in these assemblies, the wild uproar of the congregated multitude, seemed unsuited to the holy seriousness of Christian purity of character."

One should not go to one of these popular lectures or amusements unless he can ask God's blessing upon him in so doing, and do it to his glory; for whatever we do, we are to do all to the glory of God. I remember at one time a magic-lantern entertainment was to be given in a church, and something was said to a preacher about opening the exercises with prayer; he said he doubted the propriety of so doing. When I saw the disgusting comicalities which came off, I thought the preacher was right, and I also doubted the propriety of such doings in the house dedicated to God.

People are sometimes drawn out to these amusements, because they are advertised to be moral; but in many cases it is the device of Satan to mix in a little of the moral element to make the bad go down the easier. This is like mixing sugar with whisky to make it taste better. Often after beautiful and instructive Scripture scenes are exhibited, the exhibitor will wind up with a comic abomination. The holy and the profane will not mix any more than will oil and water. Some preachers, Sam Jones for instance, draw the crowd by the comic or slang element in their sermons. But did Christ or his apostles preach in that way? Many concert singers have a little good mixed in with the bad. The legerdemain man can claim that his show is moral as he exposes some of the deceptions of Spiritualism, and can show how that in the time of Moses the magicians turned their rods into serpents. The circus often has a menagerie connected with it, and the old folks will take their children to see the animals, when the truth of the matter is, the parents go to see the circus and to see the clown act the fool.

Pollock, in his "Course of Time," says: "The theater might be turned to good account, but never was." Talmage thinks the theater is all right if only preachers and deacons are the actors. There is good with the bad again, providing the deacons and the preachers are good. But says one, "I would go to hear Robert Ingersoll. It would be right to hear him on some subjects, such as Church and State, or Abraham Lincoln;" but would it be right to go to hear him ridicule and make fun of the Bible? A few weeks ago I went out to hear a popular lecture on "Going up to Jerusalem." I thought surely from the subject that it would be a good, instructive lecture, and so it was in

some respects. A brother and a D.D., a member of the same church to which the lecturer belongs, was seated beside him in the opera-house, and I expected to see one of them open the meeting with prayer. But when I saw the stir he made, and heard the cheers and clapping of hands, and saw him soar to the heavens in eloquence (as he is an eloquent speaker), and then come down to the earth, scarcely making a step between the sublime and the ridiculous, I did not wonder he did not open the meeting with prayer. Let us be careful to "read between the lines."

THE ROBE WHICH JESUS WROUGHT.

BY ALBERT CAREY.
(Bedford, O.)

THE robe which Jesus wrought is full—
Complete in warp and woof. And all
That God's ten perfect precepts say
Christ did, in our own flesh, obey.

Not one of God's ten words but found
In him its fullness; and the sound
Of his all-glorious righteousness
Rings forth all nations now to bless.

If from that robe so full, complete,
We tear the Sabbath-rest-day sweet,
Surely the rent shall be our shame
When in the presence of the Lamb.

This breach shall then itself declare,
Instead of righteousness, a snare.
Let thy most perfect robe be mine,
O Lord, of righteousness divine.

THE GOSPEL IN THE EARTHLY SANCTUARY.

The Peace-offering.

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

(Continued.)

THE peace-offering was burned "on the altar upon the burnt sacrifice." Lev. 3:5; 6:12. It therefore could not be offered until the sin-offering or the trespass-offering and the burnt-offering had preceded it.

The trespasser conscious of a fault could have no part even in the continual morning and evening burnt-offering, until he brought his personal trespass-offering. Then, with the others, he could consecrate himself anew in the burnt sacrifice, and find peace. How plain this is! "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:21, 20.

But why was the peace-offering burned on the burnt-offering? Here is a great spiritual truth, the very innermost secret of the gospel. The burnt-offering, as we have seen, is the giving of the renewed life to be consumed on the altar of service; consumed, if need be, as was the life of Jesus, going out in crucifixion and apparent defeat, hated, despised, maligned, and rejected. Surely, says the natural heart, "here is no peace." Yet just here on the burnt-offering is the peace. Hark! I hear this same persecuted and crucified Jesus say: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "Not as the world giveth,"—not a little peace, to last a little while; but the very secret of peace I give unto you,—a peace which will endure through all trial and through every affliction. What is the secret? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you." The yoke means the same service, the same toil, the same sacrifice,—it means the burnt-offering. "Take my yoke upon you, . . . and ye shall find rest [*i. e.*, peace, tranquillity; quiet, restful joy] unto your souls. For my yoke is easy, and my burden is light." Think of it! look at the

life of Jesus,—a perpetual burnt-offering, consumed to the last drop on the altar; yet through it all he had peace, and said, "My burden is light." Was not the peace-offering burned on the burnt-offering?

I cannot better explain this principle than by using two quotations from Carlyle. "Always," he says, "there is a black spot in *our* sunshine; it is even, as I have said, the shadow of ourselves. The whim we have of happiness is somewhat thus: By certain valuations and averages of our own striking, we come upon some sort of average terrestrial lot; this we fancy belongs to us by nature and of indefeasible right. It is simple payment of our wages, of our deserts; requires neither thanks nor complaint; only such overplus as there may be do we account happiness; any deficit, again, is misery. Now consider that we have the valuation of our own deserts ourselves, and what a fund of self-conceit there is in each of us,—do you wonder that the balance should so often dip the wrong way, and many a block-head cry: 'See there! what a payment! was ever worthy gentleman so used?' I tell thee, Block-head, it all comes of thy vanity; of what thou *fanciest* those same deserts of thine to be."

"Fancy that thou deservest to be hanged; thou wilt feel it happiness to be only shot. Fancy thou deservest to be hanged in hair-halter; it will be a luxury to die in hemp." "The fraction of life can be increased in value not so much by increasing the numerator as by lessening your denominator. Unity itself, divided by zero, will give infinity. Make thy claim of wages a zero, then; thou hast the world under thy feet. Well did the wisest of our time write: 'It is only with renunciation that life, properly speaking, can be said to begin.'"—"Sartor Resartus."

"The wages of every noble work do yet lie in heaven, or else nowhere. Not in Bank-of-England bills needest thou, heroic soul, present thy account of earnings. Human banks know thee not; or know thee after generations and centuries are passed away, and thou art clean gone from rewarding. . . . My brother, the brave man has to give his life away,—thou dost not expect to sell thy life in any satisfactory manner? Give it, then, like a royal heart; let the price be nothing; thou hast then, in a certain sense, got all for it."—"Past and Present."

Here is the very secret of peace. Give the life; give it freely, making no claim; give it in Christ's name and for his sake. In other words, present it a burnt-offering, to be consumed for a sweet savor unto the Lord; then, and only then, you will find peace. Surely peace then; for if the life is freely given, there will be no quarrel as to how or when it shall be taken. Such a one's feet may be shod with the "preparation of the gospel of peace," to tread any rough pathway.

This thought runs through almost every reference to peace in the Bible. "Therefore being justified by faith [*i. e.*, by Christ's righteousness, not by any merit of ours], we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace [unmerited favor] wherein we stand, and rejoice in hope of the glory of God." What about sorrows and trials now? Hear Paul: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:1-5.

"Be careful [*i. e.*, anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7. Truly he is the "Prince of Peace." I hear him say: "In the world ye shall have tribulation;" but in me ye shall have peace. My soul responds: "Thou wilt keep him in perfect

peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

THE MEAT-OFFERING.

This, too, was always offered with the burnt-offering (see Ex. 29:33-42), and so could not be offered until the others which preceded it had been brought. It consisted of fine flour, "bruised small." Oil was poured upon it. Salt was always mingled with it, and frankincense was put upon it. Lev. 2:13-15. Leaven and honey were always excluded. Lev. 2:11. A "handful of the flour thereof, and of the oil thereof, with the frankincense thereof" were burned upon the altar, with the burnt sacrifice, for "a sweet savor unto the Lord." The remainder of the meat-offering the priests ate in the "court of the tabernacle of the congregation. . . . It is most holy" unto the Lord. Lev. 2:16; 6:15-17.

What does this mean? This offering, like all the others, means, first, Christ; after that, the Christian. Jesus Christ perfectly fulfilled it; others do so more or less imperfectly. It means Christ walking about, not only in Judea and Galilee, but Christ also everywhere, in the hearts of his followers. We are all priests here, if Christians, so we can all eat of the meat-offering. We know what it means to feed on Christ and find God. Jesus came that he might so reveal the Father. He said, "He that hath seen me, hath seen the Father." He said also, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:53, 54.

There are many, however, who, as of old, will not look up to find God and receive the divine life; they will not even, at first, look back eighteen hundred years, to Jesus of Nazareth, to find God. There is one place, however, where they do always look,—too often, it must be confessed, with bitterest disappointment,—that is, to the lives of Christ's professed followers. Nor are they forbidden to look there. We read, "If we receive the witness of men, the witness of God is greater." The reason given is that the witness of God is within. "He that believeth on the Son of God, hath the witness in himself." We are not forbidden to receive the witness of men, but only told it is not the best, and cautioned not to stop with that. Most people who come to know God, do so first through seeing Christ in others,—through feeding upon their lives. The only wrong, sad thing about it is that too many stop there, without ever having the witness within, without ever knowing God for themselves.

Now we can see what the meat-offering means. When the flesh is crucified, burned without the camp as unholy; when the life is offered in the merit of Jesus, to be renewed by his power; when the whole regenerate being is freely given to God, to be consumed by his own sacred love-fire on the altar of sacrifice, the peace-offering burning, too, on the burnt-offering,—then that life comes up as a sweet savor unto God. Men, too, can feed on it and find Christ, and, finding him, find the Father also.

This thought will be still more plain when we consider the materials that enter into this offering and those that are excluded. Leaven is the corrupting power of sin. "Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. Purge out therefore the old leaven. . . . Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8. There must be none of this corrupting power, none of this hypocrisy, malice, or wickedness, in a life which men are to feed on, to find God; in a life which is to come up for a sweet savor before the

Father. There must be salt there, the preserving power, the opposite of leaven, the corrupting power. Yes, there must be salt there, for "salt is good," and "ye are the salt of the earth." There must be oil there, for the life which can reveal God is itself a fruit of the Spirit, and oil is a sign of the Spirit's power. There must be no honey there. Honey is indeed beautiful to the eye and sweet to the taste, until it touches the fire; then it spoils and creates a stench. The life which can reveal God must stand the fiery trial, as did Christ's. Instead of honey, put there frankincense,—frankincense, which yields up its sweetness in the flame. Such must be the life that comes up as a sweet savor unto God, because it reveals his love and his goodness unto others.

In this sacrifice all the frankincense, the sweetest part of all, was offered up to God alone. Consider this for a moment. On the last evening before the trial and the crucifixion Jesus said to his disciples, the chosen twelve: "I have yet many things to say unto you, but ye cannot bear them now." The sweetest, holiest thoughts of all, therefore, Jesus never expressed to any earthly friend. He had to live that innermost life, so far as human fellowship was concerned, entirely alone. These thoughts were the very fruit of suffering. Heb. 2:10; 5:8. They yielded up their sweetest fragrance in the fiery trial. Yet in this he was not alone. These thoughts ascended to the Father only. They were the sweetest of all, the sacrifice that went up to him alone. It will be so with us. There will be thoughts and feelings born of trial and of suffering, which we cannot speak to another. If we should speak them, they perhaps would not understand, perhaps would entirely misunderstand. They have not been in the furnace that gave them birth.

God knows, however, and these are to him the sweetest thoughts of all; the very frankincense of the sacrifice that gives forth its fragrance in the flame. It is ours to rejoice that he knows; dwell here, and revel in his love, and wait, if need be, till the eternal future for that closer fellowship with our brethren for which we long. Then we shall see not only eye to eye, but also heart to heart.

In the next I will speak of the sanctuary itself and its building.

(To be continued.)

A FOUNDATION PRINCIPLE.

BY ELDER G. D. BALLOU.

(Baltimore, Md.)

ONE of the most important questions before the world to-day is the question of religious liberty. With the papacy on the one hand committed always and everywhere to the doctrine that the pope is king of the world and lord of the universe; that the Roman Catholic Church should be supreme over the State and over all civil society; and the masses of Protestants everywhere clamoring for the support of the civil power in upholding the papal Sunday institution,—with these two great forces awakening to intense activity just now in America, we are bound ere long to see some startling developments. "The nations have drunken of her [Babylon's] wine; therefore the nations are mad." Jer. 51:7. The false doctrines of the papal church have never been forsaken by the masses of so-called Protestants, and they never will be forsaken by any but the remnant who "come out of her," and "keep the commandments of God, and the faith of Jesus." Therefore the great mass of men will follow the crooked course of Rome because they have drunk of the same polluted cup of false principles, and, like drunken men, look upon themselves as being the only well-established objects in the world, while everything else is in a whirl.

We may expect the most subtle sophistries to

be used in the work of convincing men that the world's safety lies in committing the affairs of State into the hands of the Church. There will be sophistries which cannot be easily met by the common people. But there are a few underlying principles which utterly and forever forbid anything like religious legislation or the interference of the State in any way in religious matters. The sole and only desire of any church in this respect is to get control of civil legislation so as to bring offenders to her terms and compel them to take a course of conduct prescribed by the church.

Against this course we may say, (1) That no individual in society has any natural or just right to command or exercise authority over any of his fellow-men in regard to any religious observance whatsoever; (2) When such individual becomes a legislator, he still has no more right in this regard than he had before; for as a legislator, he only has the power and authority which are delegated to him by his fellow-citizens; and none of his fellow-citizens having any authority over the community in religious matters, have any authority to delegate to their legislator to make any such laws. This principle at once and forever cuts off all right of civil government to interfere in any way with religious matters any more than the individual has a right to interfere; (3) Hence all religious laws or laws regulating religious observance, whether they be Sunday laws or laws compelling the support of a church, or any laws whatever favoring religion beyond leaving every man free in religious matters, are only usurpations of authority, and are in no way worthy of more respect than the decrees of Nebuchadnezzar (Daniel 3) or Darius (Daniel 6) or the Sanhedrim. Acts 4:5.

