

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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IF I COULD ONLY KNOW.

"CASTING all your care upon him; for he careth for you."
 1 Peter 5:7.

If I could only surely know
 That all these things that tire me so
 Were noticed by my Lord,—
 The pang that cuts me like a knife,
 The noise, the weariness, the strife,
 And all the cankering cares of life—
 What peace it would afford!

It seems to me, if sure of this,
 Blent with each ill could come such bliss
 That I might covet pain,
 And deem whatever brought to me
 The loving thought of Deity
 And sense of Christ's sweet sympathy,
 Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
 That thou dost compass me about
 With sympathy divine;
 Thy love for me, O Crucified,
 Is not the love to leave my side,
 But waiteth ever to divide
 Each smallest care of mine.

— Selected.

Our Contributors.

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

"BE GENTLE UNTO ALL MEN."

BY MRS. E. G. WHITE.

"THE servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will."

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, in evil-thinking, and evil-speaking, because he is too cowardly or too indolent to speak plainly to his brethren and sisters according to Christ's rule, and faithfully to correct existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. Let us be careful that we do not pass sentence of condemnation upon one who we do not feel is congenial to us, because he does not meet our ideas and praise and exalt us. Christ would have his church strong in unity. Let us all praise God that we are not to be judged according to man's finite discernment, which is very liable to be perverted.

Jesus said: "Again I say unto you, That if

two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Remember, there is a witness in every assembly, one who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and Satanic. A record of your words, the manner of your spirit, and the result of your action is borne up to heaven, and you cannot afford to be inattentive in this matter. The apostle says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door."

Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhanded manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you. If you had the Spirit of Christ, you would not notice slights and make much of fancied injuries. Your mind would be occupied in contemplating the love of Jesus, and devising methods by which souls might be won to Jesus. Ordained elders and ministers need spiritual discernment, in order that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in a true Christian spirit, if each one, when aggrieved, would go to the offending member as Christ has enjoined him to do, and seek in kindness to correct the wrong, many a grievous trial would be averted, and souls that are lost to the cause would be saved. But how many resort to every other expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail.

Christ says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "Take my yoke upon you." Shall we do this? Shall we wear the yoke of Christ? Shall we be renewed in the spirit of our mind, and daily cultivate humility and childlike simplicity, and be willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and most of Jesus will be greatest in the kingdom of heaven.

It becomes all who expect to see Jesus as he is, to follow him daily, in order that their characters may be molded after the divine image. When our hearts reflect his likeness, we shall not judge unrighteously; we shall honor those whom God honors; and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven, will manifest a forgiving spirit toward others, and will show an earnest love for their souls.

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. Make use of the milder means most perseveringly, and even if they do not succeed, wait patiently; never hurry the matter of cutting off a member from the church. Pray for him, and see if God will not move upon the heart of the erring. Discipline has been largely perverted. Those who have had very defective characters themselves have been very forward in disciplining others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been strangely neglected. If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches. May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of his children, and compel them to cry unto God in their distress. The Lord will surely hear their cry, and will judge for these things.

Those who are unfeeling and hard-hearted do greater harm to themselves than they do to others, for they deceive themselves by their own spirit and course. Selfishness leads the one who exaggerates every little offense, and attaches great importance to that which is said of himself, which leads him to attribute guilt to one who is ignorant of having done wrong. Selfishness works in the unsanctified heart, and leads men to depreciate those who do not highly esteem them and show them the honor which they think is their due. The lessons which Christ has given us are to be studied and incorporated into our religious life every day. He says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil-surmisings of others in whom they have confidence. Their prayers are thus hindered, their faith is paralyzed and unkind thoughts, unholy suspicions, alienate them from their brethren. Thus God is dishonored, and souls are imperiled.

When an effort is made to ascertain the truth in regard to those who have been represented as in the wrong, their accusers are frequently unwilling to grant them the benefit of a doubt as to the reliability of the evil reports. They seem determined that their accusations shall stand just as they have stated them, and they treat the accused as guilty without giving them a chance to explain. But when accusers manifest so fierce a determination to make a brother or a sister an offender, and cannot be made to see or feel that their own course has been wrong, it is evident that the transforming power of the

enemy has been upon them, and that he has caused them to reflect his attributes.

Satan well knows that the combined strength of Satanic agencies with that of evil men is but weakness when opposed to a band of faithful, united servants of the great King, though in number they may be few. In order to overcome the people of God, Satan will work upon the elements in the character which have not been transformed by the grace of Christ, and through these unsanctified characteristics, he will seek to bring about disunion among the people of God. Unless these persons who become agents of Satan are converted, their own souls will be lost, and the souls of those who have looked up to them as men led of God will be destroyed with them, because they are partakers with them of their sins. Satan endeavors to create suspicion, envy, and jealousy, and thus lead men to question those things that it would be for their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. And if this spirit is allowed to prevail, it will demoralize our churches and institutions.

When an evil report comes to our ears, before giving it credence, let us go to the one accused, and ask, with all the tenderness of a Christian, if he is guilty. A few words spoken in brotherly kindness may make manifest the fact that the reports were either wholly without foundation, or that the evil was greatly magnified. Before passing unfavorable judgment upon another, we should go to the one who we think has erred and tell him our fears, having our own souls subdued by the pitying love of Jesus. It may be that some explanation can be made that will remove our unfavorable impressions.

Christ prayed that his disciples might be one, even as he is one with the Father. Every one who claims to be a child of God should labor for this oneness. When the union exists for which Christ prayed, his followers will be a holy and powerful people. But if they let love die out of their souls, and accept the accusations of Satan's agents against the children of God, they will become servants of sin and allies of the adversary of God and of man. Let them heed the instruction of the apostle and cultivate the love of which he speaks. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

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

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

(Continued.)

WHEN our last article closed, the conclusion had been reached that, to the mind of the average Jew, Amos 9:11, 12 justified the expectation that the temple at Jerusalem would be rebuilt at some future time. In such an expectation, he would not have been disappointed. The first grant of Cyrus to the Jews at the close of the seventy years of captivity, was a permission to return to Jerusalem and rebuild the city and the temple. Ezra 1. Zerubbabel was the chosen instrument in the hand of God through whom this prophecy of Amos was fulfilled, provided the prediction had reference to the uprearing again of the temple of God at Jerusalem. True it may be that what he did may not seem to us to fill in every respect the demands of the proph-

ecy; but admit that such is the case, this is not the first instance in which men have failed to discover in a given event all that the prophecy concerning it would seem to imply. Certain it is that the rebuilding of the temple by Zerubbabel meant more to the Jewish heart than we Gentiles can comprehend; and that its significance cannot be measured by a finite mind, since it was a resumption of God's great plan of salvation, and led directly on toward the manifestation of Christ, and, through him, the calling of the Gentiles.

Thus much for the theory relating to the literal temple. Now a few words respecting the third view; namely, that the prophecy of Amos was a prediction of the development of the Christian church and the salvation of the Gentiles through the preaching and power of the gospel. While this opinion is hardly comprehensive enough to gather the whole of the prophecy of Amos, nevertheless, even when one refers the portion of that prophecy to the rebuilding of the literal temple, or to the restoration of the house and throne of David, the balance of it must be realized in the gospel age and the messiahship of Jesus. This is so for several reasons: (1) Because the rebuilding of the ancient temple, in and of itself, could not fulfill what the prophecy says concerning the call of the Gentiles; (2) Because the building of that temple did not restore the throne of David; (3) Because Peter locates the realization of what Amos predicted concerning the conversion of the Gentiles at a point of time subsequent to the crucifixion. Begin the fulfillment of the prophecy by the rebuilding of the temple by Zerubbabel, and admit that its complete fulfillment will be experienced in the Christian age, and all is consistent with the facts and with other scriptures.

In no just sense of the expression can it be said that the house, or throne, of David was rebuilt previous to the appearance of the Messiah. This side of the return from the captivity and previous to the latter event, there is nothing in the history of the Jews which answers to the permanent restoration of the house, or throne, of David. Not so, however, from the point of time at which Christ was born of Mary, a direct descendant from the mighty monarch, King David. Jesus of Nazareth was of the house and lineage of the latter prince. Before Pilate, he confessed that he was a king. John 18:37. In him the house of David once more vaulted to the throne of prospective power. That power will never again be diminished or destroyed. Christ died, but he did not give up his kinship. When he rose from the dead, he ascended up on high, and now sits upon the Father's throne. In him David has a representative who can never be destroyed, and who, in due time, will rear upon this earth a throne, the possessor of which will be both the son of David and the son of the living God. That throne will stand forever, and, in time, all the prophecies respecting the perpetual rule of the seed of David will be fulfilled.

Here we lay down our burden. Adopt whichever of the views mentioned above you please, respecting the tabernacle of David, and the result is the same; *i. e.*, all that is said concerning that tabernacle either has been fulfilled in Christ or will hereafter be fulfilled in him during the gospel dispensation and his future reign upon this earth over the saints of God. To insist, as some do, that the tabernacle of David is a temple to be reared after the second advent, not only seems to be a forced conclusion, reached in the interest of a theory, but also to contradict the explicit declaration and logic of James, who locates the calling of the Gentiles, mentioned in Amos, at the time of the first advent. The calling of the Gentiles was an event which is recorded in the prophecy of Amos subsequently to the mention of the building of the tabernacle of David, and must, therefore, either have antedated that event or else

have been contemporaneous with that event. In either case we are to look to the past, not to the future, for something answering to the beginning of the fulfillment of what Amos says concerning the rearing up of the tabernacle of David. Our friends, on the contrary,—believing as they do, that the tabernacle of David stands for a literal temple to be built at Jerusalem,—insist that the building of that temple belongs wholly to the future, and, as yet, has never been entered upon.

(Concluded next week.)

ONE.

BY ELDER J. N. LOUGHBOROUGH.
(Topeka, Kan.)

ONE, standing alone in human calculations, is denominated "a unit." In figures, 1 standing alone is the lowest whole number used. That 1, combined with other figures, either before or after, may make a material difference in the computation. To illustrate: In the report of a State Sabbath-school association, last year, the writer designed to say, "The number of schools was 57," the 57 being followed by a comma. The printers mistook that comma (carelessly made) for a figure 1, and so printed it. This made the number of schools reported 571. Quite a power in the unit 1 that time.

The term "one," as will appear from a moment's thought, does not alone disclose the magnitude of that of which it is spoken, or with which it is connected. It may be one cent, or one billion cents. Quite a difference. It may be one man, or one nation of men. It may be one State, or one world. Again, it may be spoken of the power of one man, or of the power of the great God, which is infinite, comprehending all power. "For there is no power but of God." Rom. 13:1. It is in this sense that we read that "God is one." Gal. 3:20. He is "the high and lofty One that inhabiteth eternity." Isa. 57:15. His power, and thus his presence, is everywhere; as the psalmist inquires, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Ps. 139:7. It is "in him we live, and move, and have our being." Acts 17:28. So it is true that the infinite One comprehends all. Acting through Christ as the agent, "by him all things consist" (Col. 1:17), and he upholdeth "all things by the word of his power." Heb. 1:3. When speaking of God as *One*, what is comprehended in that one is far too vast for human minds to grasp.

The glory of this high and lofty One who "inhabiteth eternity" is manifest in that he bows the heavens to hear the prayer of the humble, and dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. So it is the privilege of poor, feeble, finite ones, by yielding ourselves into the hands of the infinite One, to receive the atonement (Rom. 5:11), or be united to, and made "at one" with, him (the atonement meaning two parties at variance being made one). What a union! our weakness united to God's infinite strength; we made at one with him; his *power* working in us "mightily" as we hope and confidently trust in him, acknowledging at all times whatever good is done as wrought by him. So the divine united to the human in us, the twain are made one in us (Eph. 2:15), and that *one* thus formed is the "new man,"—"Christ in us the hope of glory." As the work of grace is thus carried on, in due time "a little one shall become a thousand, and a small one a strong nation." Isa. 60:22.

Souls thus united to the mighty One, are "all *one* in Christ Jesus." Gal. 3:28. Being thus united to Christ and *one* with him, they must be in harmony (fellowship) with one another; for "truly our fellowship is with

the Father, and with his son Jesus Christ." 1 John 1:3. As this state of things is brought in, the prayer of our Saviour is answered: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:20-22. Exalted privilege! Blessed union, not only God *with* us, in the sense of being *among* us, but God and Christ dwelling in us, and we, by faith, becoming a part of the "high and lofty One that inhabiteth eternity." What will be the effect of such a union on the world? "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Verse 23.

The Lord help us each to yield to the drawing of his Holy Spirit, opening our hearts for him to "come in" and dwell there, until we in very deed are at one *with* him, members of his body, his flesh, and his bones, a part of the "high and lofty One."

VICTORY THROUGH FAITH.

BY ELLA CORNISH.
(Redwood Falls, Minn.)

WHEN Abraham Lincoln issued that famous document, the Emancipation Proclamation, the slaves gathered in crowds to hear it read by some friend of the helpless and downtrodden. As it dawned upon them that thenceforth human flesh and blood were worthless in the market, some cried out: "Hear dat! We's free, we's free!" And the reply, "Amen, praise God, we's free," came from myriad lips that were tremulous with the first sweet draught of freedom. Mothers clasped their little ones closer as they realized that never more could they be snatched from their arms; fathers, no more to be torn from all that was dear, raised their voices in exultant praise.

In many respects we find a parallel in the Christian life. All are "sold under sin," in bondage to Satan. But we have the emancipation proclamation from the great King of the universe: "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." And "if the Son therefore shall make you free, ye shall be free indeed." Precious promises! Yet many are either indifferent to them or scoff at the idea of perfect liberty in Christ Jesus. O the burden of responsibility that rolls upon such; for they will not escape if they "neglect so great salvation."

Not they alone bear responsibility. Those who receive with joy the free gift of salvation should proclaim the glad news—"sound it loud o'er land and sea"—until the darkest corners of the earth hear, and respond, "Praise God, we're free!" But how the wrath of the great slaveholder breaks forth in deeds of violence! Free men in Christ Jesus have been "stoned," have been "sawn asunder;" have "wandered in deserts, and in mountains," "being destitute, afflicted, tormented." "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment."

And now Satan has come down "having great wrath, because he knoweth that he hath but a short time." Henceforth all the power of evil will be brought to bear upon the people of God to bring them again into bondage. But, "seeing we also are compassed about with so great a cloud of witnesses," "let us hold fast the profession of our faith without wavering;" for, "thanks be to God, which giveth us the victory through our Lord Jesus Christ," though

Satan may tempt and torment us, he cannot triumph over us.

Be of good cheer; "for yet a little while, and he that shall come will come, and will not tarry." Strengthen and establish your hearts by faith in the promises of God voiced in the triumphant cry, "We're free, we're free!"

SPRING.

BY JENNIE THAYER.
(Battle Creek, Mich.)

MOTHER Nature, having slumbered through the dreary winter hours,
Wakes at last refreshed, and rouses all her children's dormant powers.
Note the change that o'er them passes as they waken from repose,
And array themselves in dresses that their beauty best disclose.

Underneath the russet leaflets, rosy-hued arbutus trails,
And to rival its rare perfume, all the art alchemic fails.
On the hill-side, waking early, find we fair anemone,
Where, content, it long hath hidden 'neath the shelter of a tree.

In the fields, among green grasses, bluest, sweetest, violets grow,
And sometimes the seeker finds one white and delicate as snow.
By the way-side, uncongenial, lo! the pure wake-robins nod,
And we fancy they are paying their devotions unto God,

Who hath cared for them through winter, and awakened them in spring,
When o'er hill and vale the tree-tops with the sweetest carols ring;
And in place of bare, stiff branches, which in winter time were seen,
They have covered all their angles with a leafy robe of green.

And, behold, we see with wonder which continually grows,
These brown trees burst forth by magic pink and white in their new clothes;
But, perhaps, the greatest marvel which this verdant season shows,
Is when ugly, thorny briars deck themselves with lovely rose.

As we gaze, we cannot wonder that, when God beheld it new,
Such a world of brilliant beauty, overarched with heaven's blue,
Where amid the fragrant bowers in his purity man stood,
He should view his work with pleasure, and in heart pronounce it "good."

THE GOSPEL IN THE SANCTUARY.

The Building of the Sanctuary.

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

God brought the children of Israel out of Egypt, with its bondage and darkness,—brought them out "with a mighty hand, and with an outstretched arm," delivering them by his own almighty power. He brought them across the Red Sea, as they never could have been brought by human agency alone,—all this that he might take them into the land of plenty, the Canaan of rest.

In thunder tones he spoke his law to them from Mount Sinai, that he might convict their innermost souls of sin, and bring them to himself for pardon and power. Then he said unto Moses: "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." The literal Hebrew is, "That I may dwell *in* them." That is, God did not wish to dwell simply in the sanctuary made of boards and gold and precious stones; but he wished, through that, to show them how he wanted to dwell in

them,—in the heart that brought itself willingly with the gift.

This harmonizes perfectly with the spiritual meaning of this deliverance of Israel. "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. These things "are an allegory" representing God's dealings with the individual soul, in delivering it from the bondage of sin and leading it into the eternal Canaan of rest. God breaks the bands of sin's slavery; he dispels the Egyptian darkness of the soul; he takes us where we could never go without him, and where too many, *essaying* to go alone, go but to perish; he speaks his law to our souls in thunder tones, to convict us of sin and of our utter helplessness without him; then, the next thing he wishes to do with us, as with them, is to come into our souls and dwell there, writing his law by his own finger of divine love on the tables of our hearts. This is the *new* covenant. Too often, we, as did many of them, stop with the old, and continually trust in our own works, but to fail.

What, then, did this sanctuary mean? In the Bible we read much about sanctification; and we are told, "This is the will of God, even your sanctification." 1 Thess. 4:3. When a man is sanctified, who dwells with him and in him? I hear Jesus saying of both himself and the Father, "We will come unto him, and make our abode with him." What is the definition of the word "sanctuary"?—"A holy place; a dwelling-place for God." All this is simply saying that the sanctified soul is a sanctuary, and that the very meaning of the word "sanctify" in the Bible, is, "to build the soul into a sanctuary for God's indwelling."

Let us take another way of arriving at the same conclusion. Call up in the mind the picture of the ancient sanctuary, especially of the inner apartment. There is the law of God, written by his own finger on tables of stone. Above it is the mercy-seat; and above this the visible shekinah of God's presence. On each side was the cherub, with outstretched wings; and hovering around, inwrought into the inner veil of the sanctuary, were the forms of many angels, even as pictured in psalm 103: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word."

Have we not always believed that this represented the throne of God? Did not David believe this when he wrote, "The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved"? Ps. 99:1. Did not the beloved John believe it when God showed him in the heavenly temple the ark of his testament? Rev. 11:19. Let us agree, then, that in the ancient sanctuary there was a representation on earth of the throne of God in the heavenly temple. Here comes in all the glorious truth concerning the heavenly sanctuary, brought out by Paul in Hebrews, and believed in by us so long. Let no one say, because in these articles the theme is the earthly sanctuary, that we, because we do not dwell upon it, deny the heavenly sanctuary or any of the truth concerning it.