The pope may claim "sovereign power," as he does; the Protestants of Europe may earnestly defend the doctrine of the "divine right of kings;" and the Protestants of America may claim the "right of majorities" to rule in all matters civil and religious; but in every case the false principle of usurpation stands forth as the only foundation on which all laws enforcing religion rest. And against it we may oppose the doctrine of individual right of choice in matters of worship, which existed in man before there was a human government, and which even the Creator himself does not invade. The great Ruler of the universe leaves all men free to choose in matters of religion. Let human authority forsake Satan's system of coercion, and leave the individual free as God leaves him; then will the church have rest and peace.

BRIEF THOUGHTS.

BY J. E. EVANS.

(Battle Creek, Mich.)

ONE who was righteous was made to be sinful, that many who were sinful might be made righteous. Heb. 2:14; 2 Cor. 5:21.

One who was alive, died, that many who were dead might be made alive. Eph. 2:5; 5:2.

One was delivered to the will of many, that many might be delivered to the will of One. Luke 23:25; Rom. 6:13.

The strong became weak, that the weak might become strong. Rom. 5:6; 2 Cor. 12:9.

The Son was treated as an enemy, that an enemy might be treated as a son. Rom. 5:10; Gal. 4:7.

The sins of all placed upon one, made one sinful; so the righteousness of One, if received by all, would make all righteous. Isa. 53:6, margin; Rom. 3:22.

He who was rich became poor, that we who were poor might become rich. 2 Cor. 8:9; James 2:5.

He who was divine was clothed with humanity, that humanity might be clothed with divinity. 1 Tim. 3:16; Isa. 61:10.

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.

NOT ONE TO SPARE.

"Which shall it be? Which shall it be?"
I looked at John—John looked at me
(Dear, patient John, who loves me yet
As well as though my locks were jet);
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said."
And then I, listening, bent my head.
"This is his letter: 'I will give
A house and land while you shall live,
If, in return, from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care,
Which I, though willing, could not share.
I thought of seven mouths to feed,
Of seven little children's need,
And then of this. "Come, John," said I,
"We'll choose among them as they lie
Asleep;" so, walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lillian, the baby, slept,
A glory 'gainst the pillow white.
Softly the father stooped to lay
His rough hand down in a gentle way,
When dream or whisper made her stir,
And huskily he said, "Not her, not her!"
We stopped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so pitiful and fair;
I saw on Jamie's rough, red cheek
A tear undried. Ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace.
"No, for a thousand crowns, not him!"
He whispered, while our eyes were dim.
Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—
Could he be spared?—Nay; He who gave,
Bid us befriend him to his grave;
Only a mother's heart can be
Patient enough for such as he;
"And so," said John, "I would not dare
To send him from our bedside prayer."
Then stole we softly up above
And knelt by Mary, child of love.
"Perhaps for her 't would better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in willful way,
And shook his head: "Nay, love; not thee,"
The while my heart beat audibly.
Only one more, our eldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no—
I cannot, will not, let him go."
And afterward toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in heaven.
—Anonymous.

SPRING SANITATION.

BY DAVID PAULSON, M. D.

(Sanitarium.)

It is well known that mild winters are productive of disease; but the cause of this is not so well known. An abundant layer of snow is nature's method of covering and rendering harmless, for the time being, millions of disease-producing germs. There are many portions of the country in which the air during the summer months is continually filled with disease, while during the winter, when there is plenty of snow, this same air will be as free from germs as that of the most healthy portions of the earth.

The direct rays of the sun are the most effectual disinfectant known. And we can see beauty in the arrangement of the Creator, that, at the very time when these germs begin to flourish about our premises, the sun begins to shine more hours of the day, and its rays become more pene-

trating. And if our premises are not cleared up at this season of the year,—if refuse of various kinds, which is often allowed to accumulate during the winter months, is now allowed to remain, this will hinder the sun from doing effective work, which it is so necessary that it should do.

It often happens that the front-yard receives particular attention,—perhaps a few additional trees are put out, and the flower-beds are put in order,—while the back-yard, which it is altogether likely is in a more unsanitary condition, receives little or no attention. Perhaps visitors and others are not expected to inspect the back-yard, but those who occupy the house must breathe in the air which has become loaded with poison from the back-yard as well as that which has been perfumed by the beautiful flowers in the front-yard. Again, the children will often find it much more promotive of their amusement to play in the back-yard than they will in the front-yard. If our eyes could be opened so that we could see the pestilence which lurks in every neglected gutter and cesspool and heap of neglected garbage, we would shudder when we saw innocent children staking off their imaginary cities right in the midst of all this. And when these same children sicken, and perhaps die, the grief-stricken parents and sympathizing neighbors attribute this to a mysterious Providence, and attempt to be reconciled to their sad lot. How sad it is that human lives must thus be sacrificed to ignorance or indifference; and then the sure results of it be attributed to a kind Heavenly Father who does not delight even in the death of the wicked. If all recognized that every unsanitary condition about the premises is a standing menace to their health and lives, how quickly thorough-going efforts would be made to clear away every decaying and offensive substance!

SIMPLICITY VS. POMP.

BY ELDER W. H. WAKEHAM.

(Battle Creek, Mich.)

THE preaching of John the Baptist was adapted to the times in which he lived and to existing circumstances. He met the people where they were, and helped them in the things they most needed. He had words of reproof and warning for the erring, instruction for the learner, and hope for the despondent. To the brutal Roman soldier he said, "Do violence to no man." To the extortioners, "Exact no more than that which is appointed you." And to the common laborer, "Be content with your wages." (See Luke 3:13, 14.) One at all conversant with the political and social conditions which prevail in the world to-day, will have no difficulty in discerning the adaptability of such teaching to these times.

Another prominent characteristic of the life of John is briefly stated in Matt. 3:4: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Thus wherever his ministry extended, simplicity of dress and simplicity of diet were emphasized by that method of preaching which is more powerful than words. John lived out his principles before the world. Though an ambassador from the court of heaven, bearing credentials directly from the King of the universe, no insignia of royalty adorned his apparel. He stood before the people clad in the humble garb of a peasant. He wished to attract no one to himself, but ever pointed them to the "Lamb of God, which taketh away the sin of the world."

In these days it is difficult to realize the contempt in which one would be held by the doctors of the law, who should appear as a religious teacher and leader of the people in the humility and simplicity which marked John's life in every respect. Pride and extravagance were the order

of the day among those who sat in Moses's seat.

Geikie, in his "Life of Christ," says: "The high society of Jerusalem was mainly comprised in a circle of governing priestly families, and their example tainted the whole priesthood. The pride, the violence, irreligion, and luxury of this ecclesiastical aristocracy already, at the beginning of our era, pointed to the excesses they ere long reached. . . . The high-priests themselves were ashamed of their most sacred functions. The having to preside over the sacrifices was thought by some so repulsive and degrading that they wore silk gloves when officiating, to keep their hands from touching the victims.

"The approaches of the sanctuary," continues the Talmud, 'echo with four cries: "Depart hence, ye sons of Eli, you pollute the temple of the Eternal." "Depart hence, Issachar Kefr Barkai, who think only of yourself, and profane the consecrated victims"—for he wore silken gloves to protect his hands in his ministrations. Then, in keen irony, comes the cry: "Open your gates, O Temple, and let Ismael Ben Phabi, the disciple of Phinehas, enter, that he may perform the high-priestly rites!" and finally a fourth voice, "Open wide, ye gates! and let Johanau, the son of Nebedai, the disciple of gluttons and gourmands, enter, that he may gorge on the sacrifices!" No wonder this last pupil of his Roman masters won such a name, if the Talmud may be believed in its statement, that he had three hundred calves, and as many casks of wine, and forty seahs of pigeons set apart for his kitchen."

Amid such scenes as these the great prophet and reformer, the herald of the Messiah, began his work. He laid the ax at the root of the tree. "The simplicity of his dress—a garment woven of camel's hair—was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests. His diet also, of locusts and wild honey, was a rebuke to the gluttony that everywhere prevailed." Like Daniel the prophet, the Messiah, John chose from the products of the earth, "a purely vegetable diet," as best fitted to sustain his physical powers in his arduous labors. And like Daniel he was especially honored of God. John was a special representative of those who herald the third angel's message; "and the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." Shall we who profess to be doing this work so deport ourselves that the simplicity of our dress and the simplicity and purity of our diet will recommend us and the religion of Jesus Christ to those who know him not?

FOR BREAKFAST IN MAY.

THE different preparations of cereals that have been used through the winter months may be made more appetizing if the cream or milk that is usually served with them is substituted by fruit sauces which give just enough of a tart flavor for a relish.

Cerealine with Grape Sauce.—Into one measure of boiling liquid (either milk or water or part of both) stir an equal measure of cerealine flakes, and cook in a double boiler from one half to three quarters of an hour. Serve with dressing of hot grape pulp, or one prepared from the juice of grapes heated to boiling, and slightly thickened with a little cornstarch, in the proportion of a tablespoonful of the starch, previously rubbed smooth in a little cold water, to one pint of fruit juice. If the juice is quite thick, dilute it with one-third water. Cook until thickened, sweeten if desired; strain, to remove any lumps, and serve while warm on hot grains. Farina and oatmeal are also excellent served with grape sauce.

Cracked Wheat with Lemon Sauce.—Prepare the cracked wheat as usual, care being taken that

it is thoroughly cooked. To prepare the sauce, heat a pint of water in the inner cup of the double boiler. Into this, when boiling, stir a dessert-spoonful of cornstarch, previously rubbed smooth with a little cold water; cook five or ten minutes, until it thickens. Score a large lemon with the tines of a silver fork, and when the oil is exuding, rub a small quantity of sugar over the surface to flavor it. Afterward cut the lemon and squeeze the juice from it. Add the juice and one-half cup of the flavored sugar to the hot cornstarch mixture, allow the whole to boil up once, stirring constantly, then take from the fire and serve hot. Germ wheat and Pettijohn's are delicious when served with the lemon sauce.

Browned Rice with Black Raspberry Sauce.— Spread a cupful of rice on a shallow baking tin, and put it into a moderately hot oven to brown. It will need to be stirred frequently to prevent burning, and to secure a uniformity of color. Each rice kernel, when sufficiently browned, should be of a yellowish brown, about the color of ripened wheat. To each cup of browned rice add two cups of water, and steam in a steamer over a kettle of boiling water or in a patent steamer for a half hour, or until each kernel is soft, separate, dry, and mealy. Serve with a sauce prepared from canned or fresh black raspberries, in the same manner as directed for grape sauce.— *The Household.*

MACARONI.

THE following is clipped from the *Chicago Herald*, concerning the excellent food for which we are largely indebted to Italy:—

"It appears that a certain paste was known to the ancient Greeks, which very nearly resembled the modern macaroni. The Chinese and the Japanese have long used a paste quite similar to it, but Italy, beyond a doubt, has mastered the art and achieved perfection in the macaroni line; and this, partly from talent and partly because the wheat flour from which it is made is found in Italy to contain more gluten than in the more northerly European countries, and is therefore more adaptable.

"The wheat, after having been separated from the chaff, is subjected to a grinding process which differs materially from that employed in Pompeii, where the huge stone mortars were used, for the Italians have become sufficiently modernized to use mills. Five times the flour is sifted, each sifting producing the *semola* from which the various grades of macaroni are manufactured. There's the *pasta grossa* and plain *pasta*, *pasta fina*, and *pasta molto fina*, and *pasta strafinissima*, all of which range accordingly in price, the last being about ten cents a pound. The different forms into which the macaroni paste is made signify nothing as to its quality. There's the spaghetti, or little strings; the vermicelli, or little worms; the *lingua di passeri*, or sparrow's tongues, and the *lasagne*, or macaroni ribbons; the *cappelletti*, or little hats; the *strangola prete*, or strangle the priest, and a host of others, besides the little stars and flakes and alphabets used in soups. After the flour is sifted, it is put in a trough and mixed with boiling water until it reaches the proper consistency. The paste is then put into an iron machine with perforated bottom, through which it is pressed, and which converts it into the long strings. Where the macaroni is hollow, it is formed by wires from above, which are pressed through the perforations in the machine. As it hangs thus in strings, it is slightly fanned in order that it may dry sufficiently to prevent its sticking together; then it is cut off, swung over the bared shoulder of the boy attendant, and transferred to the long rush poles, over which it waves and dries, like a long, yellow fringe, in the sunshine and dust, for three or four days.

"Then the cooking! Why, there must be fifty different ways of preparing macaroni, for

almost every city in Italy has its own predilect manner. The Genoese have an inch-long, fluted kind, which looks like the sections of a fluted column, which they parboil, and when it is cool, stuff it with chopped meat, rich with all sorts of good flavoring, pour over it a little oil and stewed tomato, and bake it under a tin canopy covered with glowing coals. Could anything be more delicious? The Cilicians take the ribbon *lasagne*, and after boiling them tender, place them, alternating the layers with tomato sauce and Provola cheese, in a shallow dish, and bake them.

"The macaroni which we buy here in America comes to us with an attractive wrapper and a label, bearing the assurance that it is precisely the same kind as that used at the 'Scoglio di Frisio.' No other recommendation seems necessary. Nor is it needed by any one who has chanced to dine there, for the 'Scoglio di Frisio' (or Rock of Frisio) is a famous restaurant in Naples. It is built on a ledge of rocks, which are washed constantly by the sea, and to arrive at which one must descend numerous steps carved in the natural tufa, right down to the water's edge. But at the 'Scoglio di Frisio' people add to their macaroni and tomato sauce certain little shell fish, which resemble miniature oysters, and are called *wongoli*, and which give such a finishing touch to this already palatable dish, that it has acquired fame the world over.

"That macaroni is a healthful food, the peasantry of Italy bear proof. While it gives strength, it produces none of the evil effects of the Venetian 'polenta,' a prolonged diet of which causes odious skin diseases, as well as insanity in some cases.

"The Italian people eat but one meal a day, and that between three and six o'clock, when all the family assemble around a huge, steaming dish of macaroni, and the members proceed to help themselves, without the formality of individual plates. The Neapolitans prefer to do without the incumbrance of a fork. They lift the strings of *pasta* high above the head, and by throwing it back, form a direct passage between the mouth and a vacuum which knows no limit. And indeed, this is the only true way of reveling in this Greco-Italian happiness, for macaroni should never be cut, but left in half-length pieces, which may be dextrously wound around the fork and conveyed to the mouth as daintily as you please."

ZWIEBACK AND GRANOLA.

BY MRS. F. C. BAILEY.
(Rantoul, Ill.)