The sanctuary, then, represented the throne of God. But is there any other place where God has his throne and dwelling-place besides in the heavens? I read: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. God not only has his throne on high, but he builds his throne, establishes his kingdom, and has his dwelling-place in every humble, submissive soul.

When the Pharisees demanded of Christ when the kingdom of God should come, he answered them: "The kingdom of God cometh not with observation; neither shall they say, Lo, here!

or, lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21. The whole of Christian experience is in allowing God to build his throne in the heart, and have his sway there. They that can truly say, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder," will have such wonderful experiences in the meaning of the word "Emmanuel," that spontaneously, out of full souls, they will name him, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

No one will ever enter the final kingdom of glory, except those who have first had the spiritual glory of that kingdom revealed within. (See Rom. 8:18.) No force will be used there to maintain Christ on his throne; for that is not the kingdom of force but of love. When the mighty company of the redeemed, gathered out of every kindred, tongue, and people, are marshaled into the eternal city, each one will have enthroned Christ in the heart as King of kings and Lord of lords, before that time; so then, as they behold him, they will spontaneously cast their crowns at his feet, saying, "Thou art worthy," crowning him thus Lord of all. This will be an election where there will be no dissenting voice.

We have already seen that that ancient sanctuary represents, not only the throne of God in the heavens, but also the throne he is ever seeking to build in the individual soul? We have seen, too, that the sanctified soul is a sanctuary where both Christ and the Father dwell. This explains why Jesus said to the Jews who were seeking after a sign, "Destroy this temple, and in three days I will raise it up," referring to the temple of his body. Jesus said many things to the Jews which they did not understand. He did not, however, say anything that they ought not to have understood, or that they would not have understood had they not lost the spiritual meaning of their own religion.

Paul says, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16. This is a quotation from the Old Testament, from Ex. 29:45, and Lev. 26:12. By reference to these places it will be seen that in each instance the writer is speaking of the earthly sanctuary. The Spirit takes this, therefore, and applies it to the human body and the individual soul. Paul says again: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. He speaks of this as something they ought to have known without any new revelation. In another place he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Chapter 3:16, 17. Speaking of this body in contrast with the glorified body, Paul says: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1.

All this must convince every thoughtful mind that that sanctuary back there represented not only the sanctuary and throne of God on high, but also the sanctuary and throne he is building here, through his everlasting covenant, in the human soul. This being true, there is genuine Christian experience in everything connected with that sanctuary. The building of that sanctuary represents the building of God's throne in the soul. We bring the materials willingly with the heart, and God does the work, either directly or through those whom he has filled with all wisdom by his Spirit for the purpose. God forces himself upon no one, he thrusts himself unwelcomed into no heart. "Behold, I stand at the door, and knock; if any man hear my voice,

and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. The sanctuary was built after God's ideal. The pattern was shown to Moses in the mount. It was very minute and definite, extending to every detail of every article of furniture.

So God has an ideal for us so minute that the very hairs of our heads are numbered, so high that our highest dreaming cannot take it in; so high that we need nothing short of the "Spirit of wisdom and revelation in the knowledge of God; . . . that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1:17, 18. It is this ideal, God's ideal, that is to be realized in us, through the everlasting covenant, when God puts his throne in our hearts and builds us each into a sanctuary for his indwelling. For I read: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight [*i. e.*, his ideal, working out his pattern], through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

More about this in the next.

(To be continued.)

"BRING US NOT OVER JORDAN."

BY J. E. EVANS.

(Battle Creek, Mich.)

THE circumstances connected with the journey of the Israelites from Egypt to Canaan are more or less well known to every Bible reader, but there is one event in the latter part of their pilgrimage to which I would call attention, as from it we may learn an important lesson.

This people was delivered from Egyptian bondage, which from that time has been presented before the people of God as a representation of the darkness of sin from which every true Christian has been delivered. They were brought first to the Red Sea; and though they might have been led to the promised land without crossing either that sea or the River Jordan, their Leader chose to guide them through a wilderness, and there give them such demonstrations of his power and love as would ever after lead them to confide in him. Here, again, we have a type of God's dealings with spiritual Israel as they journey to the heavenly Canaan.

The eleven wonders performed before Pharaoh, the opening of the Red Sea before the children of Israel, the sweetening of the waters of Marah, the raining of manna from heaven, water brought from the rock in Horeb, the defeat of Amalek, and the voice of God from Sinai,—all these were given that the chosen people might know that a greater than man was with them. The nearer they approached to the inheritance, the greater this evidence became; and as long as the visible manifestation was before them, and their temporal wants were well supplied, they were not at all recreant.

At Sinai they heard the voice of God, yet in a few days they were found engaged in the worship of the golden calf. Notwithstanding all this, the Lord did not forsake his people, but punished the guilty ones and said to Moses: "Depart, and go up . . . unto the land which I swear unto Abraham, to Isaac, and to Jacob, . . . and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Ex. 33:1, 2. The objective point was the land of Canaan. Deut. 4:21, 22; Josh. 1:1, 2. If we read in connection with these texts Num. 32:30-33; 33:51, it will be clear that the land of Canaan lay west of the Jordan; and although the country of the Amorites lay on both sides of the river (Josh. 5:1; Deut. 4:46), the inheritance included only that part which lay west of its

waters. Num. 34:12. "Only the River Jordan lay between them and the promised land."—"*Patriarchs and Prophets*," p. 453.

While the children of Israel were encamped in the plains of Moab, Balak sought to have them cursed by Balaam, but the Lord would not permit it to be done, for they were blessed. But while they yet abode in Shittim, the prevailing wickedness of the Moabites caused that great apostasy in consequence of which all the heads of Israel who had joined themselves unto Baal-peor were slain. Num. 25:1-9. All this was done on the border of Canaan, even while the leaders of the camp were making preparations to cross the Jordan—the only barrier between them and the promised land.

Amid these surroundings the people of God were becoming more and more alienated from him; and the goodly land was, to many, losing its power to attract because of the apparent advantages of the pasture-lands of Moab. "Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle; wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." Num. 32:1-5.

These things "were written for our learning," and the lesson we should learn from them is made plain in the following quotation: "As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago."—"*Patriarchs and Prophets*," pp. 457, 458.

"Set your affection on things above, not on things on the earth." Col. 3:2. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

ITEMS.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

HE who would keep the Sabbath day holy must make it possible by a life of holiness on week days.

Paul exhorts his Colossian brethren (chapter 3:4) to set their affections on things above. Now there are two things in heaven which are accurately described in the Bible: (1) The sanctuary (see Hebrews 9 and Ex. 25:40); and (2) The beloved city. (See Revelation 21; Heb. 11:10; Gal. 4:26.) These buildings and city are of interest to us whether we take an interest in them or not.

If we wish a favorable season for the crops, we should not wait till dry weather sets in, and then pray in a panic, but begin now; settle up the tithe, repent of all our sins; then pray earnestly in submission. Pray, as we plant and sow and tend our crops, "O God, rebuke the pests which devour our precious treasures, and send us gentle, abundant, refreshing showers of rain."

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.

MY CHILD.

BY ELIZABETH ROSSER.

(Fruitland, Ore.)

A TINY plat of virgin soil
Is given me to till;
I have the choice to mar and spoil,
Or beautify at will.

I have my Garden-book to show
The seed that I should plant;
To the chief Gardener I may go
For all the help I want.

And when unsightly weeds will grow
And bits of stubborn sod,
They must be rooted out, I know,—
I may not spare the rod.

But if at last I may but see
Thee clad with virtue mild,
How blest will seem life's toil to me,
Of teaching thee, my child.

AN ANTE-MORTEM EPITAPH.

ACCORDING to Oliver Goldsmith, the Vicar of Wakefield wrote his wife's epitaph while she was living, had it framed and hung over the chimney-piece. The epitaph "extolled her prudence, economy, and obedience till death." In this conspicuous place "it answered several very useful purposes. It admonished my wife of her duty to me, and my fidelity to her; it inspired her with a passion for fame, and constantly put her in mind of her end." And it served another purpose which the good Vicar seemed to overlook,—it reminded him and his children of some of her virtues before they were called upon to write them upon her tombstone, a matter too often overlooked till then. The moral of this story is that every wife and mother has in her home a living memento of her work and character. It is not expressed in eulogies of appreciation neatly framed and hung up to view; it consists rather in the genius of the home—the abiding spirit and grace that pervade the place, and leave an everlasting impress for good or evil on all that pertains to the home. The air of comfort, the homelike qualities, the spirit of hospitality, the appearance of neatness and taste; and above all, the moral atmosphere in which husband, children, and the stranger within the gates must live are created by the wife. The history of every family is written indelibly upon the hearts of not only its members, but upon those of the entire community as well. The mother lives not for herself, but for the home, the neighborhood, the country, the world, and eternity.

CHECK-REINS.

Of all our dumb servants none are so valuable and so deserving of consideration as the horse. Some men are so passionate as unmercifully to beat and kick the animals which have toiled so faithfully for them. This is a sin. But there is even a greater evil practiced by men who would resent an imputation of cruelty, who take pleasure in their horses and pride themselves on the superior care they give them. This evil is a very common one, but it involves the most barbarous cruelty and exquisite torture.