FOR the benefit of those who cannot obtain the genuine articles named above, I will tell how I make them at home. In the first place, good, sweet graham bread is required. This is made like any yeast bread, using one-third white flour and two-thirds sifted graham. When two or three days old, cut in slices two thirds of an inch thick, wipe off the bottom of the oven, and lay in sufficient slices to cover it, having the oven moderately hot at the start. As they dry, keep less fire until the pieces are perfectly brittle. Do not let the bread brown much; it is best dried slowly. It will keep in a dry place any length of time. It can be eaten dry or moistened with hot water, then dressed with cream and salt or spread with any kind of marmalade or thin jelly. It is better than pie and perfectly healthful.

To make granola, take all the small pieces and ends of the loaves and dry them the same as for zwieback, then pound and roll them in a flour-sack with a rolling-pin until fine enough to grind in a coffee-mill; then grind them, not too fine; this makes a good home-made granola. Another way is to make graham rolls by mixing graham flour with the coldest water you can get, add a little salt, knead for fifteen minutes, then

make into rolls the size of your finger or perhaps a little larger, bake in a hot oven, letting them remain until dried through, and slightly browned; then pound and grind like the bread; this is very good, and more like genuine granola than the other. It is nice eaten with milk or in any kind of soup. I have these foods on my table almost every meal, and now that I have become accustomed to their use, would not know how to get along without them.

Special Mention.

IS IT PERSECUTION?

By the papers we learn that in several localities the officers and members of the Salvation Army are coming in contact with municipal authorities, and are being punished for persistently defying city laws regulating the control of the streets. With their bands, processions, and street meetings they sometimes monopolize the highways in defiance of the laws and regulations of the city where they are holding forth. It is their custom to submit to imprisonment, and when it expires, to go on as before, rejoicing meanwhile that they are being persecuted for righteousness' sake, and claiming that they are only carrying out the instructions of the Saviour and the Scripture.

We mention this matter not to condemn the grotesque methods in which the Army chooses to do its work, nor because we desire to see them prosecuted; but to protest against the claim that such prosecutions come under the head of persecution. When civil law directly contravenes a command of God or a principle of morality or righteousness, the enforcement of that law under penalty becomes persecution. But when a method is chosen which conflicts with acknowledged authorities and with the rights of other men, and that method is insisted upon, it becomes simple insubordination and rebellion. If a church saw fit to plant its building in the middle of the street, the authorities would be expected to require its removal out of regard to the rights of others. So it would be with any obstruction to the street. Then, too, there are those to whom the noisy demonstrations of the Army are offensive.

So far from tambourines, horns, and drums being the methods chosen by Christ, it is said of him that "he shall not cry, nor lift up, nor cause his voice to be heard in the street." There is neither Scriptural example nor precept for such proceedings. On the other hand the followers of Christ should be examples of quietness and of conformity to right laws. The command to preach the gospel to every creature does not require the preacher to set up his work in every man's door-yard, nor to monopolize the public highways in opposition to law and the wishes of others who have an equal right there.

SUNDAY IN FRANCE.

ABOUT four years ago there was formed in France a "Sunday Rest Association," to promote a better observance of the first day of the week. The occasion for this movement was this: There was at one time a stringent Sunday law in that kingdom; but it fell into disuse under the reigns of Louis Philippe and Napoleon III., and it was finally repealed in 1880.

Employers, of course, took advantage of this

to give work to as many as desired to labor on that day, so that now, although the government has set the example of cessation of labor in all government offices, artisans and laborers of every kind among the people are seen at work on Sunday as on any other day.

The movement to prevent this is ostensibly in the interest of the laboring men, to compel employers to give them one day of rest in every week. It wears a very innocent face, seemingly not being strenuous as to *which* day of the week shall be this day, only that the workingman is made sure of his day of rest every week.

It is not difficult to divine, however, what day will invariably be chosen for this purpose, and how the law will be applied. For although Sunday is meant, it is called "the seventh day of the week," to connect it with the Sabbath law of God and give it Bible sanction. Thus a writer in the *New York Tribune* of April 21, says that the object of the Association is to secure the "re-enactment of the law which prescribes the cessation of all labor on the seventh day of the week."

The *Tribune* goes on to say that this movement should serve as a lesson to those in this country who are clamoring for the repeal of Sunday-observance laws. It is claimed that all classes are united in this Sunday movement,—Hebrews, Freethinkers, Catholics, and Protestants. That it is taken for granted that Sunday is the day to be kept for the rest-day, crops out in such expressions as these: "Artisans are seen at work on Sunday, just as on week days." What in the world is Sunday but a week day? "Public offices are closed on the Sabbath," etc.

The organization has already become several thousand strong; and when they have succeeded in causing the law to be re-enacted, it will doubtless be applied there as it is here, mainly to suppress the observance of the seventh day.

U. S.

SUNDAY FUN EXEMPTED.

In the stringent Sunday law which has just passed both Houses of the Massachusetts legislature, a curious exemption of one branch of business is very noticeable. The law reads as follows: "Whoever on the Lord's day keeps open his shop, warehouse, or workhouse, or does any manual labor, business, or work, except works of necessity and charity, or takes part in any sport, game, or play, except a sacred concert, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated is liable to a fine of \$500."

It will be noticed that the "sacred concert" is especially classed with "sports, games, and plays," and that it is acknowledged that there is nothing religious about it; for if it was religious in its nature, there would not need to be an exemption for that, any more than there would need to be an exemption for preaching or religious lectures on that day. Sports, games, and plays on Sunday, in general, are offenses, and cannot be tolerated, and if occasion of that kind offers, shall be punished by fine. But there is one that must be exempted, because it is called "sacred"! Such a hypocritical trick is worthy of the illegitimate Sabbath, in the interest of which it is applied. The two go well together. So let the Sunday fun go on, only keep careful watch that no one devotes to rest the seventh day, the Sabbath of the Lord our God.

U. S.

MARRYING FOR A NAME.

THERE is something very disgusting to ordinary mortals in the eagerness with which the vulgarly styled "codfish aristocracy" of America seek to sell their daughters to scions of European nobility. That undignified cognomen means people, who, through oil-wells, gold-mines, corner lots, stock, wheat, or meat gambling, have accumulated great wealth. Their sudden fortune inflates them with an enormous idea of their own importance; but alas, plain "Mr. Blinks" or simple "Mrs. Brown" do not signify that they are any greater than other people. Having been born and named before they found their money, they cannot do better than to see to it that when their daughter changes her name, she shall get one that will fill up the one missing link between them and real greatness. To have a real countess or duchess in the family covers a multitude of natural defects, such as mental mediocrity, obscure birth, or hereditary insignificance.

A season or two in Paris or Italy is sure to attract some poor bankrupt, titled son of a lord, who is happy to dispose of an interest in his precious noble name for a consideration of a few millions in cash. He gets the money he needs, and a wife whom he can keep or leave as he chooses. She brings to her ambitious family a *name!* A name, too, that is often black with reproach and immorality, but it matters not; she is "Countess" So and so.

Not all the marriages contracted by American ladies in Europe are of this character, but many of them are; and they are increasing in number. They form one of the characteristic features and signs of our times. They contribute to the great tide of voluptuousness and prodigality, which make our days parallel to those of Sodom and Gomorrah.

T.

ENGLAND IN NICARAGUA.

THE situation in our own neighboring Central American republic has been rather interesting. The Nicaraguans did not come forward with their money in the time specified in England's ultimatum, and, as noticed last week, the English took possession of the port of Corinto on the west coast. This was done with the intention of seizing the custom-house and collecting the £15,000 which the natives declined to pay voluntarily.

The British forces were somewhat chagrined when they found the port closed, the railway trains discontinued, and all business suspended. There was nothing going through the customs and hence no receipts.

The occupation of a part of their territory by the British troops has aroused a bitter spirit of resentment in the country, which threatened to break out in turbulence. England insisted upon having the indemnity claim paid, and was about to take further steps to that end. At the opportune moment little San Salvador came forward with offers of assistance, and nobly acted the part of benefactor and peacemaker by guaranteeing to England in Nicaragua's name the payment of the £15,000 claimed for the expulsion of Consular Agent Hatch.

England is satisfied with the proposal, and proceeds at once to withdraw from Corinto. The peaceable settlement of this affair will be a relief to all concerned. It will result in drawing the Central American States into closer union. But

it has disgusted Nicaraguans with the United States, for they confidently expected help from this government. It will be conceded, however, that the course of non-interference pursued by President Cleveland has been wise.

T.

LIBERALITY.

A GOOD deal is being said nowadays about a liberal religion. The conception meets a popular reception, as though it were the one thing of which the world stands most in need. Dogmatism and doctrine are being discarded as worn-out garments of the days of ignorance and intolerance. Liberalism means believing nothing in particular, assenting to anything in general, and doing as you please. No form of religious pretense could be more pleasing to the natural mind, and hence its popularity.

But a sober thought would, it would seem, disabuse every candid mind of such a misconception of genuine religious principles. No religion is of any value that is not founded on the truth. The more it flatters and tickles the natural heart, the more dangerous it becomes. The fact is that truth is dogmatical. Truth is not liberal. He who construes a moral principle over a broad, liberal platform of exceptions and indulgences does it to his own hurt.

A recent writer has forcibly said:—

"It is fashionable to be 'liberal,' and one of the chief clauses of the arraignment of Christianity is that it is 'illiberal, intolerant, bigoted, and cruel;' that it condemns to what is called damnation those who disregard its tenets and decline its doctrines. But the truth admits no adjective to balk its inflexible determination. If geometry is intolerant in declaring that the three angles of a triangle are equivalent to two right angles, then Christianity is intolerant when it declares that the soul that sinneth shall surely die. If the arithmetic is bigoted in asserting that two plus two equal four, then the Christian is bigoted who believes that strait is the gate and narrow the way that leadeth unto life. If chemistry is cruel in the certainty of its applied formula, then the gospel of Christ is cruel when in simple terms, radiant with the certainty of divinity, it tells the world: There is but one truth, but one way, but one life.

"There is no such thing as liberal truth, as there is no such thing as a liberal arithmetic. The truth is either true or it is untrue. If it be true, whether in mathematics or religion, it is necessarily bigoted, inevitably dogmatic."

The apostle says: "Let your loins be girt about with truth." He who omits to wear the girdle may boast of his freedom, while his theological and religious robes flap loosely about in every wind of doctrine. But he cuts a sorry appearance, and in his example there is neither good taste nor moral beauty.

T.

THE POPE SPEAKS TO ENGLAND.

THE pope, following his self-assumed role of general manager and adviser of the "universe," after addressing his lamb-like encyclical to the American people, now issues one to the inhabitants of England, calling upon the Anglican Church to return to the Roman fold. The *Chicago Interior* of April 25 refers to this in a paragraph, from which we quote: "The pope is out in another encyclical. He desires the return of the Anglican Church to his fold, and addresses words smooth as butter to the English people. Salvation, he holds, depends upon the unity of the faith. This same unity of the faith is red with the blood of every martyr that ever perished from off the earth." The unity of the faith in Christ, it says, is Scriptural. It is not that, however, that is wanted, but uniform submission to the usurpations of Rome. Then the pope is gently reminded that the robe in which he now poses does not comport well with the garments in which this same church was clothed during the long ages of oppression and martyrdom of the church of Christ by this same power, which robe is not removed, but only for the time being concealed for a purpose.

U. S.

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FAITHFUL TO OUR CALLING.

THAT most excellent chapter, the 12th of Romans, contains precepts and maxims that apply to nearly every phase of life, religious and social. Christian character is beautifully outlined. In verses 6-8 there is a quality of such character to which we need to have our attention called. "Having then gifts differing according to the grace that is given to us"—let us employ those gifts faithfully, prudently, earnestly.

It is a fact which we recognize outside of religious affairs, that men are adapted to different forms of business or labor. We also decide that it is better for men and women to continue in those branches or pursuits in which they can best succeed. We acknowledge the law of fitness, or adaptation. A man whose tastes and inclinations all run toward a profession, whose qualifications fit him for such a calling, will not be suited to shoveling on a railroad. Others who prefer to rely for a livelihood upon muscle more than mind, will work to better advantage as farmhands than as bookkeepers. All are necessary, and all are honorable. The man who does his duty faithfully in laborious tasks is as truly a man as one who occupies the rostrum or the pulpit. It is manliness that makes a man. Thousands of heroes toil in homely garb, unnoticed by the world, but honored in heaven. The real measure of value is usefulness, and among the most useful of our bodily organs are those burden-bearers, the hands and the feet. Christians should disabuse their minds of all thoughts of distinction between men and women on account of their station or calling. Character is the only true standard of worth.

When such distinctions are removed, many of the difficulties which now harass the poorer classes will be removed. Not only so, but even Christian work will be relieved of many of its present embarrassments. There will be more seeking for duty and less for position. Hard work or humble service is no less honorable in Christ's cause than the highest position, provided that work or service be done with fidelity; while unfaithfulness disgraces the worker in any station high or low.

Paul seemed to have these principles in mind when he wrote: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God." 1 Cor. 7:20-24.

A Christian profession should not engender discontent with our circumstances. It is frequently the case that when one embraces present truth, it becomes absolutely necessary for him to change his situation. But we believe that changes are often made unnecessarily and un-

wisely. Numerous cases have come under our observation where Sabbath-keepers have retained their positions even at the inconvenience of employers. We know of two locomotive engineers on one of the large systems of railways that up to a few months ago retained, and we suppose up to the present retain, their places and keep the Sabbath faithfully. It would seem that such a position would be about as difficult as any could be. Another brother is superintendent for one of the great express companies; and others occupy important places where it would hardly seem that they would be retained. But the truth is that employers value faithfulness and efficiency above a little inconvenience, and it is the privilege of employees in many cases to render themselves indispensable to their employers, or at least so valuable that, rather than lose them, the employer will permit them to observe the Sabbath. When one is in a situation where he is doing reasonably well, it is wisdom, in these times at least, to follow the apostle's advice and abide there unless forced to leave.

It is not necessary that Adventists should make themselves exclusive any further than principles require. When one embraces the truth, it is not absolutely essential that he should throw up his employment and come to Battle Creek. If it be not possible for him to retain his place under any reasonable conditions, then of course he will seek other employment. But when it is consistent to remain, it will be best to do so, for oftentimes the Lord calls us in that place because he wants a faithful servant right there. He has a work for him to do; and it would be following the example of Jonah were we to abandon the field of duty and flee to a more congenial place.

These remarks are not intended to prevent those leaving their positions to enter the field as exclusively Christian workers. Men may be called from lucrative and influential places or from obscure positions in the world to bear burdens for Christ, and all should hold themselves subject to the call. But even here a word of caution may not be out of place. It is not wise to spoil a real good carpenter, in order to make a very poor canvasser. It is not good sense to take a man with a family dependent upon him from a business in which he can support them well and help the cause, too, besides being useful in the church and the community, to put him at a work concerning which he knows nothing, in which he has no interest except a vague idea of "doing good," where his family must suffer or become dependent upon others. God impresses his chosen servants with something more than an indefinite impression that they "ought to be doing something." Everybody ought to be doing something; and that something is the thing the Lord by his providence puts into his hands.

Another mistaken tendency manifests itself from time to time, and that is the habit of all rushing like water to the side of the dish that is lowest. At sea, when a boat is listed to one side, passengers are required to keep as much as possible on the lightest side, though it is contrary to the law of gravitation to do so. All parts of Christian work are essential, and none should be overdone to the neglect of others. We should carry them all along evenly and symmetrically. It should not be all preachers for a time, then all canvassers, then all medical missionaries, then all turn into Help work, and so tip the dish about from one side to the other.

Keep it level rather; and if there comes a time when there seems to be a stampede in one direction, then, if ever, abide in your calling with a calm, clear sense of the importance of the work God has given you.

There is no danger that we shall have too many good workers in any line; but there is sometimes danger that we shall have too few in some lines. When the Lord says, "Go work in my vineyard," he gives with the commission a definite task, a vivid sense of duty or fitness. A wise servant will not run till he has the message. He will not go because others are going, or choose his work because every one seems to be choosing the same. He will make a distinction between personal fitness or adaptability and selfish preference, heeding one and ignoring the other. Usefulness will be the one great prize for which he seeks, and this will often be found in fields neglected by others. G. C. T.

THE SUNDAY WEAKLING.

THERE is a weakling abroad in the religious world, called Sunday. One publication, a copy of which a brother has just sent us, proposes to call it "Sonday," since "it means," the editor says, "the day of the Son of God." The senseless freak involved in such a proposition ought to be enough to banish any publication advocating it to everlasting oblivion. As everybody knows, Sunday derives its name from the sun. It was the institution called by the *North British Review*, "the wild solar holiday of all pagan times;" it was the old Latin "*dies solis*," day of the sun; the old Saxon, *Sunnandag*, from *Sunna*, genitive *Sunnan*, the sun, and *dag*, day. But this writer of the "Sunday Reform Leaflets," who hangs to his name the two great titles, "Rev." and "LL.D.," claims that it should be spelled "Sonday, because *it* [what? this Sunday?] means the day of the Son of God."

It must be a profound wonder to most people how it ever came to mean that; for the Son of God never had anything to do with the day only to commence the work of the creation of the world upon that day, and then and ever after treat it just like all the other working days. He never gave it any religious character, never said a word to his disciples concerning it, nor ever intimated that they were to make of it anything but what it was, a common working day; while he did openly and emphatically proclaim himself the Lord of the Sabbath day, the seventh day of the week. Sunday is the day of the sun. If it means, as asserted, the "day of the Son of God," it follows that the sun is the Son of God. Such is the pit of folly, not to say blasphemy, into which this man's logic inevitably lands him.

We called this institution a weakling. That should be somewhat modified, for it is not weak in everything. It is not weak in usurpation, in assumptions, in traditions, in misrepresentation, in bigotry and intolerance. These are the soil in which this baneful plant flourishes; but these are not the elements of true strength; and when we come to the Bible, where alone real strength is to be found, there is nothing there for it. It is absolutely left destitute, ignored, passed by and omitted from the count.

This condition of things is seen, and with an agony of feeling is deplored, by the friends of the institution. With woe-begone looks, they

ransack the sacred volume to find some aid and comfort in their desperation. And the testimony to which they appeal, and the application they make of various passages of Scripture, tend to show more clearly than anything else the weakness of the Sunday institution, so far as the Bible is concerned. One of these attempts is made in the publication before us, which is the weakest effort yet, if anything can be weaker than some of those which have preceded it. It is an appeal to Ezek. 43:27 to prove Sunday-keeping. This is not a new position, but is rarely set forth so formally as in this "Sunday Leaflet." The writer says:—

"In Ezek. 43:27 we read thus: 'And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord.' Here is a plain statement that the offerings should be made on the eighth day, corresponding with our Sunday, the first day of the week. And unless the worship on the eighth day refers to the Christian dispensation, it has not been fulfilled. In no where do we find it fulfilled in the services of the Jewish temple. In no where do we read of the Jewish nation changing the day or their worship from the seventh day to the eighth day."

Then let us look at this prophecy a moment. The reader is requested to examine the whole chapter. Ezekiel was given a vision in which he was shown a pattern of a house of sacrifice to be offered to the Jewish people, but on the condition that they should be ashamed of their iniquities and turn to the Lord. Verses 10, 11. If they did not do this, the house offered to them was not to be built. But did they do this? Jeremiah says emphatically that they did not. Jer. 6:15; 8:12. So never having complied with the conditions, the people shut themselves off from what the Lord had promised them, and he never fulfilled it, and never will fulfill it, to them.

But letting this pass, it was evident that it was something to be fulfilled while sacrifices and offerings were still in force, and altars were used. There is nothing to show that it was a figurative representation, pointing out something under the gospel dispensation.

But even passing this by, look at the argument respecting the days. From verse 18, the directions are given concerning the sanctifying of the altar for the services in which it was to be used. Verses 18-21 tell what was to be done on the first day; verses 22-24 show what was to be done on the second day. Then verses 25, 26 sum up what was to be done on the seven consecutive days, to purge the altar and purify it. Then "upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar."

But what have these days to do with the week?—Nothing. On what day of the week were the preceding services to be held?—We are not told. But it is essential to the purpose of this writer that they shall come out on the seventh day; and lo! without any record to sustain him, there he puts it. Then the next day is the "eighth day," and that, strange to tell, is Sunday. How nice! But after that six days are to be unaccountably skipped, and the next Sunday kept as the Sabbath! What cannot be proved by such assumptions?

But how can Sunday be the eighth day? Is any man so destitute of common sense as not to see that it is impossible to have an *eighth* day in a week of only *seven* days? When the seventh day of the week is past, the next day is not the eighth day, but the first, as the count must be-

gin again with the first day. But if we are to extend the count so as to bring in eight days, and if the expression "thenceforward" refers to a regularly recurring period, then it would be *every eighth* day and not *every seventh* day, and then where would the week be found?

The simple fact is that the record has reference to the purifying of the altar and not to the keeping of the Sabbath. Seven *consecutive* days were to be employed in this work, and the next, or eighth day, the altar would be ready for its intended use, and from that time on, *every day*, the altar would be used for the burnt-offerings and peace-offerings, etc. It has no more to do with the Sabbath than it has with the so-called man in the moon, and (to use the usual illustration) a person would do himself just as much honor to enter into a serious argument to prove that the moon is made of green cheese, as to try to prove Sunday from Ezek. 43:27.

"In no where," he says, wherever that may be, "do we read of the Jewish nation changing the day or their worship from the seventh day to the eighth day." Of course not; that folly is left for Christians; and the more shame it is to them.

U. S.

CAMP-MEETINGS FOR 1895.

THE camp-meeting season is again at hand, and in a short time the early meetings will be in progress. Our camp-meetings in the past have properly been looked forward to with much interest. The annual camp-meeting and Conference have much to do with shaping and forwarding the work in each of the local Conferences. At these meetings the churches are largely represented, and each individual receives impressions which he carries home with him, and these impressions have much to do with the shaping of his individual experience afterward. And this same influence likewise extends to all the churches in the Conference. As a rule, the ministers and other laborers also attend these meetings, and receive encouragement and assistance in their duties that, to a large extent, influence their work during the entire following year.

The camp-meeting, therefore, affords the best opportunity to bring the leading issues for the times before the people, also to lay plans and make arrangements for important lines of work for the churches and the workers, to be carried forward during the year. And most important of all, these privileges afford opportunities for spiritual advancement and growth in grace. Many of our people have but limited opportunities during the year for religious instruction. To such these meetings are a special privilege, richly laden with many blessings; and these go to make the camp-meetings and the Conferences exceedingly important occasions.

We were never more in need of the special blessings mentioned above, than at the present time. Our situation is daily becoming more critical; events follow each other in quick succession, plainly indicating that we are already in the time of trouble. The judgments of God are in the land. These things will rapidly increase until the day of wrath in all its reality will be ushered in. We cannot too fully appreciate the importance of our time, nor the greatness of the work that is thus soon to come to a close.

We are also in the time when the people of God are to "arise, and shine;" for now the gos-

pel message is to extend to every nation, kindred, tongue, and people. Yea, the time has come for the earth to be lighted with the glory of the Lord. This movement embraces, first, An advanced experience in divine grace, by the people of God, both individually and collectively; and, secondly, A proclamation of the gospel, even to "the uttermost part of the earth." Thus we are to shine, and show forth the grace and the power of God, that all who sit in darkness may have an opportunity to hear and receive the message of salvation.

It is hardly possible for us to overestimate the greatness of our responsibility. God has come very near to his people; great light has been shining forth from the holy page, so that we are not in ignorance as to the meaning of the developments that are now so rapidly unfolding, both in the political and the religious world. The dangers and the many deceptive influences now so earnestly at work to draw the child of God away from the self-denying and world-separating power of the gospel, have been plainly set before us again and again, in earnest entreaty by the Spirit of God. The call to come out and be separate, has long sounded in our ears; and if, for any reason, we do not fully awake to heed this message, we shall certainly be weighed and found wanting.

We feel a great burden and concern for our own people. The time has surely come for an advance move all along the line. We are too easily satisfied with small spiritual attainments. There is a length, a breadth, a height, and a depth in the power and grace of God, to which many of us are as yet entire strangers; and this accounts for such general clinging to the world. This is manifest in our conversation, in our dress and apparel, in the way we pattern after the way of the world, and not after Christ. But we are to put "on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Christ is to live in us, his character is to be manifest in us, his love is to shine forth in our daily lives. Now we are very desirous that our camp-meetings the present season shall contribute much toward this necessary spiritual advancement.

We must also give much attention to the matter of extending the knowledge of the truth to "regions beyond." Our time to work is rapidly closing, and there is yet much to be accomplished. What is done must be done quickly. A large amount of means must be raised to support the work already begun, and to enter new fields that are opening in every direction. When means are called for, we naturally refer to the hard times, and excuse ourselves, saying that as times are now, we cannot do anything; and some who have means which could be spared, think that, in view of the uncertain condition of things, they cannot give to the cause, fearing financial embarrassment of some sort should they do so. Yes, the times are uncertain, and in many ways it is much more difficult to obtain funds for the cause of God now than it was a short time ago. But shall these things so affect the advancement of the message that it will not be permitted to accomplish that to which it was sent? God forbid. While it is true that we are beset with many perplexities, it is also true that there never was a time in our experience as a people, when the situation was more favorable for the work than the present. Many who were so absorbed with business when money was more plentiful, that they would not give attention to spiritual

things, are now ready to hear and to accept the truth of God. The reports coming from laborers in all parts of the world show this to be so. This, then, is a situation that is not to be disregarded, but to be viewed in the light of God's providence. Truly, he is "not willing that any should perish, but that all should come to repentance."

This state of affairs tests the sincerity of our love and the firmness of our faith in God and in his work. It is in times of adversity that our faith is tried. If we but rightly relate ourselves to God, and go forth doing our duty, trusting his power, we shall not be disappointed. God has never disappointed those that have sincerely trusted in him.

We have lately given much thought to the question of making advance moves when times are so uncertain from a business standpoint, and still so urgent and promising from the standpoint of the message of God. We have in our own minds raised the question many times as to what we ought to do and to plan for. Shall we go forward and plan for the extension of the work of the Lord as the shortness of time and the largeness of the work indicate? or shall we retrench our work in times of adversity, in harmony with the wisdom of the world? These are questions to which we have given serious consideration. What course shall we pursue? What do you say, brethren? We cannot think that you for a moment would advise that we now begin to narrow down and circumscribe the work. While we have seen difficulties in the way, we have not dared to plan the work from a worldly standpoint, but rather to treat and conduct it as God's work, which it is. And is there any lack with God in any way? Is he short of means or funds with which to accomplish his purposes in the earth? There can be but one answer, No.

But we must realize that we are the instrumentalities that he would use in accomplishing his work, and that to his people he has committed the stewardship of the means necessary to carry the gospel to the world. These are principles worthy of the most careful consideration, and we are very desirous that they receive proper attention at our general gatherings. It is exceedingly necessary that our people should more fully understand their relation to, and their responsibility in, the work in which they have been called to act a part. The different branches of the work should be clearly set before the people. Less sermonizing and more practical instruction are what is needed in our general and church meetings.

We expect that the general gatherings of our people this year will be larger than ever before. May God give wisdom to the managers of these meetings, that all the arrangements may be made to accomplish the most good for all who attend. Heretofore we have said much concerning the personal preparation necessary to obtain the greatest benefit from these occasions. Let there be no lack in this respect. We confidently expect a greater degree of God's blessing than ever before. The circumstances of the work at this time make this important and necessary. The time has come for God's work to go forward with power; and may none of us weary in the way. Soon the last work will be done, the last camp-meeting held, and the last privilege given to contribute to the work of God in the earth. May it then be our privilege to share in the final triumph and have a part in the meeting of the saints in the kingdom of God. o. A. o.

THE WORK IN EASTERN GERMANY.

DURING the last three weeks my work has been confined to Eastern Germany, mostly close to the border of Poland. March 17, I spoke several times at the city of Posen, where brethren Jeschke and Krumm have been giving a course of lectures; eight have begun to obey thus far. The next day I proceeded to Dantzig, one of the most important seaports on the Baltic, where brother Spies and quite a corps of canvassers are at work to circulate our literature. We are glad that the Lord has of late greatly blessed this important branch of the work, so that our workers have increased to thirty, and they seem of good courage in spite of many trying experiences. The Catholic papers especially sound the note of warning, and the Catholic party has offered a resolution in the *Reichstag*, which, if carried, would about ruin the canvassing work in Germany. All the publishers and many noted writers protest, and call it a return to the Middle Ages; but it remains to be seen with what effect. We at all events have not begun any too soon, but are rather far behind, nor are we developing any too many canvassers.