To tie victims up by the thumbs, or to bind the body in an unnatural position, are methods of torture chosen by the most savage inquisitors. The check-rein by which horses' heads are drawn into a position altogether unnatural and painful is a wicked abomination of the same kind as the rack. It seems to be justified by its prevalence, as the old woman justified killing hogs by saying,

"It does n't hurt them; they are used to it." But if every horse in the community is thus tortured, it does not make it any easier for one of them. The poor creatures may be seen stalking along as though their fore feet could hardly reach the ground. They continually champ the painful bit, they stumble over obstructions, for which they get an extra jerk and a cut with the whip. Hour after hour their heads are thus bound back in a most painful way, and their thoughtless drivers imagine that the appearance is very fine. To us it is exceedingly painful. Often are we tempted to rush out of our office and protest against such cruelty; if not forcibly to give relief to the patient animal.

We here raise our voice against the practice in the name of all that is humane. Do away with the check-rein entirely. The United States is the only country, we believe, where it is used, and it is by no means a necessity. Horses may appear in the Judgment; and if so, the testimony they bear will be a curse to many who say, "Lord, Lord."

TUBERCULOSIS.

TUBERCULOSIS and consumption have been understood by the majority of people to stand for the same thing; but this is a great mistake. Tuberculosis can and does affect any and every organ and tissue in the body. In 1882 its cause was found to be a small germ which had a character of its own, and could be readily recognized when present.

This being so, tuberculosis is understood to be a contagious disease, which can be communicated from one person to another in various ways; and as tuberculosis is not confined to the human, but is of frequent occurrence in a number of the domestic animals, especially cows, the sources of contagion are increased.

It having been acknowledged that tuberculosis is a communicable disease, what can be done to prevent its spread?

Some physicians believe that all tuberculous patients (especially consumptives) should be isolated, and their rooms fumigated, just as in cases of diphtheria or scarlatina. This does not seem necessary at present, and will not become so if patients and their friends will only take the requisite care.

Fresh air is one of the best means of warding off the disease, and a prominent physician once said, "If every one would walk in the open air for an hour and a half each day, there would soon be no consumption." The careful destruction of the sputum before it is allowed to become dry is another most important measure. It not only prevents others from being infected, but also prevents the patient from a reinfection.

It is often true that a patient would recover from his first infection, were it not for the reinfections. This was shown in a case recently reported, where a girl with undoubted consumption, upon being removed to a hospital, recovered so that there were no symptoms of disease; but upon returning to the hovel where she had formerly lived, and which had not been disinfected, became reinfected, and died in sixteen months. Another means is by keeping the patient, during sleeping hours, as isolated as possible, for then the sick one may cough without waking and the germs be scattered about the room, and not upon any one sleeping in the room. There are cases too numerous to mention to sustain this point.

Any treatment which tends to build up the patient's strength is of great value, for the tissues of the body are hostile to the germs when in a state of health, which accounts for the fact that many people are exposed without taking the disease.

I am often asked as to the question of heredity, and I must confess I am something of a skeptic. Of course there are many cases where young children have tuberculosis, but these cases can be, and probably are, due to contagion. It

is easy to understand how a tuberculous mother, caring for, and maybe nursing, her little child, which is probably in poor health owing to its mother's sickness, can communicate the disease to her child.

As to danger from milk, and how it may be lessened. It is proved that milk heated to 167° F. is rendered sterile; that is, all the germs, whether of disease or not, are killed. Milk heated only to this temperature is not changed as it is by boiling, and therefore is natural in its taste. An aroused public opinion as to the necessity of isolation and the destruction of the germs given off by a tuberculous patient, is of the first importance in the attempts now being made to stamp out tuberculosis in our midst.

The following instruction is given by the Massachusetts State Board of Health:—

"Consumptives should be instructed not to spit upon the floors of rooms, public halls, street and railway cars, and other vehicles, nor in the streets, but into pieces of cloth, or receptacles made for the purpose, containing water or a saturated solution of carbolic acid (one part of carbolic acid crystals to about fifteen parts of water). Such bits of cloth should be destroyed by fire, before the sputum becomes dry, and other receptacles should be cleansed with boiling water, their contents having been destroyed or otherwise carefully disposed of. Handkerchiefs which may have been used from necessity should be boiled half an hour before washing. Remember that sputa must never be allowed to become dry.

"A healthy person should not sleep in the same room with a consumptive."—*The Household*.

HOW THE BABY WAS CONQUERED.

BY ELDER J. P. HENDERSON.

(Des Moines, Ia.)

It has been over twenty years since the events narrated in this article transpired; and since the then young couple began the career of their married life. The husband entered a promising business, and provided a neat cottage home.

In the course of time a babe came to gladden the home. Its merry prattle added music to the hum of life, and its presence was a continuous joy. Like many others, the young parents thought that the wants and wishes of the little stranger must be gratified at any sacrifice. Its plaintive appeals always touched the heart. The wife would leave her work, the husband neglect his business, in order that the little one might be amused and kept from crying.

A year or more passed in this manner. The little one had about captured all the business of the premises. Even during the night its fits of passion would sometimes out-do the "cats" in making things hideous. It was carried, jolted, nursed, and petted until candy, cookies, the sugar-bowl, or even the "hammer and looking-glass" failed to have any soothing effect. Thus matters were getting desperate; but a climax was reached one day when the irate papa came for his dinner, and it was unprepared. Every effort to put the little one down was resisted with kicks and squalls, which always won the day through the mother's tenderness. Tossing the child to the husband, the wife rushed to the kitchen. She had become careworn, the work was neglected; in fact, everything was getting out of sorts.

The resolute parent began to feel that something must be done. Stepping into the sleeping apartment, he lay the spoiled child on the bed, with the remark, "There! lie there now until you cry it out!" And taking his stand by the half-open door, he prepared to act on the defensive.

Its wailing screams soon reached the ears of the wife, who rushed from the kitchen to its

relief. The stern husband insisted upon his plan and stood at his post. An hour or more passed before the temper cooled down. Ories ended in sobs, sobs in sighs, and sighs in slumber, until at last quiet reigned in the house. A late dinner was prepared and eaten in silence.

When the child awakened, its passion was over, and for a time cheerfulness prevailed. The conflict had so far been successful; a point had been gained, and even the mother, sympathetic as she was, was constrained to admit it. But to make the work complete, it would be necessary to continue the struggle. Next day the trial began again; this time the mother made a bed on the floor, placed the struggling child there, and going to the kitchen, closed the door, and wept, but did not yield her decision. A few more trials sufficed, each one being more feebly resisted, until the babe gave up. It became completely subdued. Ever after, the floor, or wherever it might be left, was its play-house. The cat and its toys were its company. The wife went on with her work, the husband with his business, the nights were spent in peace and comfort, and the cooing baby became so docile that one would scarcely have known that it had an existence in the house.

Other children were born to these parents, but no labor was spent unnecessarily in "toting" them around. The lesson with the first one proved sufficient, and to this day there is not a more obedient family, or children who love their parents better than they. When firmness and decision are used from the beginning, they bring love, union, and happiness in the home, and help the child to become a useful man or woman.

THE KEEPING OF MILK.

BY MRS. E. E. KELLOGG.
(Battle Creek, Mich.)

HOUSEKEEPERS who have neither cellar nor refrigerator often find it a difficult problem to keep milk sweet in warm weather. It is of the utmost importance that the dishes used to contain the milk be perfectly sweet and clean. After having been washed and thoroughly scalded, it is an excellent plan to place them for a few moments in a hot oven to make the sterilization of the dish more complete. The milk itself should be sterilized as soon as received. This may be done with but little trouble by heating it to almost a boiling temperature in a double boiler, or if one has not this, by placing the dish containing the milk in another containing boiling water. Keep the water in the outer dish boiling, and when the milk is heated throughout, as will be indicated by the formation of wrinkles on its surface, allow it to remain at this temperature for half an hour or longer. Then remove from the stove, and cool very rapidly. This may be done by pouring into shallow dishes, and placing these in cold water. It is especially important to remember that milk to be sterilized should be raised to the boiling point as rapidly as possible, held at that point for at least a half hour,—an hour is better,—then cooled as rapidly as possible, and put into scrupulously clean dishes, which it is also well to set in cold water. Either slow heating or slow cooling may prove disastrous, even when every other precaution is taken.

FOR MOTHERS.

WE are glad to receive from Christian mothers the two letters which follow. As each of these intimate, our Home department may be made of great help in our home work. We do not want to do all the talking, but shall be glad to hear from mothers and sisters, yes, from fathers and brothers, too, in regard to their own experiences and observations:—

"Early Training.

"Why cannot mothers, through this department of our paper, aid each other in the work that lies nearest their hearts,—the best training of their children? The true mother is to her child the embodiment of all that is good and wise. Her word is truth, and her love and sympathy soothe every pain. Such being our high position and calling, let us first examine ourselves, and see if our daily example is like that of Christ while here on earth. Study his wonderful life, and let our lives be to our little ones a living example of his love and patience. Begin teaching them the principles of right and truth even before they can lisp; we cannot begin too early. Many parents put off the religious training of their children until some indefinite time when they shall be old enough.

"The writer has in mind one boy whose mother concluded a reproof to a friend for urging him to start in the service of Christ (he was about twelve) with the words, 'I want him to think of such things when he is old enough, but I do not think such children understand.' When occasionally meeting this youth, now almost a young man, and noticing his wild, careless ways, I cannot help wondering if he will ever be 'old enough' to learn of Christ's love for him.

"An eminent writer says in regard to early education: 'If a child is neglected till six years of age, no subsequent education can restore the loss. If to this age the child is brought up in ignorance and in vacancy of mind, it is vain to try to reclaim it by teaching it reading and writing. You may teach what you choose afterward, but if you have not prevented the formation of bad habits, you will teach in vain.'