My next visit was to Königsberg, a city of some two hundred thousand souls, where brother Pieper has been laboring of late; some ten have begun the observance of the Sabbath. I spoke here several times, and we shall, if possible, give a course of lectures in the near future; a nice and well-located hall has been secured.

March 20, brother Pieper and I began a trip through a strip of country close to the Polish border, called Masuren. The people here speak both the Polish and the German language, are chiefly Lutherans, and read the Polish language in German letters, while elsewhere it is set in Latin type. Reaching our destination about three in the morning, some one called our name at the depot and took us in a sleigh to a town called Stuerlack, where we found a hearty welcome. There are fifteen Sabbath-keepers here and in an adjoining village, where we also held some meetings. They had been converted and baptized by a former Lutheran pastor, whom I visited some years ago at Pillau, and some three years ago they learned of the Sabbath through Stangnowski. Not knowing of any other Sabbath-keepers, they united with him, though never fully satisfied; they were only too glad when they heard of us. Before we left on Sunday morning, all had decided to unite with us, and we appointed a leader and expect to organize them at our next visit, in June. A brother came Friday to take us on Sunday to our next stop at Pritzarken. When we finally reached our destination through drifts of snow, the house was soon crowded with attentive hearers. Here I made the acquaintance of an aged government teacher who had left his position to unite with the above-mentioned Droste; but he did not find there the desired spiritual food, and was longing for something better. Thus one meets hungry souls all prepared for the reception of the last message. We left him deeply interested, and through him I secured the address of a reliable converted Polish translator. Some three years we have been on the watch, but as the Poles are mostly Catholics, our help was not all we desired. As our canvassers meet Poles everywhere, we are greatly in need of such literature, and this translator, also a government teacher who has lost his position for Christ's sake, has thus been God-sent. In a recent letter he expresses the great-

est delight in "Steps to Christ," and ere long we hope to be able to announce the publication of this valuable little work also in the Polish language. Thus the truth is going from nation to nation and from tongue to tongue.

The next three days were spent at Angerburg, an inland town, where we found a company of eleven at this, our second visit, ready for membership. Two souls were buried in the watery grave, a barricade of snow shielding us from the wind. In the evening we celebrated the ordinances of the Lord's house. Others are deeply interested.

A sleigh took us to another village, where we had several large meetings. Friday and Sabbath were spent at Lissen, where some forty were assembled. These all belonged to the Stangnowski party, but at this time sixteen decided to unite with us, and a leader was appointed; they will have their own meetings in the future. To abandon pork-eating and pay the tithe seemed the great obstacles to some, but we trust and know that when they are fully converted and see the truth going forward, they will gradually come. We simply laid down the great principles underlying the last message and did not enter into any contention. The effect of this course is being felt, as they have been contending among themselves until they are divided into several parties.

At the close of the Sabbath a brother took us through swollen creeks and bad snowdrifts to Tesziorken, another village, where we had large gatherings on Sunday. Here nineteen expressed their desire to unite with us, making a total of fifty new Sabbath-keepers and eleven new members. Among them are some well-to-do farmers and mechanics scattered over a district of some seventy miles in length, and everywhere are houses, often roomy ones, open for meetings. We reached the railroad again at Goldapp, where a brother and his wife are keeping the Sabbath. Since hearing us last October, although in the government employ as guard on the railroad, he decided to obey, and the Lord crowned his faith so that the officials gave him Sabbath free. Seven from Tesziorken came with us to Sodchnen, where we organized a church last November, to become fully acquainted with us. Here we had two excellent days; one evening I spoke in a neighboring village, and the next day we were together from noon till midnight with but short interruptions. Five souls were buried in the watery grave, several hundred people witnessing the scene. These, with two others, made the membership twenty-one. An elder and a deacon were ordained, and we can truly say that they are alive in the truth. Since their organization they have paid some \$85 in tithe, and their tract society has disposed of about \$50 worth of our publications. The elder has two children of his brother's with him, and of late did not feel free to send them any longer to school on the Sabbath. But the government decided they must go, and now he and a number of others send their children with their Bibles, but no school-books, and thus the truth is preached louder. This naturally exposes the children to the ill-will of the teachers and the mockery of their school-mates, but on the other hand they become ripened in the school of their divine Master.

From here a number accompanied us to the other church at Gumbinnen, where we had also excellent Sabbath meetings. Six souls were buried here; and these, with five others, swelled

the membership to thirty-three, and enough others are keeping the Sabbath to raise it to forty shortly. An elder and a deacon were ordained, and this church comes under Matt. 5: 13-15. Among the new members is a brother, with his family, who has charge of a brick-yard employing some eighty hands. Though convinced of the Sabbath for years, it was the last message which ripened his faith to a decision; and against all expectation, he retains his position, and his employer even allows him to employ some of our people, kindly granting them their Sabbath. Sunday we spent at Landsberg, where one was baptized, and an elder and a deacon ordained. April 10, I baptized two willing souls in the billows of the Baltic at Cranz. Thus the truth has been proclaimed in fourteen places, and some eighty souls have been added of late, making nearly 170 Sabbath-keepers in Eastern Prussia, who are in full union with us; and this all in less than one year. The Lord is indeed good, and the harvest-field is ripe, but O where are the consecrated and trained reapers? May our prayers earnestly ascend that the Lord may send them forth, and thus hasten the glorious day of his return. L. R. C.

THE STATE TO BE BORN AGAIN.

As a sample of the insane fancies that have seized upon the brains of the National Reformers, read the following from Professor Herron: "Except the State be born again, except it be delivered from pagan doctrines of law and government, from commercial and police conceptions of its functions, from merely individualistic theories of freedom, it cannot see the divine, social kingdom, without which it cannot itself endure and increase."

On this the *Christian Nation* (April 10) says: "Professor Herron goes to the root of the matter." But the Bible says nothing about the State repenting and being converted and born again, being baptized, and partaking of the Lord's Supper. So the Bible, it must then be supposed, according to the *Nation*, did not go "to the root of the matter." What a pity that we did not have a book perfect and complete that claims to be a revelation from God! This is the State theory and "Christian statesman"ship gone to seed. Individualistic theories of freedom must not be entertained. It is not the *individual*, then, who is to be free, but the State! What an ingenious way this is to fix up the matter so that this may be a "free land," though every seventh-day-keeper might be languishing in jail.

But the *Nation* seems to be a little at a loss just how to express it so that the absurdity will not appear quite so baldheaded. It continues and gives us a new definition of the word "state," putting it in this way: "There is a new birth for the social spirit as well as the individual." Professor Herron says the *State* must be born again. The *Nation* says it is the *social spirit* that must be born again—as well as the individual. But if the social spirit happens to be born again, and the individuals do not, then what?

The *Nation* continues: "She [the social spirit] must be born again to see the kingdom of God." But we wonder what kind of a transaction it would be for the "social spirit" to see the kingdom of God.

Again: "The confession of Christ in our constitution may be a matter of words, but the

change of the social heart which will put it there, is a matter of spirit. The nation must do works meet for repentance before any such result is possible. Congress cannot do it. It can only register the fact when done. There is much preaching of the kingdom yet to be done."

If the reader ever saw a more frantic effort to get through what Hawthorne would call a mixture of "mist, moonshine, raw potatoes, and sawdust," we should be glad to hear from him. We should hope it would indeed take much preaching before any great number would believe such theological delirium. U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

"YE HAVE DONE IT UNTO ME."

BY ELIZABETH ROSSER.

(Fruitland, Ore.)

IN the day when the Shepherd divideth
The goats from the midst of his sheep;
Those, to perish in death never-ending;
These, life everlasting to reap,
He will turn with a smile to the righteous,—
"Come, enter the joy of your Lord;
For the kindness ye did to your Saviour
Receive your eternal reward.

"For when I was hungry, ye fed me,
Dividing with me all ye had;
Ye comforted me when I sorrowed,
Your sympathy oft made me glad.
When I was a stranger, and wandered,
Orphaned and naked and cold,
Ye pitied me, clothed me, and took me
To share with your own lambs the fold.

"And when I was sick and in prison,
Ye came and ye visited me."
Then the righteous will answer, "Dear Master,
When ministered we unto thee?
When saw we thee hungry or naked,
When saw we thee sick or alone?"
"What ye did to the least of my brethren,
Unto me ye have verily done."

And then will he turn to the wicked;
"Ye curst, from my presence depart!
Depart into fire everlasting,
Destroyed by your hardness of heart."
"When saw we thee sick or in prison,
With sorrows and trials o'erfraught?"
"When ye ministered not to my brethren,
Unto me then ye ministered not."

CAMP-MEETING HYGIENE.

As camp-meeting season approaches, a few suggestions with regard to location, surroundings, water, diet, etc., will be in order. The camp-meeting committees, or those upon whom rests the duty of arranging the details for these annual convocations, may do much for the health and happiness of those who attend, and thus add to the real success of the meeting. I have reason to know from past experience that some important considerations are often overlooked, and the health and even the lives of many jeopardized through ignorance of sanitary laws or mistaken notions of economy. Not long ago I heard of a church committee that suggested devising a plan for reheating the air used during the Sabbath morning service for the afternoon meeting, because it would cost less than to heat the cold fresh air from out-of-doors. Such "penny-wise and-pound-foolish" ideas of economy are sometimes exhibited in the health-destructive arrangements in vogue at our annual gatherings in some parts of the country.

THE PLACE.

The camp should be located on perfectly dry ground, away from swamps and marshes, or pools of stagnant water. The miasma arising from such places renders the air unfit for breathing purposes, especially at night. A few large trees

on the ground are pleasant and healthful; but too much shade should be avoided. The sun should shine into every nook and corner of the camp-ground every day. Sunlight and fresh air are nature's disinfectants. They will destroy germs and drive away disease. Remember that the "pestilence walketh in darkness."

THE GARBAGE.

Ample provision should be made for the removal of all waste matter—decaying animal and vegetable substances, and all excretions—from the camp, every day. Such foul matter should not be permitted to pollute the sanctity of the place day after day, to say nothing of poisoning the air with noxious gases that injure the body and disgust the sense. We should remember that the Majesty of the heavens, the God of purity, has promised to meet with his people in these assemblies. We expect God to speak to us; and should we not sanctify the ground and all that pertains to it? At small expense a scavenger can be secured to disinfect thoroughly and then remove all offensive matter every morning before the camp is astir, or every evening after the campers have retired; so that each day can be begun with everything in the camp in perfect order, sweet and clean. (See Deut. 23: 14.) If we would experience the outpouring of the Spirit of God at our camp-meetings, we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

THE WATER.

After all the light we have had on this subject, after all that has been said and written with regard to the dangers arising from the use of germiniferous water, it is astonishing how extremely careless the great mass of the people are with regard to the character of the water which they drink. It is seldom that a camp-meeting season passes without much sickness, and a number of deaths, due to drinking impure water. Typhoid fever, diphtheria, dysentery, cholera, and all sorts of bowel troubles result from this cause. The sense of taste or smell cannot be relied upon to detect some of the most dangerous impurities found in water. The least suspected water is often most fatal. There is only one safe and practical method. Insist that the water you drink be boiled. Better suffer thirst for awhile than risk your life. Hundreds of people die every year because they cannot be persuaded that their wells are liable to be infected.

On account of the difficulty of securing pure drinking-water at most of our camp-meetings, would it not be advisable for the camp-meeting committee to arrange to supply a sufficient amount of sterilized water for drinking purposes? This could be done at little expense. A three-burner gasoline stove, three or four six-gallon cans (ordinary milk-cans would do very well), a wooden trough four feet long, two feet deep, and eighteen inches wide (to serve as a cooler), would be all the apparatus required to furnish comparatively pure water to a large number of people. The water could be boiled a few minutes in the cans, allowed to settle for a few minutes, and then served hot, or cooled in the trough, if desired. Do not, however, put the ice in the boiled water, as some have done (for ice is sometimes more likely to be contaminated than the water itself), but place the ice around the cans in the trough. To cover the expense of this, also to prevent waste, a small charge, say two or three cents a gallon, might be made for the sterilized water. Thus under the most unfavorable conditions safe drinking-water could be secured at a very insignificant cost to the user. Then from the first of the meeting, repeatedly call attention to the dangers of impure water and the provision that has been made for the safety of the campers; and especially admonish the parents to caution their children to be careful about their drinking habits. If some such plan as outlined above were followed, much sickness

and expense would be saved at every meeting.

THE DINING-HALL.

A few years ago everybody went to camp-meeting prepared to take care of himself. Each family conducted its own dining arrangements, and the ministers from abroad "boarded around." This plan had its advantages and disadvantages. At present, in some of the larger Conferences, boarding accommodations are conducted on so large a scale that it requires nearly the entire time of half a dozen workers and a large share of the time of a score of assistants. Altogether the question demands serious attention. One Conference committee is seriously considering the advisability of abolishing the dining-tent altogether, on account of financial loss connected with it. Another objects to it because it takes so many workers from the meetings. Still another complains that the dining-tent is getting so large as to be almost unmanageable. What can be done? Evidently some provision should be made for those who come unprepared to board themselves. Permit me to suggest a few things for the benefit of the campers in general. Let the camp-meeting committee arrange for a small cooking tent where sterilized milk, hot or cold, could be obtained twice a day, by the glass, pint, or quart, as desired. Especially have a good supply of hot milk on hand at the breakfast hour. At the same place, hot soup—pea soup, bean soup, barley soup, tomato soup, fruit soup, etc.—could be served at the dinner hour. Here everybody who did not have facilities for cooking in his own tent could resort and obtain at small cost good, wholesome soup by the pint or gallon. Then let each family bring a good supply of bread, toast, rolls, crisps, crackers, and such canned or dried fruit as they may have on hand. Do not spend time making cake, cookies, doughnuts, and so on; they are a delusion and a snare. With hot milk, toast, and fruit for breakfast, and hot soup, bread, and fruit for dinner, all can be luxuriously fed, and but little time spent with culinary affairs. I will venture that six persons working four hours a day,—two hours in the morning and two at noon,—with the proper facilities, can furnish all the hot milk and soup that would be required by five hundred persons. Very few meetings need be lost by those who do the work. A small dining-tent might be run for a few who could not arrange to board themselves. But let all of the dietetic arrangements be exceedingly simple. A camp-meeting is not a place to feast. If all would take their food in a more natural condition, much benefit would be derived, and much less time would be consumed in its preparation. At the same time the principles of health reform can be strictly carried out. W. H. WAKEHAM.