"Many writers of experience and observation have stated the fact that the earliest years of a child's life are those which have the strongest influence upon the character. Then how important that the mother should carefully guard every word and act, yes, every look. The stories of the lives of Joseph, Moses, Samuel, Daniel, and other Bible characters are familiar and bear a strong testimony to the value of early training. 'These things are written for our admonition,' and shall we not heed them? Are our children of twelve or seventeen years or older ready to stand by the truths of God's word? Are they so thoroughly instructed that the splendors of the world's wealth and pomp will be scorned by them when contrasted with the eternal reward? Moses turned his back upon all this, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season' (Heb. 11:25); and he was only twelve years of age when taken from his mother's care and training. The story of the Hebrew children in the present Sabbath-school lessons is one of importance to us, and should be well considered. Perilous times are these for our children; let us look to our duty. E. H. R."

"A Soft Answer.

"DEAR EDITOR: I do take an interest in the Home department of the REVIEW, and I have earnestly desired to tell others of many things I have thought and studied.

"A soft answer turneth away wrath; but grievous words stir up anger.' I know some homes where angry tones resound from morning till night; and the influence is as catching as measles and much more to be feared. The children catch it, and it lasts all their lives. Children catch cross tones where mothers set the example. You will scarcely hear a pleasant word among the children in their play with each other. They expect about so much scolding before they do anything they are bidden, while often where the low, firm, but kind tone of the mother is heard, there is never a thought of disobedience either in or out of her sight.

"O mothers, it is worth a great deal to cultivate a low, sweet voice; if you are ever so tired,

speaking low and decided; try to be patient and cheerful, for anger makes you wretched and your children also. You cannot have the excuse that it lightens your burdens, it only makes them ten times heavier. They will remember the tone of their mother's voice long after she has departed this life. 'He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.'

"MRS. I. E. MERROW."

Special Mention.

JAPAN.

THE situation in the East remains serious, though it appears now that Japan will yield to Russia. It is known that Japan has abandoned all claim to the peninsula of Liao-Tong, including Port Arthur, which was one of the principal prizes gained by the treaty. China has not yet signed the treaty, but promises to do so, though it is evident she is temporizing, hoping that the further interference of the Western powers will afford further relief.

And it is not at all certain that China will wait in vain, for it is rumored that Japan will be required to relinquish its claim upon Formosa. It will certainly be a bitter dose for the suddenly elated empire thus to be robbed of the spoils of victory and humbly to submit to the dictates of other powers. But Russia is determined, and France and Germany stand ready to support the demand. At the same time Great Britain affords to the Japanese about the same quality of assistance that the United States afforded to Nicaragua lately.

But it could be foreseen from the outset that no serious disturbance of the present equilibrium of power in the Orient would be allowed by the countries whose interests would thus be jeopardized.

Later accounts tell us that Russia is satisfied with Japan's concession of Liao-Tong and will permit the Japanese to ask \$50,000,000 increased indemnity. It is feared that the effect of the concession will be disastrous to the existing ministry in Japan, where much indignation prevails.

CONDUCTING FUNERALS.

WE rightly regard it a sacred privilege to pay due respect to our dead. In order to do this, it is frequently considered necessary to sacrifice a greater sum of money than circumstances will consistently approve of. This is due in many cases to exorbitant charges of undertakers, who seemingly take the advantage of sensitive grief, when expostulation appears inappropriate, to exact far more than their services deserve. Funeral reforms on this line have been inaugurated from time to time, but the evil is not wholly remedied. Genuine respect for the dead does not require the survivors to go to an unreasonable expense to provide anything more than a respectful interment of their remains. People in affluent circumstances are at liberty to do as they please, but their example should not be taken as a pattern for the poor.

Custom, or we might say, fashion, is often an oppressive master, and in no case are we more likely to yield our shoulders to his burdens than in funeral obsequies. Custom dictates how "the friends" shall dress, how they shall walk, ride, sit, and stand. In different countries its

prescribed forms may vary, but while it is appropriate that order and decorum should be especially observed, we should not surrender our sense of right and propriety to satisfy custom.

Upon one feature of custom in this country, we drop a word of protest: It is that of publicly exposing the remains in church. This custom to the sensitive soul only adds to the burden of grief. People who never cared to see the person in life now through to the bier to gaze in curiosity. A better plan is to announce to immediate friends the hour when the remains may be viewed at the house. After a short service of prayer and Scripture, the procession moves direct to the burial, where a service consisting of a hymn or two, with prayer and appropriate but brief remarks may be held if the weather permits. Memorial services may then follow in the church, either on that or a succeeding day if circumstances are favorable. Grief seeks its consolation in retirement rather than in public display, and no cruel custom should be allowed to rend the already breaking heart.

T.

VERY ACCOMMODATING.

"THERE is a sign of the times," says *Harper's Weekly*, "in the action taken last week, by Dr. Leighton Parks, of Emanuel church, in Boston, who gave notice at morning service on the last Sunday in April, that thereafter he would hold a Sunday service at 8:30 A. M., for the benefit of bicyclists and persons who wanted to spend the day out-of-doors." He had noticed that there is a growing tendency on the part of those who attend church services on Sunday in the winter, to use the day, during the summer months, in out-of-door sports and recreation. The chief complaint against Sunday outings is that it takes people from church services. Dr. Parks condemns Sunday sports, but yields to the fact that some of his congregation will have them, and therefore makes provision for such at unusual hours, so that they may have no ground for the usual complaint that church services as usually held, break up the entire day, and that they may not from force of habit give up church-going altogether. As in the early ages, when the churches began to lose the power of the gospel, they find it hard to meet the competition of sports and amusements, and resort to every human device to try to hold their ground. The example set by Dr. Parks, it is suggested, may be useful to other Protestant clergymen who have difficulty in holding a summer congregation on Sunday. But this accords well with the custom of that church by whom Sunday-keeping was brought into Christendom, which is willing to divide the day between mass and amusements.

U. S.

THE KIEL CANAL.

THE German *Reichstag* has voted 1,700,000 marks to defray the expense of the coming celebration of the Kiel ship canal opening, which will be one of the most imposing pageants of modern or of ancient times. While to some it may seem that this is an enormous sum of money to pay for amusement, we may reflect with satisfaction that it is being spent in good-natured and friendly show, rather than in the carnage of war. It is far better to employ iron-clads in processions and parades for the amusement of the crowds, than to be shooting each other to pieces with them.

The new channel will be a great relief to com-

merce; for the trip around three sides of Denmark through the North Sea, Skager-Rack, and the Cattogat, consumes much time, and causes great destruction. During the past year it is reported that an average of nearly one vessel per day, large and small, has been wrecked in their currents or cast upon their shores or numerous islands. By the canal a ship passes from the Baltic to the North Sea in thirteen hours. The cost of the undertaking will be about \$38,000,000. From 5000 to 10,000 men have been employed for eight years. *Harper's Weekly* says lamentably: "It is a melancholy consideration that this event has absolutely no importance for the United States. During the past thirty-five years but one vessel of American register is recorded as entering the Baltic Sea."

T.

COMMENCEMENT SEASON.

WE are now entering upon that season of the year for colleges that so closely resembles the exceedingly critical and agonizing moment of transition from the chrysalis to the butterfly, or when the long-imprisoned chick greets with his first peep the new-found world. True, the world has been there all the time; but the chick doubtless imagines that the earth is the new-comer or at most that they have both arrived on the spot at the same time. For some weeks contests, essays, orations, prizes, diplomas, will be the order of the day.

Year by year schools grow in magnitude and multiply in number. Our educational institutions are well patronized; nearly every lad and lass in our land aspires to a liberal education. Parents who can afford it are sure to provide well for their children in this direction. Those who can hardly afford it manage to bestow the one advantage of a good education upon their children as the best legacy they can provide; while thousands of youth left to their own resources are nobly working their way through school,—all having ever in view this same critical point in their career. They eagerly look and long for the moment when, with a well-earned parchment in hand, by one nod of the head they will bow adieu to the class-room and greeting to a new-found world.

The aim is a most worthy one if the motive be true and pure. But it is a fact worthy of the most serious thought that the results do not always justify the anticipations of parents, teacher, or student. Comparatively few of our college graduates rise in their attainments to the eminence to which their learning would entitle them. There is more than one reason for this failure; but among them is the fact that the world does not stand ready to receive them with open arms into some lucrative or honorable position. There appears to their expectant eyes no open royal road to fame. The truth is that although the world may stand sorely in need of these young candidates for usefulness, it has not yet discovered that need. Nor will it ever make the discovery until those young women and young men have demonstrated their peculiar fitness to help in some place where help is needed.

One of the most serious defects of the prevailing systems of education is that they do not train the hand as well as the head. They do not combine practice with theory. They do not connect and cement the connection between education in the abstract and usefulness.

Young men and women are sent out from our schools with but vague ideas of what they can or ought to do or how to go to work to find out.

They have in no degree demonstrated what they are capable of doing, and, alas! with many the problem remains unsolved. Education should be, so to speak, "well rubbed in" by actual contact with labor which calls into use the principles taught. It is thus that successful farmers and artisans are made; and the same conditions prevail elsewhere.

T.

LEO XIII. AND RELIGIOUS LIBERTY.

LAST April a Methodist ministers' meeting at Chicago addressed a letter to the pope of Rome, praying him to use his good offices for the relief of Protestants who are persecuted by Catholics in different countries of South America. This was done that it might be seen whether the claims of that church to be the guardian and friend to religious liberty, are true or not. The resolution which was adopted, and which was presented to the pope, closed with the following words: "In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom, as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru, and Bolivia the same liberty that is enjoyed by Roman Catholic citizens of this country."