SOUTH AFRICA.

EAST LONDON.—Though not reporting for some time, I have not been idle. During December and part of January I attended the institute and Conference in Claremont. The blessings of this gathering will not soon be forgotten by those who attended. They were Heaven's richest. God gave us all of the Holy Spirit that we were able to receive, and every heart was filled with thanksgiving and praise.

At the close of the Conference my wife and I returned to East London to look after the cause here for a time. Our work has consisted largely of house-to-house work with tracts and papers, and nearly every home has had a chance to read. This has had an effect. A curate of the English church called on a lady recently who had formerly belonged to his church. She asked him in reference to the Sabbath. He said: "I will not converse on that subject, and I regret that the Adventists ever came here, as the minds of so many are unsettled by them."

Several have begun to keep the Sabbath,

one of whom is now canvassing for "Steps to Christ." One excellent lady has fully decided to obey the truth since our return. Others are fully convinced but lack faith. Some seed has also been sown among the Kafirs. In various ways I have disposed of nearly \$5 worth of Kafir tracts since returning here. Some of our English tracts have also been read by the Kafirs; one of whom called on a lady recently on Sunday to buy a dress. The lady asked her if she did not think it was wrong to buy a dress on Sunday. She replied, "No, missus, not on Sunday. Sunday is not the Sabbath. The Sabbath is the seventh day." We believe that many of this nationality will receive the truth.

We spent a few days in King Williams Town assisting Elder Tarr in the work there before his departure for a new field. Six were baptized, and the ordinances were celebrated. The Lord was very near on this occasion, and his power to heal was manifest. Brother and sister Tarr's child has been sick with a fever for several days, apparently at the point of death. On Sabbath we took the case to the Great Physician, following the instructions of James 5: 14, 15. The fever was broken immediately, and he began to mend the self-same hour. "The Lord is nigh unto all them that call upon him."

We are now preparing to start for Grahams-town to assist in opening the work there. This is a town of some importance, and among the principal educational centers in the colony. We are of good courage in the Lord, and thankful for a humble part in his work. The final triumph of the message is surely at hand. As tidings reach us of destructive disasters by land and sea; of murder and rapine; of violence hitherto unparalleled; of suffering through all the earth, which beggars description, we are sure that the "perilous times" have come. Surely "pride hath budded," and "violence is risen up into a rod of wickedness." How long, O Lord, how long? The reply is, "For yet a little while, and he that shall come will come, and will not tarry." GEO. B. THOMPSON.

April 1.

DISTRICT NO. 5.

My last report was written April 15. At that time I was at Springdale, Ark. I remained there until April 22. In counsel with Elder Beckner, president of the Conference, and the Conference committee, it was decided to hold two local camp-meetings in Arkansas this season, the first to be in the northern part of the State, from July 5-12; the second to be held in the southwestern part of the State, from July 12-22. These meetings will reach two groups of churches that could hardly get to the State camp-meeting, Aug. 16-26. I now expect (D. V.) to be at both these camp-meetings. From Springdale I returned to Chicago, and packed and shipped our goods to Topeka, Kan., our future home in Dist. No. 5. April 27 and 28 I spoke to the South Side church in Chicago. After the service on the Sabbath, the 27th, I baptized six persons, who united with the South Side church.

On the 29th I was in council with our brethren at Plano, Ill., closing up my business connection with the Illinois Conference. Elder S. H. Lane, who was appointed by the General Conference to fill the vacancy caused by my removal to Dist. No. 5, is now in the State, and is laying his plans with the committee and laborers for the summer's campaign. The Lord bless the work in Illinois.

Being called to attend a part of the council of the General Conference Committee, I am now here in Battle Creek, but expect to go to Topeka, Kan., May 5, to settle my family in our hired rooms, No. 815 West Fifth St., so that I can go to attend a general meeting of the committee and Conference workers in Oklahoma City, from May 10-15.

I am glad to see the work advancing, not only

in the special field of my labors, but all over the broad harvest-field. I do praise the Lord that I have lived to see this day, and to see the message increasing in power, not only by the labors of the Lord's servants, but as the result of the persecutions against, and opposition to, the truth, many souls led to investigate and embrace the truth. In reference to this I think of the words of the inspired apostle Paul, "Whether in pretense [by opposition and persecution], or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

I am led to praise the Lord continually for the health and the strength he is giving me. It has seemed as though in the last four months my age has been renewed. For this I praise the Lord. I say, in my mind, many times daily, "This strength is the Lord's, it must be devoted to him." Praise the Lord, "for he is good; for his mercy endureth forever."

May 1.

J. N. LOUGHBOROUGH.

OHIO.

SINCE my last report, I have labored at Holgate, Walnut Grove, and Spencer. In all these places the meetings were interesting and profitable. I was happy to find union and harmony prevailing at all these points. I shall be at home until our State meeting at Newark. My courage is good, and I am enjoying the work.

D. E. LINDSEY.

IOWA.

SINCE returning to the State from Elk Point, S. Dak., I have visited Storm Lake, Sheldon, Alexander, and Marshalltown. I had a very pleasant and profitable time with the Storm Lake church, although it rained so that part of the time the friends from the country could attend but little. On Sabbath the ordinances were celebrated the first time for over a year. One worthy young man who had embraced the truth from brother Kelchner's labors in the country last winter, was received into the church.

At Sheldon we found brother Kelchner holding a series of meetings, with a full house. The Campbellites, true to their usual propensities, had made an attack on him, and challenged him for a discussion, which was rejected. The attack had only served to increase the interest in the meetings.

The next place visited was Alexander, where several meetings were held. On Sabbath, some irregularities in the matter of their church organization were attended to. An elder, a deacon, and a clerk were elected. Five were received into church fellowship by vote, one by letter, and five were presented subject to baptism. Two names were expunged from the church roll.

MATTHEW LARSON.

UTAH.

THE work in Utah is moving onward slowly. Since our last report the workers have been busy laboring from house to house, visiting, reading, and praying with the people. Opposition, working covertly, is bitter and strong against the truth, but a few honest ones are being found and taught the way of life.

Nine more have been added to the Salt Lake church,—four by letter, four by vote, and one subject to baptism. The Sabbath-school and meetings are well attended; new faces appear in our Sabbath congregations quite frequently. At the last quarterly meeting nearly all the members were present, and participated in the ordinances of the Lord's house. The missionary society meets every week to prepare reading-matter for distribution. The constitutional convention now in session in the city has been supplied with religious liberty literature.

It was a matter of perplexity to know the best plan of getting reading-matter into the hands of the members of the convention. After prayer and counsel we decided to go in company with one of our brethren to visit, in his home, one of the leading members of the convention. We found him a pleasant man and very strongly opposed to religious persecution of any kind. He kindly received some reading-matter, promising us that he would carefully read it. At our request he gave us a written introduction to the sergeant-at-arms, with a request that he should instruct the pages to distribute among the members of the convention any reading-matter we desired to furnish them. We called a special meeting of our missionary society, and neatly wrapped and addressed 107 packages. Each package contained the following tracts: "Religious Intolerance in the Republic," "Limits of Civil Authority," and "Sunday Laws in the United States." Every package was faithfully delivered. We feel sure these silent messages will accomplish their work.

The second Sabbath and Sunday we had the privilege of assisting Elder Gardner in the quarterly services of the Ogden church. All seemed to enjoy the meetings very much. Four were added by letter. Elder Gardner's father, mother, and brother, of Iowa, have located in Ogden; we will gladly welcome all such to this field, and hereby extend an invitation to any who wish to help establish the work in this Territory. We have plenty of work for self-supporting consecrated missionaries. Our earnest desire is that the work done may stand the test of the great judgment. Remember the work and workers in Utah at the throne of grace.

J. M. WILLOUGHBY.

Box 1058, Salt Lake City, Utah.

MISSOURI.

KANSAS CITY.—I left Texas for Missouri, April 10, coming to labor in that Conference in harmony with the recommendation of the General Conference. My last work in Texas was to hold a few meetings in the neighborhood where I had lived since 1888. Since coming to this State, I have been attending the Bible school held here in Kansas City. The school has been a blessing to those in attendance, and the evidence of the truth has shone out with more power than many had ever seen before.

The Conference workers go forth with better and brighter prospects before them, than for some time in the past, and we believe the Lord will bless our efforts this coming summer with his power and grace. It has been decided that I shall labor in Southern Missouri. Will all the scattered Sabbath-keepers in the counties named below, and any others who are interested in the truths for this time, and would like to have a series of meetings or a few meetings held in their neighborhood, correspond with me, and let me know the prospects in their immediate vicinity? I would like to hear from all scattered friends in the following counties: Oregon, Howell, Shannon, Texas, Wright, Douglas, Ozark, Taney, Christian, Webster, and Stone. My address will be Willow Springs, Howell Co., Mo. Let us seek God's blessing on the work in Southern Missouri.

W. S. CRUZAN.

MONTANA.

BUTTE, WICKER, AND HELENA.—It has been some time since a report has appeared in the REVIEW from Montana, but we are glad to report that the work is still onward. The workers of Montana met at Butte, March 15-18, to counsel together and lay plans for work. Evening meetings were held during the counsel, and the interest was such that it was decided best to continue them for a season. Elder J. R. Palmer and the writer remained, and the meetings were

protracted for over five weeks. As a result, from fifteen to twenty made a surrender to the Lord, and a church of twenty-one members was organized. There are nearly as many more, the greater portion of whom will soon unite with this company. We consider Butte quite a favorable field for labor in some respects. There are many persons there who have heard the doctrines taught by the Adventists in the East. And in some instances the seed that has been sown in their hearts is only waiting to be watered, to cause it to spring forth and bear fruit. If some laborer could be located at Butte, we see no reason why the church there should not have a steady growth.

On our way home from Butte we stopped at Wicker, where we held a series of meetings last fall. All who made a start then are still of good courage, and trusting in the Lord for salvation and keeping power. We had a good attendance at our meeting there.

We were glad to meet again with our home church at Helena. Several have moved to other parts, which has reduced our numbers somewhat, but we trust that our ranks may soon be filled by other faithful souls. It has been decided to hold our camp-meeting here, and also to precede it with a short tent effort, which we hope may be the means of bringing souls to Jesus and an acceptance of his present message to the world. We enjoyed a profitable meeting with the Helena church last Sabbath. Some are becoming interested and seeking for truth. Montana, while sparsely settled, is a good field for labor. The climate is excellent; God has given us an abundance of pure mountain air, and vegetation grows bountifully. On the western slope of the State all kinds of fruit are raised, and it is the choicest that is seen in our markets. The mountains and hills are continually yielding their gold, silver, and other ores, and we believe that Montana to-day is feeling the effect of the hard times as little as any State in the Union. May God greatly bless the efforts put forth here for the advancement of his truth.

W. J. STONE.

NEW YORK.

BROOKLYN.—As I have not reported for the REVIEW since I returned from our General Conference, I feel it to be a privilege to say a few words about the work here. The Lord has helped us greatly in the work in this place. Thirteen souls have united with the church of late,—eight by baptism, three by vote, and two by letter. Others have just begun to keep the Sabbath and are expecting to go forward in baptism before long.

We have public meetings in two different halls in the city among the Scandinavians, besides Bible readings and sermons in private houses. The number of meetings every week is from four to six. The greater part of the interest manifested is among the Swedish and the Finnish-Swedish, and there is a crying need for a competent laborer to work here among them. We are sure that the right kind of man would see much fruit of his labor in a short time.

Many of our publications have been placed within the reach of the Scandinavian people for the last eight years, and at the present time from 100 to 150 of our weekly papers, both in the Norwegian and the Swedish, are circulated every week, besides several of our bound books and tracts are sold and given away. No one can tell the amount of good that all this is doing; but we know the harvest is sure to come, "for whatsoever a man soweth, that shall he also reap;" and "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall

not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This promise is certainly very great on the Lord's part. May we learn to seek him for wisdom and grace to do our part well, and then patiently wait for the fulfillment of his promises, and we shall never be ashamed.

May we all as missionary workers, in whatever branch we are working, receive more and more of that confiding spirit that trusts in God and his power to save.

J. F. HANSEN.

April 30.

THOUGHT BETTER OF IT.

SINCE my last letter the bill to make all property liable to execution, which was recommended for passage by the judiciary committee of the Senate of the Tennessee legislature, was defeated on final passage by a clear majority, although it was advocated by some of the leaders of that body.

The majority party in the legislature has indicated that it is contrary to its policy to attempt to give relief to the persecuted Adventists; and, therefore, the law that is acknowledged by many members to be unjust and iniquitous will remain on the statute-books for another two years at least; and in the meantime those who cannot see any obedience to God in keeping the day of the sun, but rather obedience to one who is the enemy of God, will be at the mercy of every bigot in the land. I would respectfully suggest to the National Reformers that they can find their Utopia if they will turn their attention toward this part of this great commonwealth. It certainly ought to satisfy the most zealous of their kind to know that there are several States like Tennessee, the laws of which afford them full liberty for the exercise of their Augustinian theory, that as they appear to believe, "many must often be brought back to the Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development." Let these States suffice in which to test the theory, and leave the people of the remaining States of the Union to apply the better principle suggested by the same father, in the following language: "It is indeed better that men should be brought to serve God by instruction than by fear of punishment or of pain."

The arrest and imprisonment of our people still go on in this State. The *Chattanooga Times* of the date of Tuesday, April 23, contains an account of the arrest and imprisonment of brother J. B. Thayer, at Harriman, in the following language: "J. B. Thayer, a Seventh-day Adventist, who recently came here and located, and who observes Saturday instead of our Sunday, was to day arrested for pursuing his daily avocation on Sunday. He was busily engaged planting potatoes when arrested. He decided to go to jail, and stated that his potatoes would grow Sundays as well as week days while he was in jail."

I have since learned that brother Thayer has been released on bail.

ALLEN MOON.