To this very reasonable and proper request, the pope has paid no attention. A year has passed, and still Leo is silent. Catholics enjoy full liberty here, but the liberties of Protestants in the countries above-named have not yet been secured, and the pope has done nothing in their behalf. How can any one, then, blame the Methodist ministers who united in sending the request to Leo if they are a little out of patience at his tedious delay to answer so civil a letter, and that they have decided to press the question upon him again, at the same time giving to the press what they submit to him. This time they invite Cardinal Gibbons, who is about to sail for Rome, to become their spokesman to the pope. The following is an extract from the letter which has been given to the press in justification of their course:—

"Every step of the movement thus far of the Chicago Methodist ministers' meeting to secure religious liberty for the Protestants of South America, has met with the warm and hearty approval of men, who, in statesman-like qualities, are second to none in this republic. Two registered letters, most respectfully written, have been addressed to Pope Leo. Ample time has elapsed, but no reply has been received from the Vatican yet. Cardinal Gibbons, who leaves Baltimore for Rome this month, has been requested to invite the pope's attention to the correspondence, entirely overlooked, which he has received from this ministers' meeting.

"The Church of Rome is patient and persistent; the Methodist Church is going to be equally patient and persistent. Before this contest is ended, American citizens will know to what extent the Church of Rome is the friend of religious liberty."

It is not likely that the pope can be induced to pay any attention to these requests; but in that case his silence is equally as expressive as any words from him could be. That silence will say, in the most emphatic manner, that the religious liberty which is approved by the Catholic Church is real liberty to Catholics in countries where they are in the minority, and liberty for Catholics to rule and oppress those who are not Catholics in every country where their number and political influence give them the control of affairs. If this appeal of the Methodist ministers shall be the means of making this one fact known to the people of the United States, it will serve a most excellent purpose. Rome has tried to conceal her hand in this country, but in spite of herself she will be made to show it, and that so clearly that none but those who are spiritually blind will fail to see the hollowness of her pretensions to be a champion of liberty, and her dark designs upon the liberty of this and all other nations.

M. E. KELLOGG.

The Review and Herald.

BATTLE CREEK, MICH., MAY 14, 1895.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

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

IS OUR ENGLISH BIBLE TRUSTWORTHY?

A CORRESPONDENT, in making an inquiry that involves the rendering of a word in the original, says: "I wish it were possible to have a correct translation of the Scriptures so that a wayfarer need not err therein. But it seems as though one must know a good deal to be able to read the Bible correctly." Scarcely any idea that could prevail in reference to the Bible would be so unfortunate, so pernicious, as the one into which our correspondent seems to have fallen. But it is to a greater or less extent prevalent. Now the fact is just the opposite. Satan has always taught that the Scriptures could not be correctly understood by common people, and he long ago converted the Romish hierarchy to that theory. Catholicism has an object in keeping the Bible from the people; but divine wisdom provided a Book, written, "not with wisdom of words, lest the cross of Christ should be made of none effect."

So far as to the original forms in which the Scriptures were given, there is no doubt that they are the most perfect example of plainness and perspicuity in all the range of literature. They must be so because they are the product of infinite goodness, and because by them all must be judged.

As to the translations, we believe that the hand of God may also be seen there. Our Accepted Version has been before the world since 1611. Since then the scholarly criticism of both hemispheres has been brought to bear upon it. Finally, it was considered best, in view of the criticisms that had been offered, and more especially in view of versions recently discovered and other historic evidences, to have the Bible thoroughly revised and placed in the most reliable form in which the united research and learning of the world could place it. A large council of learned men struggled with their task for many months, while the world awaited the result with intense interest. When at last the work was done, it was seized with great avidity by friends and foes. The result has scarcely caused a ripple on the surface of our confidence in God's word. It is a comforting thought that so few changes could be made.

It is the sheerest folly for men who have but a smattering of Greek to rise in condemnation of the work that has stood such a test. *Those who put their trust in the good old English Bible, just as it reads, are building on the everlasting rock.* Let no man spoil you through vain deceit. It is true that in some instances one rendering might cast a clearer shade of the sense than another. But it is a well-established fact that in no instance do our English versions teach discordantly with the original.

The frequent resort to other versions, the custom of discounting our translation for the Douay, for Dr. Young's, the Syriac, or what not, may easily be carried so far as to undermine the faith of the people in *our* Bible. It may foster the very idea with which our correspondent and many others are troubled—that one needs to be a

great linguist, and to carry a bag full of books, in order to understand the Scriptures. No such a thing. He who has a good English Bible and a concordance of the same, is thoroughly furnished unto every good work.

Commentaries may be used, other translations may be compared, but the right use of them always confirms and settles the confidence of the masses in the Bible as we have it.

There are men who are daring enough to say that when the Bible says "first day of the week," it means, "first of the Sabbaths." Such men exhibit an extraordinary effrontery. They advertise either their lack of understanding and modesty or their dishonest intentions. The Bible stands as it reads. It will continue to stand there. The criticism of the world cannot cause a tremor to pass over the firmness with which it stands on its own foundation.

Reader, don't be afraid to believe the Bible in the simple language in which God has given it to you. All who climb up another way are thieves and robbers. Don't spend your time lamenting your simplicity or lack of learning. That is a snare of the enemy. God speaks to his children in the simple, unaffected speech of a loving, compassionate Father, and if any lack wisdom, let him ask of God, and it shall be given.

G. C. T.

THE TRIAL OF WILLIAM PENN.

WE have come to a time in our country, when, to a certain class at least of its citizens, the record of past persecutions of Christians for conscience' sake is a pertinent and important study. A case of this kind was that of William Penn, the founder of Pennsylvania, for engaging in preaching the gospel, in his day, in England. In the record of this case it will be found that enmity, spite, bigotry, and intolerance, were the same back there as they are manifesting themselves to-day. In the *Chicago Law Times* we find an account of his trial for preaching the gospel. The facts of this account we rewrite and condense to the following statements:—

Penn was born on Green Tower Hill in the city of London on Oct. 14, 1644. His father, Admiral Penn, married a Dutch lady whom he met on one of his voyages to the low countries, and whom he ever after called "the Dutch wife." England was at the time rent with civil strife, Parliament against king, and king against Parliament. Contending factions marching through the country spread terror among the inhabitants of the land. The battle of Marston Moor had been fought, Charles I. had been virtually dethroned, and London was but a huge encampment. William Penn was then a child, and, under these circumstances, it was thought best that the Dutch wife and her son should retire into the country. They went to Wanstead, near Chigwell, a place celebrated for its historical associations, and the visits and movements of queens and the nobility, and renowned for its stately palaces, magnificent churches, and influential schools.

In such a region Penn spent the first eleven years of his life. His first knowledge of the rudiments of learning, and his initiation into the classics, marked this period. He soon became acquainted with the great questions which divided the people. He learned of the cruelties and oppressions of the established church, and imbibed those principles of independence which he took with him to Oxford. These principles

soon got him into difficulty there, which led him to leave the university and at length to become a Quaker. His exasperated father turned him out-of-doors, but became reconciled to him when he himself became involved in difficulty, and found it impossible to turn William from his chosen way. He afterward studied law, opened his heart to the Holy Spirit and the influence of Magna Charta, and became strongly confirmed in the principles of righteousness and liberty which he had accepted.

At the instigation of the bishop of London he was accused of heresy and thrown into the Tower, where he remained several months. Here he wrote his celebrated treatise, "No Cross, no Crown," and tasted the real sweets of martyrdom. A servant came to him one day and told him that the bishop of London had declared that he should either recant or die in prison. "Thou mayest tell my father," replied Penn, "that my prison shall be my grave before I budge a jot; for I owe obedience of my conscience to no mortal man."

Toleration and liberty of conscience were entirely unknown in England at that time. Quakers were subjected to the whipping-post, the stocks, peltings by infuriated mobs, and the imposition of heavy fines. Different statutes were brought to bear upon them, and where no specific law could be found, it was easy to require the oath of allegiance, which it was well known they would not take, and the refusal of which subjected them to six months' imprisonment. Hoodlums and religious brutes marched in bodies with drum and fiddle to the places of their worship to break them up. Women had their hoods torn off, and the children were whipped. More than fifteen hundred were thrown into prison, and three hundred and fifty died in jail within a little over ten years after 1660. Altogether, according to Penn's calculation, more than five thousand died for the sake of religion.

Penn early formed the project of acquiring an interest in the New World, where he and his people might live in peace, and worship God as they saw fit. This, his youthful dream, he lived to see in a measure realized when he was permitted to tread the soil of the New World, and lay the foundation of a great commonwealth, which links his name forever with that which is good and great. Few Americans know what an impetus he gave to religious freedom in his struggles through the reigns of Charles II. and James II., which dragged like a long night of tyranny and oppression over England. And few also fully realize what he did for the protection of human rights by his open defiance of unjust judges and cruel persecutors who strove to destroy him and his friends under the form of law. He led all men by his boldness and daring, and defied all his oppressors. He broke down caste, and opened to light of day the iniquity which characterized trials by courts that were organized solely to convict.

Among the instances of such a life, the narration of which would require a volume, his trial for preaching the gospel is deemed of the greatest importance. It was in the year 1670 that the infamous Conventicle Act was renewed, which prevented all dissenters from worshipping as they thought proper. Penn and his followers had received much opposition up to this time; but he was not aware till he repaired to the Friends' meeting-house, in Grace Church street, to hold a meeting, that armed force was to be used to prevent their assembling for their quiet worship.

He found on this occasion his meeting-house closed and guarded by soldiers. He then made up his mind to preach to the crowd in the street. A friend of his, William Meade, a London linen draper, was with him. Soon after the discourse had begun, a warrant from the Lord Mayor of London was produced for the arrest of both Penn and Meade, who were immediately dragged off to Newgate. Then was enacted what forms a curious chapter in the history of English jurisprudence. The prisoners were arraigned at the Old Bailey, not for a breach of the Conventicle Act, as is sometimes supposed, but, as the indictment ran, "for preaching to an unlawful, seditious, and riotous assembly." At the preliminary examination Penn and Meade both appeared with their hats on. These were promptly knocked off their heads, but the officers were told to put them on again. The questions and answers which followed are thus recorded:—

Recorder.—"Do you know where you are?"

Penn.—"Yes."

Rec.—"Do you know it is the King's Court?"

Penn.—"I know it to be a court, and I suppose it to be the King's Court."

Rec.—"Do you know there is respect due to the court?"

Penn.—"Yes."

Rec.—"Why do you not pay it, then?"

Penn.—"I do so."

Rec.—"Why do you not put off your hats, then?"

Penn.—"I do not believe that to be any respect."

Rec.—"Well, the court sets forty marks upon your heads as a fine for your contempt of the court."

Penn.—"I desire it may be observed that we came into court with our hats off (that is, taken off), and if they have been put on since, it was by order from the Bench, and therefore not I, but the Bench should be fined."

A formal indictment was of course found against Penn and Meade, and on Sept. 1, 1670, they were put on trial again at the Old Bailey before the Recorder and the Lord Mayor of London. It was one of the most remarkable trials on record. Penn planted himself squarely upon the constitution, and declared that the Conventicle Act was contrary to all the principles of Magna Charta, and was therefore void. He went back to the Saxon period, and claimed that four fundamental rights descended to free Englishmen from that time. These were: First, Security of property; secondly, Security of person; thirdly, A voice in the making of all the laws relating to property and person; and, fourthly, A share, by means of the jury, in the actual administration of the civil law. These fundamental rights, which had been attacked in the person of Penn, were vindicated by his courageous action. The court seized every opportunity to confuse and browbeat him, yet he defended himself with great spirit and ability. Penn calmly requested the Recorder to inform him by what law he was prosecuted, and on what law the indictment was founded. The Recorder in a rage replied as follows: "You must not think that I am able to sum up so many years, and ever so many adjudged cases, which we call common law, to satisfy your curiosity."

Penn.—"This answer, I am sure, is very short of my question; for, if it be common,

it should not be so very hard to produce."

Rec. (angrily)—"Sir, will you plead your indictment?"

Penn.—"Shall I plead to an indictment that has no foundation in law? If it contains that law you say I have broken, how should you decline to produce it, since it will be impossible for the jury to determine, or agree how to bring in, their verdict, who have not the law produced by which they should measure the truth of the indictment?"

Rec. (in great passion)—"You are a saucy fellow; speak to the indictment."

Penn.—"I say it is my place to speak to matters of law; I am arraigned a prisoner; my liberty, which is next to my life itself, is now concerned. You are many against me, and it is hard if I must not make the best of my case. I say again, Unless you show me and the people the law which you ground your indictment upon, I shall take it for granted your proceedings are merely arbitrary."

Rec.—"Waiving this critical point, the question is whether you are guilty of this indictment or not."

Penn.—"The question is not whether I am guilty of this indictment or not, but whether this indictment itself is legal. It is too general and imperfect an answer to say this is common law unless we know both where and what it is; 'for where no law is, there is no transgression,' and a law which is not in being, so far from being common law, is no law at all."

Rec.—"You are an impudent fellow. Will you teach the court what law is? It is *lex non scripta*. That which men have studied thirty or forty years to know, would you have me tell you in a moment?"

Penn.—"Certainly, if the common law be so hard to be understood, it is far from being very common; but if the Lord Coke in his Institutes be of any weight, he tells us that 'common law is common right,' and common right is the great charter privileges confirmed by various enactments."

u. s.

(Concluded next week.)

WHICH SIDE OF THE LINE?

SELF-INDULGENCE creeps over the Christian as the ivy creeps over a wall. By slow degrees, almost imperceptibly, the insidious vine extends its grasp by reaching out and fastening its tendrils in every direction. The vine is graceful, tender, soft, yielding to the touch, and frail in appearance; but one who has never torn an ivy vine from a stone or a brick wall, has no idea of the tenacious strength with which such a work is resisted. It yields only to heavy cutting tools vigorously used. Every point of contact becomes a point of firm attachment.

No real Christian purposes to yield to self-indulgence; for it is well understood that it smothers spiritual life and shuts out the light of Heaven. But the indulgence of our natural feelings and desires overcomes us as sleep overcomes a drowsy listener. We make a feeble resistance to its encroaching power; we do not at any time intentionally surrender, nor can we tell the moment when we become its slave. If at last we try to arouse to our condition, the cords of sloth and ease hold us with all the power of a dreadful incubus.

It requires a decisive effort to throw off the spell and face the realities of a life of self-denial. Not once or twice but often must the Christian

do this. The whole drift of the wind and tide of human life is in the direction of selfish ease and pleasure. It takes a steadier hand and purpose than most men have, to keep one's course in the strait and narrow way, while on either hand the pleasing avenues of ease, of the pride of life, of worldly example, are open and inviting us to enter.

To enter the path of self-indulgence is at first so slight a divergence from rightful privilege that few can discern the point of departure. But we may know that it begins where daily self-denial stops.

John the Baptist appeared at a time when luxury and pride had overgrown humble piety. The church was dead in worldliness. The service of God was an empty mockery of gorgeous forms, while the professed priests and people of God were far from him, living in gluttony and voluptuous pleasure. He preached the message of humble repentance. He enforced his doctrine by a striking example of simplicity of living.

We are living in a time in many respects analogous to that of the Baptist, and are called to do a similar work. But how can we rebuke sin, while we practice the same things? How can we talk of self-denial, who defer the claims of God's cause until our every want is gratified? How can we ever hope to come to the point of consecrating all to Christ, while our wants multiply more rapidly than we can supply them?

The only way to kill this soul-destroying passion of self-indulgence that is sapping the strength and vitality which belong to God, is to crucify the flesh with its affections and lusts. The only way to satisfy the demands of the natural heart is to circumscribe those demands. The blessedness of a satisfying portion will never be gained by an over-reaching, grasping struggle for earthly attainments. The shortest road to such a state is in denying self and cutting down our requirements. Diogenes in his tub was asked by Alexander the Great what could be done to make him happy, when the old philosopher replied, "Stand out of my sunshine, please." And those Greeks used to say that he who had fewest wants was most like the gods, who had none.

But we do not need to be taught of Grecian philosophy; Jesus Christ has shown us the only way to real happiness. He endured the cross; he humbled himself; he found his joy in blessing mankind. Shall we, his followers, seek our joy in the opposite direction? Shall we spend our time and means on luxurious homes, costly furniture or apparel, in pleasure trips, in toys, in a thousand things we do not need, while our fellow-beings starve for bread and perish for knowledge?

Of course each reader may answer these questions as he chooses. He may say it is none of our business. He may even go farther than ever in the direction he has chosen. We shall not contend with him. He may squander his money upon himself, and deprive poor, perishing souls of the light of life, and we cannot prevent it, nor would we do so against his will if we could. But it is a most solemn question, just the same. There is One higher than man who regards these things. He is waiting with intense longing to see Seventh-day Adventists come up to their high and holy privileges. With what anguish do heavenly beings behold any of our people drifting away from the narrow path! Are any patterning after the world rather than after Christ? Do we ape the fashions and customs of

this crooked generation, and seek the honor that comes from men? Is simplicity being laid aside, and pride coming in? The best answer to these questions will be that which comes from careful self-examination.

The angels of God are now drawing the line of separation. This line ought to run between our churches and the world. Sad will it be for us if at last it must run through the midst of the Seventh-day Adventist church! On which side, dear brother, are you? G. C. T.

In the Question Chair.

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

506.—RESURRECTION OF MOSES.

How does the Bible reconcile the fact that Moses, who had died, appeared on the Mount of Transfiguration, and this before Christ had been raised from the dead; and yet Christ be called the *first-fruits* of them that slept? R. U. H.

Answer.—People were raised in point of time before Christ was raised. But with reference to them we notice that one class was not raised to immortal life, and, with reference to the other, that of Moses, we learn that his resurrection was not a public one; either of which facts makes a sufficient distinction between their resurrection and that of Christ. The great point that determines the relation of Christ's resurrection to that of all the others, is the fact that his resurrection was the vital event on which all the others depended. Had Christ's resurrection not been determined upon, and been a present fact in the mind of God, then no others would ever have been raised. He was, therefore, the first, in the sense that his was the pivotal resurrection upon which all the others depended. In the same sense he is said to be the "first-born from the dead," the "first begotten of the dead," the "first-born of every creature," etc.; and this, it may be added, is one of the definitions of the word translated "first" in these passages.

507.—OUR RELATION TO CHRIST.

In Luke 9:49, 50 we read: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." This scripture is often used by different denominations to prove that they are all right and acceptable to the Lord. Please give us a few comments upon the subject. R. W.

Ans.—This scripture has no reference whatever to denominational differences, nor was it designed to uphold the division of Christians into sects. God does not accept people as churches, but as individuals. To follow Christ is to do his will in all things, and whoever does that, walking up to all the light he has, is a follower of Christ wherever he may be. There are many such in all denominations. But such are always ready to receive light, and are always reaching out to know more of God's will and ways and word; and they readily accept any new truth that is brought to them. The passage teaches a lesson of tolerance. We are not to repudiate and denounce a man because he does not see everything in the same light that we do. He may not have had all the light and opportunities that we have had; but his heart may be in a better condition than ours. It is not the amount of light that a person has, but the way in which he uses it, that decides his standing before the Lord. But let no one use this scripture to bolster himself up in error when the light is set before him, as if the Lord would approve such a course.