Nashville, Tenn.

CHANGING FIELDS.

SABBATH, April 20, I held a parting meeting with the church at Sauk Center, Minn., before leaving for my new field of labor in Illinois. There were present, besides the Sauk Center church, representatives from the churches of Grove Lake, West Union, Round Prairie, Osakis, and Alexandria. We enjoyed a precious and long-to-be remembered occasion. After Sabbath-school and preaching we had a social meeting, in which many took part; this was followed by an examination of candidates and the baptism of ten dear souls.

I have labored principally in Central Minnesota for ten years, and my home has been at Sauk Center for eight years. There has been a steady growth of the church here, and as a family, we have become strongly attached to both the place and the people. It is not without a severe struggle that we break up these pleasant associations; but we desire to obey the Master's call, and to be where he would have us. I fully expect that the Lord will bless and carry on the work in Minnesota. I am now at Plano, Ill., attending a State workers' meeting. The Lord has been my helper hitherto, and in him I will trust.

E. A. CURTIS.

News of the Week.

FOR WEEK ENDING MAY 4, 1895.

ITEMS.

—Every business structure except a restaurant and a depot, in the village of Sand Lake, Mich., was destroyed by fire, May 2. Several residences were also burned.

—In Michigan and Ohio but very little rain has fallen this spring, and crops of all kinds are suffering to some extent. So far the prospects for a fruit crop are very promising.

—The monthly public debt statement issued by the Treasury department, May 1, shows the debt of the United States, less cash in the treasury, to be \$917,839,903, an increase for the month of \$9,109,857.

—At Mattville, a small village near Fort Scott, Kan., over half a dozen people, including the Methodist minister, have been poisoned, some of them perhaps fatally, by medicine administered by a traveling woman dentist.

—In Fort Scott, Kan., Noah Strevil has been on trial for the murder of his father, whose only heir he was. The jury acquitted him, although his wife went to the witness stand against him, and swore that he confessed the murder to her.

—The Indians on some of the western reservations are becoming restive, and trouble is threatened. In North Dakota settlers near St. John are leaving their homes through fear. But it is not anticipated that there will be a serious outbreak.

—It is reported here that Spain will associate herself with Russia, Germany, and France in the protest against the terms of peace arrived at between China and Japan in regard to the cession of territory and the extraordinary privileges accorded to Japanese traders in China.

—Fulton Gordon, prominent in Kentucky society, followed his faithless wife and her companion to a low resort in Louisville and shot them both dead. The guilty companion was son and private secretary of Governor Brown. The verdict of the coroner's jury was justifiable homicide.

—The Key Monument Association of Frederick City, Md., is making strenuous efforts to erect a suitable memorial to the author of the "Star Spangled Banner." Contributions however small are asked for. A pamphlet giving much information will be mailed for a two-cent stamp to any one who addresses the Association.

—Theodore Durrant, the medical student held for the dreadful murder of two young women in Emanuel church, in San Francisco, was bound over to the superior court on his preliminary examination. The lower judge, in committing the prisoner without bail, stated that he considered the chain of evidence complete.

—Mrs. Parnell, the aged mother of Charles Parnell, the late Irish agitator, has for years resided in New Jersey. A short time since she was attacked by a robber in the evening, who not only took her money, but beat the helpless old lady into insensibility. She has since hovered between life and death. Her chance for life is a meager one.

—A dispatch from Dir, in the Chitral district, says: "The Khan of Dir has arrived here with Sher Afzul, the fugitive usurper of the throne of Chitral, and 1500 other prisoners. He drove Sher Afzul through the snow, and starved him into surrender. The political effect of the capture is very important. The whereabouts of Umra Khan is uncertain.

—A terrible cyclone devastated Sioux county, Ia., May 3, causing great destruction to life and property. It is now feared that the list of fatalities will reach 200, while the property loss is not computed. The region is a rich and populous one, and nearly a dozen hamlets and towns were visited, including Sheldon, Le Mars, Sioux Center, and others.

—Rev. William A. Newbold, late general secretary of the American Missionary Society, who was removed from office recently because of shortage in his accounts aggregating \$9000, has been deposed from the ministry of the Protestant Episcopal Church. The function of deposition was performed by Bishop Potter. It was said that the question of a criminal prosecution had not yet been determined.

—A dispatch to the *Times* from Hong-Kong says that the British warship that has been sent to the Pescadore Islands has gone there for the purpose of taking on board Mr. Cowen, the correspondent of the *Times* and another newspaper correspondent named Ward. The dispatch adds that Messrs. Cowen and Ward are detained by the Japanese, in order to prevent them from sending dispatches regarding the alleged massacre of the Chinese garrison at that place.

—The struggle for Cuban independence goes on with vigor, though the insurgents are greatly in need of a leader. A Spanish force was ambushed and almost annihilated. General Campos has called for more men, and it is reported that 30,000 will be sent at once. It is not at all probable that the disorganized nation will succeed in the contest with regular soldiers. But it may be that the effort will result in remedying some of the evils of the government.

—The little town of Halsted, Kan., was visited on May 1 by an appalling cyclone, causing the loss of ten lives and leaving in its track many wrecked business houses and residences. A strip of country several hundred yards wide and at least sixteen miles in length was devastated. A teacher of a district school saw the cyclone approaching, and with great presence of mind hurried the children out of its path. The little school-house in but a few moments was struck and totally demolished.

—At the coroner's inquiry into the sinking of the North German Lloyd steamship "Elbe," on Jan. 30 last, Sharp, the steward of the British steamer "Crathie," which ran into and sank the "Elbe," testified that he went on deck at five o'clock on the morning of the collision and saw on the port side what looked like several lights on fishing boats. Then, he continued, he went to the galley, where the fire was burning, and found there the mate and the lookout man, and they all stayed there until the collision occurred.

—W. F. Johnson, of Topeka, Kan., sues Dr. Keeley for \$100,000 damages, the petition reciting that plaintiff has been made a physical wreck because of the gold cure. Judge Myers, in granting the petitioner's request, rules that Dr. Keeley must make known the ingredients of his bichloride of gold compound. The court holds that the cure is not a property right nor a trade secret. It is unprotected by patent, has been in use more than two years, and there is nothing to prevent Dr. Keeley testifying, and that he must tell what it is.

—Pope Leo is exceedingly anxious that his successor should preserve the policy which he has instituted. He has addressed a document to cardinals and heads of orders in which he reviews the history of his accession to the see of St. Peter, and makes a warm appeal to the cardinals at any future conclave to keep his ideal before them, and continue the policy he has hitherto pursued. He requests the cardinals to hasten the election of the next pope as much as possible, so as to give no time for outside intrigue or jealousy of the powers to influence in any way the free votes of the cardinals or to place difficulty in the way of the newly elected pope. The whole drift of the document is to secure as his successor one who will continue his policy and efface at the moment of the conclave the divergencies at present existing.

Appointments.

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

CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.

Quebec, Ayer's Flat,	June	14-24
Pennsylvania, Corry,	"	19 to July 1
Vermont (local), South Londonderry,	"	25 to " 1
Atlantic, Virginia,	Aug.	1-12
Vermont, Morrisville,	"	8-19
Maine,	"	16-26
New England,	"	22 to Sept. 2
New York,	"	30 to " 9
West Virginia,	Sept.	5-16
	"	12-23

DISTRICT NUMBER THREE.

Indiana,	July	30 to Aug. 12
Ohio,	Aug.	9-19
Illinois,	"	19 to Sept. 2
Michigan,	Sept.	11-30

DISTRICT NUMBER FOUR.

Iowa, "Ingleside Park," Des Moines,	May	23 to June 3
*Minnesota, Minneapolis,	June	4-11
*Wisconsin, Steven's Point,	"	11-17
*South Dakota,	"	18-24
North Dakota,	July	3-9
*Nebraska,	Aug.	26 to Sept. 9

DISTRICT NUMBER FIVE.

Texas,	Aug.	8-19
Arkansas (local), Mammoth Springs,	July	5-12
" " Prescott,	"	12-22
" " Lowell,	Aug.	16-26
Oklahoma,	"	22 to Sept. 2
Colorado, Denver,	"	29 to " 9
Kansas,	Sept.	12-23
Missouri,	"	25 to Oct. 7

DISTRICT NUMBER SIX.

North Pacific, East Portland, Ore.,	May	9-20
Upper Columbia, Walla Walla, Wash.,	"	16-27
*California, Oakland,	"	30 to June 10
" Hanford (local),	April	25 to May 5
Montana, Helena,	June	14-24

NEW ENGLAND GENERAL MEETING.

THE general meeting for New England will be held at South Lancaster, Mass., May 16-26. We shall expect all the laborers in the employ of the Conference to arrange their work so as to be in attendance throughout the entire meeting. We hope also to see a goodly number of the brethren and sisters present from all parts of the Conference. Bring a little bedding and your lunch baskets well-filled with provision, and we shall try to arrange free accommodations for your comfort during the meeting. Elder H. E. Robinson, of the Atlantic Conference, will be with us. Let all come with hearts hungering for the bread of life, and we shall not return empty.

R. C. PORTER.

DEDICATION AT INDIAN RIVER.

THERE will be a general meeting at Indian River, Mich., beginning June 14 and closing June 16, during which time the new meeting-house at Indian River will be dedicated. All the brethren and sisters in that vicinity are invited to attend this meeting.

I. H. EVANS.

DEDICATION AT GAYLORD.

THERE will be a general meeting at Gaylord, Mich., beginning June 7 and closing June 9, at which time the new meeting-house at that place will be dedicated. All the brethren and sisters in that vicinity are invited to attend.

I. H. EVANS.

THE Iowa Seventh-day Adventist Association will hold its second annual meeting in connection with the State camp-meeting, at Des Moines, Ia., May 23 to June 2, for the election of a board of trustees for the ensuing year and for the transaction of any other business that may come before the meeting.

C. W. SMOUSE, Sec.

THE seventeenth annual session of the Minnesota Sabbath-school Association will be held in connection with the State camp-meeting to be held in Minneapolis, June 4-11, for the election of officers and the transaction of other business.

W. A. ALWAY, Pres.

THE next annual session of the Upper Columbia Tract Society of Seventh-day Adventists will be held at Walla Walla, Wash., in connection with the camp-meeting, May 16-27.

R. S. DONNELLY, Pres.

THE next annual session of the Upper Columbia Conference of Seventh-day Adventists will be held at Walla Walla, Wash., in connection with the camp-meeting, May 16-27.

R. S. DONNELLY, Pres.

ELDER T. M. STEWARD will meet with the church at Maple Grove, Mich., next Sabbath, May 11.

NOTICES.

WANTED.—A first-class tinner who is also a Seventh-day Adventist can find a good, permanent position, by addressing the Labor Bureau in care of International Tract Society, Battle Creek, Mich. In replying, state experience and give references.

A. O. TAIT.

WANTED.—A place to work in a small family of Sabbath-keepers for the summer. Address Mrs. M. A. Cummings, Lapeer, Mich.

Publishers' Department.

"MARVEL OF NATIONS" WANTED.

ANY tract society or individual having a stock of "Marvel of Nations" for sale, please address the REVIEW AND HERALD, Battle Creek, Mich. State number of books on hand, the year of publication, and the price.

CHART OF THE WEEK.

Our readers will remember the "Chart of the Week," prepared some years ago by the late W. M. Jones, D.D., of London, Eng. And they will not have forgotten what an irrefutable testimony it is to the universality of the Sabbath. It shows that in 160 different languages the week was known just as it stands with us to-day; and that in over one half of these languages the seventh day of the week has been known by the name of "Sabbath." It is a demonstration which cannot be evaded. This Office has them on sale; size 17 inches by 7 feet. Price, cloth, 75 cents; paper, 50 cents. Address REVIEW AND HERALD, Battle Creek, Mich.

AN IMPORTANT NEW BOOK.

MOST of our people will remember that the Religious Liberty Association, in one of its meetings held during the General Conference, voted to request that a book be published as soon as possible, giving the speeches on both sides in the celebrated debates between Lincoln and Douglas just before the war. Also in addition to this giving some of Mr. Lincoln's most noted speeches. The slavery question was the issue, and the Dred Scott Supreme Court decision was that which was made one of the principal lines of Mr. Lincoln's attack and that was defended by Douglas.

There is a striking similarity between the principles involved in the question at issue then, and the principles involved in the Justice Brewer Christian Nation decision as related to the third angel's message. Then it was argued that since the Supreme Court had so decided, in the Dred Scott case, the Negro could be held as a chattel in harmony with the Constitution of the United States. Mr. Lincoln opposed this, notwithstanding the fact that the Supreme Court of the United States had decided that slavery was constitutional, and held that the principle of it was wrong, and that the Supreme Court did not do right in rendering such a decision. Mr. Douglas and others associated with him at that time, charged Lincoln with anarchy, because of advocating the idea that even the Supreme Court decision should be opposed if it was subversive of liberty and the principles of our national Constitution.

The Justice Brewer Christian Nation decision affirms that the United States is a Christian nation, and that the Constitution of the government is in harmony with his opinion. As we oppose this opinion as being both un-American and un-Christian, we, too, are charged with the idea of being anarchists; and since we have such a striking parallel in the Dred Scott decision, which Mr. Lincoln and those associated with him so nobly opposed and finally reversed, it is well to be familiar with the discussions of those times.

I am glad to announce that the book containing these Lincoln and Douglas debates and some of Mr Lincoln's most celebrated speeches, is nearly completed. We hope to have it ready for delivery within two or three weeks at the outside. The prices of the book will be announced a little later, but I thought all would be glad to know of the progress that is being made. Every Seventh-day Adventist family will certainly want a copy of it to read and study. A. O. TAIT.

THE ENCYCLOPEDIA DICTIONARY.

We have to confess to a degree of surprise that so few of our readers have seen fit to avail themselves of the offers made four or five months since in regard to the Encyclopedic Dictionary. In those offers there was presented an opportunity that comes but once in a lifetime. Within the past few years several great dictionaries have made their appearance; two or more of these are of American origin and are valuable additions to literature. The Encyclopedic is of English origin, but in the edition we offer, the peculiarities of American spelling have been largely adopted.

As to the comparative merits of these books, based on their real value, the Encyclopedic is equal to any, and in some respects superior to all competitors. It combines the cyclopedic character with that of the lexicon. The immense book is divided into four volumes, having a total of 5346 pages. Over 250,000 words are given and defined, 25,000 more than in the celebrated "Century." This book is offered to our readers at \$10 per set. Or for three new subscribers at \$2 each and \$5 extra, a set will be furnished. Our ministers and agents could easily secure a set of these

valuable volumes by accepting the following offer: For twelve new subscribers and \$24, a set of the Encyclopedic Dictionary will be furnished. It is not necessary that these subscriptions be sent in at once if notice be given that they are to be counted for that purpose.

Since these offers were made, the price of these books has very materially advanced. Our stock is limited, and when it is gone, the offers will be discontinued. On account of the very low price put on the book, we are unable to pay transportation, but will box and send either by express or freight as preferred.

Here are a few testimonials:—

"The Encyclopedic Dictionary, published by the Syndicate Publishing Company, of Philadelphia, is not only a dictionary, but an encyclopedia, giving both the meaning and the history of words, and the most important information concerning them. It is the result of seventeen years of intelligent and well-directed labor by an experienced editor and a corps of efficient coadjutors. The publishers claim, and we have every reason to believe the claim justified, that this great work of 5346 pages contains every word which belongs to the English language and occurs in its literature, ancient and modern. It gives these words in all the various forms of orthography through which they have passed, indicating such as are obsolete and such as are now in use. By a simple and readily comprehended system, it gives the pronunciation of all words and all known changes therein."—Washington (D. C.) Post.

"Without doubt, it is the only dictionary which gives all the words in the English language of to-day—not only those in common use, but all those which have found a recognized place in science, trade, mechanics, and literature. There are 180,000 words in the dictionary, the compounds not included; with the latter, the number rises to 250,000."—Chicago Herald.

"Not only are more words defined in the Encyclopedic Dictionary than any other, but its definitions are more exhaustive. Its title is no misnomer."—Chicago Tribune.

ADDRESSES.

THE address of Elder N. W. Kauble is 932 West Fourth Ave., Denver, Col.

THE address of Elder E. A. Merrell is 510 Rio Grande St., Austin, Tex.

THE permanent address of H. W. Cottrell is South Lancaster, Mass.

THE address of Elder B. F. Purdham is Greensboro, N. C.

CHANGE OF ADDRESS.

AS Elder J. N. Loughborough is now district superintendent of General Conference Dist. No. 5, his home address is now 815 West Fifth St., Topeka, Kan.

Obituary Notices.

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

WEST.—Died of cancer of the stomach, at the home of her daughter in Randolph, Ia., April 2, 1895, Mariah P. West, aged seventy-three years. She was a firm believer in the third angel's message and a member of the Riverton church. With patience she bore her affliction and with a bright hope passed to rest, leaving six children. Words of comfort from Ps. 149:4. F. J. DUNN.

YORK.—Died at Wysox, Pa., April 1, 1895, of consumption, Carrie O. York, wife of Amos York, aged twenty-six years. For the last four years of her life she was a constant sufferer, but bore it all with Christian fortitude. She loved the truth and was firm in living out the message. She leaves a husband, one child, and many friends. Funeral services were conducted by the writer. W. F. SCHWARTZ.

SMITH.—Died at her home in Clarkson, N. Y., March 6, 1895, Margaret Smith, relict of Aaron G. Smith, aged 96 years and 8 months. A life full of beauty and Christian sweetness has gone out. To the North Parma, N. Y., church, of which she was a charter member, her memory is precious. She, with her husband, will also be remembered by the pioneers of the cause, being identified with the early Advent movement and among the first to embrace the Sabbath truth in 1852. During all these years sister Smith has been a bright example of patient trust and hope. She was active in life until four years ago, when she fell and broke her hip, yet with her affliction there came no murmuring, but with cheerfulness her faithful heart has continuously borne testimony to God's goodness and love. A. R. MCINTYRE, Asst. Supt., Battle Creek; E. M. PRENTISS.

KECK.—Died in Penfield, Pa., at the residence of Dr. Reuben Smith, Mrs. Mary A. Keck, aged fifty-nine years. She lived many years in Iowa, but during the last twelve years she has resided with the writer, her daughter. Mother has been a member of the Seventh-day Adventist Church for over thirty years. She was firm in the faith, a strict observer of the seventh-day Sabbath, and a consistent Christian. MRS. LAVANCHIE SMITH.

THOMS.—Died at Eden Valley, Minn., April 8, 1895, of dropsical and heart troubles, Ellen, wife of Wm. Thoms, aged fifty-six years. Although for many years she was isolated from those of like precious faith, she faithfully lived out the truth as it is in Jesus, and now rests in hope, awaiting the coming of the Lifegiver. She leaves a husband, a son, and a daughter to mourn. Funeral services were conducted by the writer. Text, Isa. 38:1. W. A. SWEANY.

MARVIN.—Freddie F. Marvin was born Oct. 19, 1883. Died April 6, 1895, aged 11 years, 5 months, and 18 days. Freddie suffered many days, his ailment being akin to typhoid fever superinduced by an injury to the ribs and lung near the spine. He had an especial love for sacred things from infancy. In the Sabbath-school he displayed a comprehension of the lessons remarkable in degree for one of his years. Elder J. M. Ellis conducted the funeral services. W. C. MC CUAIG.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accont., Mail & Express, N. Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists stations like Chicago, Michigan City, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Syracuse, New York, Boston, etc.

*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 12.10 p.m. and 6.35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes sub-columns for Mail Ex., L't Ex., A't. Ex., M'xd Tr'n, P't. H. Pass., Mail Ex., Day Ex., R'd B. C. Pass., and P't. Ex. Lists stations like Chicago, Valparaiso, South Bend, Oshtemo, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Ellettsburg, Inlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Boston.

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

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

†Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 7, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Who Knows? ELDER L. D. SANTEE—The Robe Which Jesus Wrought, ALBERT CAREY—Not One to Spare, Anonymous—"Ye Have Done It unto Me," ELIZABETH ROSSER.....	289, 291, 293, 295
CONTRIBUTORS.—Correct Wrong in the Spirit of Meekness, MRS. E. G. WHITE—Tithing the Income, C. L. TAGGART—The Tabernacle of David and the Age-to-Come (To be continued), ELDER W. H. LITTLEJOHN—Popular Lectures and Amusements, WILLIAM PENNIMAN—The Gospel in the Earthly Sanctuary (To be continued), ELDER G. E. FIFEELD—A Foundation Principle, ELDER G. D. BALLOU—Brief Thoughts, J. E. EVANS.....	289-292
HOME.—Spring Sanitation, DAVID PAULSON, M. D.—Simplicity vs. Pomp, ELDER W. H. WAKEHAM—For Breakfast in May, <i>The Household</i> —Macaroni, <i>Chicago Herald</i> —Zwieback and Granola, MRS. F. C. BAILEY.....	293, 294
SPECIAL MENTION.—Is It Persecution? T.—Sunday in France, U. S.—Sunday Fun Exempted, U. S.—Marrying for a Name, T.—England in Nicaragua, T.—Liberality, T.—The Pope Speaks to England, U. S.....	294, 295
EDITORIAL.—Faithful to Our Calling, G. C. T.—The Sunday Weakening, U. S.—Camp-meetings for 1895, O. A. O.—The Work in Eastern Germany, L. R. C.—The State to be Born Again, U. S.....	296-299
PROGRESS.—Camp-meeting Hygiene—Reports from South Africa—Dist. No. 5.—Ohio—Iowa—Utah—Missouri—Montana—New York—Thought Better of It—Changing Fields.....	299-302
NEWS.....	302
APPOINTMENTS.....	302
PUBLISHERS' DEPARTMENT.....	303
OBITUARIES.—West—York—Smith—Keck—Thoms—Marvin.....	303
EDITORIAL NOTES.....	304

Three years ago the attendance at a meeting of the Societies of Christian Endeavor at New York, from outside the city, numbered 25,000. The organization now counts more than 2,000,000; and at the coming convention in Boston, on the 10th of July next, it is expected that more than 50,000 delegates will be present. For the opening of this mammoth convention it is claimed that fifteen or twenty of Boston's largest church buildings will be required.

In another column will be found a quotation from Professor Herron, on the State being born again. This Professor Herron is connected with the Iowa College. The *Outlook* admits that he is sometimes "somewhat loose and even extravagant in his utterances," but because Dr. Brown, of the first Congregational church of San Francisco, took exceptions to what Mr. Herron said before the Congregational club of that city, the *Outlook* considers the former to have had "anything but a courteous and Christian spirit."

The strongest hold of those who are contending for the sacredness of Sunday, seems to lie in misrepresentation of the position and work of those who do not agree with their ideas of this institution. Thus it is charged against Seventh-day Adventists that they are characterized "by the giving up of everything that is distinctively Christian, and returning to Judaism." (Atonement, by Wm. Easton, *Our Record* office, San Francisco.) Mrs. George, in the *Christian Nation*, speaking of the Sunday newspaper, says: "It is quietly doing its deadly work in destroying souls, while the lives of a million and a half of wage-workers are being ground out by the seven days' work, without a Sabbath of rest." The *Inter Ocean* reminds those who speak thus, and who are evidently not well informed in the processes of the publishing work, that the main work on the Sunday paper is not done on Sunday, but on Saturday. It says (April 23): "We plead that the Sunday newspaper abridges no man's rest. We protest against the utterance that the Sunday newspaper 'militates against spirituality.' We dislike to use the word, but twaddle is the only word applicable to such utterances."

The agitation in favor of municipal reform is deep and widespread. Books for information upon the subject are demanded by the people, and the books are forthcoming. The *Outlook* of May 4 says that it is asked each week to recommend books bearing upon the subject. It mentions one in particular, the significance of which will be apparent to Seventh-day Adventists as perhaps to no other people. It is one by Mr. Edmond Kelly, in process of publication by the Appletons, which strongly urges "the necessity of an alliance between religion and politics to carry forward the proper work of both." This is the phase the movement will undoubtedly take.

Psychical (which means Spiritualist) societies are likely at last to be awakened to the responsibilities which rest upon them in regard to the influence of their teachings upon their members. The society at St. Joseph, Mo., is reported to have driven a member into lunacy, and a suit has been brought against the association for damages, in consequence. The *Outlook* says that a large number of people in this country at the present time are making researches into psychical phenomena, and that most of them, utterly lacking any proper qualification for that kind of work, are much more likely to be damaged mentally than benefited spiritually by such occupation.

Mrs. Bateham, in charge of the Sabbath (Sunday) department of the W. C. T. U., exclaims, in apparently the greatest anxiety, "We must save the Sabbath, or the nation is lost!" Considering that Sunday is here meant, and that Sunday is an intruder, a usurper, the offspring of paganism and the papacy, the rival and antagonist of the Sabbath of Jehovah, and the mark and sign of the power which is the greatest enemy of the work of God in the earth,—what a condition of things does this reveal! Such an institution as this must be saved, or this nation is lost! A marvelous pass indeed, if the continuance of the nation is hinged upon any such contingency! But what is meant by saying, "We must save the Sabbath"? From their standpoint it is to enforce it upon all the people by sheer force and pains and penalties, against the conscientious convictions of many, and the feelings and inclinations of the great majority. How would the Sabbath, as they call it, be saved then? How would that secure the safety of the nation? No religious institution can be saved by brute force. And instead of the country being saved in the way they propose to save it, which is tyranny and oppression, that is the very way to bring it most speedily to inevitable and eternal ruin. Such is the complete and fatal deception under which these people are laboring. And it shows how everything good in name is to be wheeled into line in defense of that which in every respect is deceptive and false. Sunday as they look at it, must be enforced, or religion is overthrown, morality destroyed, and the nation is lost. Religion and patriotism are the two most powerful sentiments which sway the minds of men; and when the foregoing views come to prevail, we can imagine the strength of the influence that will arise in behalf of Sunday-keeping. To put out of the way all who oppose that, will be considered doing the highest service to both God and the State. John 16:2; Acts 26:9. To be led to do the

darkest deeds of wickedness under the belief that they are doing the highest service of righteousness, is the delusion which is being prepared for this generation.

ITEMS OF INTEREST.

The *Signs of the Times* announces that Elder A. J. Breed and family have removed to the Coast, and will locate in California; brother Breed being in charge of General Conference Dist. No. 6.

The price of the *Signs of the Times* has been fixed at \$1 per year for single subscribers, with large reductions to clubs. The size and contents of the paper will not be reduced, nor its quality permitted to decline below the high standard heretofore maintained. Efforts will be made to give it a very wide circulation, the mark being 100,000 copies, with plenty of room above that figure.

Seven tents will be used in the Missouri Conference for public meetings the coming summer. These will be located in different portions of the State. Two local camp-meetings will be held in the Conference besides the State meeting the last of September. One of them will be held the latter part of this month near Willow Springs, and the other at St. Joseph, in August.

Elder Clarence Santee has removed from Missouri to Minnesota in accordance with the suggestion of the General Conference. His address is Hutchinson, Minn.

OUR NEW YORK HARBOR BOAT.

No doubt our brethren and sisters who have contributed toward our New York harbor boat will be glad to know something of its progress. The boat is being built as rapidly as possible, and will be completed before a great while. The builders of the boat have become very much interested in the enterprise themselves, and have furnished several additional conveniences for the boat aside from what their contract calls for. They do this as a manifestation of their interest in the enterprise. One important addition that they have given us is a nice little row-boat that can be used when necessary in going to shore or moving about in such water as the little launch cannot navigate.

We would take this opportunity to express our thanks to those who have so liberally donated to this enterprise, and will say that we still lack some of having enough to complete it. The amount of good that will be accomplished in the New York harbor by having this boat, can hardly be estimated, and we are sure that many of our brethren will want to have a part in it who have not contributed toward it as yet. And as stated in a former paper, if more is raised than is needed to build the boat, the surplus will go toward purchasing literature to be used in connection with it. As the literature that is judiciously placed in the vessels of the New York harbor by our ship missionary, goes to all parts of the world, we know that the prayers of our people will go with it, that it may be the means in the hand of God of bringing some souls to a knowledge of the truth.

A. O. TAIT.

REMOVAL.

Those who have occasion to correspond with our office in Chicago, either in regard to railroad permits or otherwise, should make a note of the fact that our office has just been removed from Room 7, 185 Dearborn St., to rooms 1130 and 1140, 324 Dearborn St.