508.—EXPLANATION WANTED.

In question 500 of the Question Chair it is explained how those who die under the third message come up out of great tribulation, because they are raised in time to pass through the seventh plague, and so, for a time, are right in the midst of the tribulation caused by the accumulated plagues, as embodied in the seventh plague. Yet in "Thoughts on Daniel and the Revelation" it is explained that these are exceptions to the general rule. A. C. E.

Ans.—We are glad some are looking so closely into these matters that they immediately discover any apparent discrepancy. The seeming difference in the two statements is owing to the different points of view from which the subject is examined. According to Revelation 7, those who die under the third message must be raised before Christ comes. The only point at which their resurrection can consistently be placed is at the voice of God, at the beginning of the seventh plague. They, therefore, pass, in the quiet of the grave, the time while *six* of the plagues are being poured out. Viewed, therefore, from the standpoint of the *first six* plagues, they do not pass through what the other members of the 144,000 experience, and with regard to them, so far, they are exceptions to the general rule. But their relation to the seventh plague is different; for, being raised at the beginning of that plague, they live through that, like the rest of the 144,000, and the time when this company come out of great tribulation, is when they come out of the last plague, having passed through all the others; that is, they are not out of that period of tribulation until the last plague is past. But the raised ones come out of that, too, and at the same time. So that from this point of view they are not exceptions to the others, but themselves also come out of great tribulation, though they have not passed through all that had preceded it. Further thought upon the subject suggests these two ways of regarding the question. We are coming to think that the latter view is the preferable one.

509.—THE COMMANDMENT TO RESTORE AND BUILD JERUSALEM.

Please give proof that the date of the going forth of the commandment to restore and build Jerusalem, B. C. 457, as held by our people, is correct. The dates as given in the margin of our Bibles are not always reliable. R. T. N.

Ans.—This date does not rest on the chronology as given in the margin of the Bible, which is not always wrong, but sometimes correct, as in this instance. Such writers of history and chronology as Doctors Hale and Prideaux, quote the "Canon of Ptolemy," that the seventh of Artaxerxes, in which the decree went forth (Ezra 7), was B. C. 457. (See this subject discussed at length in the work published at this Office, called, "The Sanctuary and its Cleansing." Price \$1.)

510.—THE THIEVES ON THE CROSS.

In the record of the crucifixion of Christ, two of the evangelists say that both the thieves which were crucified with Christ reviled him; while by another it is stated that one reproved the other, and asked Christ to remember him when he should come into his kingdom. How can both be correct? R. U. H.

Ans.—The statements can both be true by allowing them to have been made at different times while Christ was upon the cross. For instance, at the beginning of that scene, both thieves might have been of the same spirit, and both have reiterated the reproaches of the Pharisees and reviled him; while afterward one might have been turned to the Saviour, and been led by faith to seek an interest in him and his future glory. No passages of Scripture can be taken as contradictions, unless the circumstances are such that the fulfillment of one utterly precludes the other. If any supposition, either of time or place, can be brought in, which would harmonize all the statements, it is lawful to base conclusions on such suppositions, and thus avoid any conflict which would otherwise exist. 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.

COME TO THE RESCUE.

BY MRS. J. E. EMERY.

(Aspen, Col.)

O COME to the rescue, no longer delay,
Lost thousands are waiting the message to hear;
The harvest is ready, come, then, while you may,
The Lord will be with you to strengthen and cheer.

No time to be idle, no time to be lost,
Go work in the vineyard though late in the day;
Go rescue the souls of the perishing host,
The Lord of the harvest hath said, "I'll repay."

Sow seed in the morn, and when evening shall come,
Withhold not thy hand from the ripening grain;
When Jesus shall gather the full harvest home,
His servants shall not then have labored in vain.

The time is approaching, the day soon will break,
When Jesus with power and great glory shall come,
With sound of a trumpet, the dead to awake,
And take the redeemed to their heavenly home.

JAMAICA.

KINGSTON.—I left St. John, N. B., Jan. 9, for a short visit to my old home in Harbor Springs, Mich., from which I had been absent two and one-half years, fully expecting to return in four weeks at most; but in this case the words, "Thou knowest not what a day may bring forth," have proved true, for instead of returning, I attended the institute and General Conference at Battle Creek, where we certainly had a feast of good things. While there, the committee on distribution of labor requested me to make Jamaica my field of labor. I felt very sorry to leave the many friends in the Maritime Provinces, and I shall ever remember with pleasure the time spent in that field. My associations with brother and sister Webber are among the pleasantest of my life.

I left New York, March 23, on the new steamship "Alleghany," of the Atlas Line. It is a fine ship, and furnished with everything for the comfort of passengers and crew that could be reasonably asked for. The captain and the crew were untiring in their efforts to make the voyage agreeable to all on board.

From Battle Creek to New York the country was covered with snow, the trees leafless, and all nature was locked in the embrace of winter. We arrived at Kingston the night of March 28, where I received a hearty welcome from brother and sister A. J. Haysmer, who have been here nearly two years. In the morning the first thing that greeted my eyes as I looked out of the window, were the long leaves of the date palm. What a transformation had taken place! Here everything is green and flourishing, with tropical fruits, plants, and flowers on every side, and the weather like midsummer in Michigan.

The Lord has blessed the labors of brother and sister Haysmer since their arrival on the island. They inform me that when they came, about ten persons were keeping the Sabbath. There is now a church membership of eighty-one, and about thirty more are keeping the Sabbath. April 6 and 7 was the quarterly meeting here. Seven united with the church, and six were baptized. The 12th and 13th was quarterly meeting at Font Hill, a branch of the Kingston church. At both places all bore good testimonies and seemed to be of good courage. The tithes for the last quarter were \$105. Macedonian calls are coming in from many places, showing that the Spirit of God is working on the hearts of the people in Jamaica as well as in other parts of the world, and preparing them for the final message. F. I. RICHARDSON.

April 17.

LOUISIANA.

BROTHER IRA N. ANDERSON writes from Evergreen, La.: "The Lord is opening the way here in several parishes in Louisiana, where books have been sold. I am canvassing among the French, but sell also English, German, and Italian works. From Feb. 8 to April 10 I have sold more than two hundred and forty-five subscription books, besides over two hundred helps. I have taken about ninety-five orders from Catholics, which I expect to deliver to-morrow. We need a French laborer here very much."

WISCONSIN.

It has been some time since I reported through the REVIEW. I hope my brethren will pardon my negligence, and by the help of the Lord I will strive to do better in the future. I have not been idle, but my labor has been scattered here and there. Since my last report I have held a number of meetings in La Crosse, where brother Kisner and wife, and sister Jenson among the Scandinavians, have been doing Bible work for some time. The Lord has blessed their labors in leading quite a number into the truth. I have also attended several quarterly meetings, —one at Baraboo, an especially good meeting; one at La Grange, and another at Sparta.

I have also held some good meetings in Vernon county, in connection with a quarterly meeting at Starr, which were excellent meetings. Several persons seem much interested in the truth, and I believe will yet obey. I now intend to make the vicinity of Weaster Creek my field of labor through July and August, if the Lord will. I hope to see a goodly number embrace the truth. My health is good, and my courage in the Lord never was better. I. SANBORN.

MISSISSIPPI.

MERIDIAN. — Our tent is centrally located, and we are at work on the corner of Tenth St. and Twenty-sixth Ave. Thus far we have had small audiences, and but little interest seems to be manifested to hear what we have to present. Our theme is the everlasting gospel of Rev. 14:6-14.

Another large tent-meeting is in progress in another part of the city; Moody and Sankey have recently closed a mammoth revival; the Holiness people occupied this same lot last summer; other general assemblies are to convene here this month, so we are not flattered with the prospects of awakening much of an interest in our work. This is a city of churches, and they are all at work, every one looking to his own gain from his own quarter. There are no saloons, and we are not afflicted with rowdies, but are treated courteously by all, though we are not sought after, and are looked upon as those who are setting forth strange and new doctrines. It remains to be seen whether we shall awaken an interest or not.

Thirty-three years ago I (Kilgore) was here a prisoner of war. Now, as soldiers of Jesus Christ, we faint not in this fight of faith, for we know him who is the Captain of our salvation, and the victory is sure. Pray for us.

R. M. KILGORE,

M. S. BABCOCK.

PENNSYLVANIA.

I LEFT Ohio, April 23, to comply with the request of the General Conference, that I should labor in Pennsylvania. By the advice of the Conference Committee I am located at 2426 Nicholas St., Philadelphia, to render what assistance I can to the work in this great, historic city. The Seventh-day Adventist church in this city meet in Merrill's Hall, on Fairmount Ave., corner of Nineteenth St., for services Sabbath morning and Sunday evening. I find no lack

of something to do here. I am glad to report that some rays of light have come in to gladden the hearts of some since I began labor in this place. By advice of the president of the Conference, I visited the city of Chester, some twenty miles from Philadelphia, where Elder Miller and S. Wheeler, held a tent-meeting last season. May 5 I baptized fourteen adults; the day was a beautiful one, and a large concourse of people assembled on the bank of the Delaware River to witness the baptism. I took occasion to speak briefly on the ordinance of baptism, its object, etc., and also of our duty to follow Christ in keeping the Sabbath. Christ kept the Sabbath, and asks Christians to follow his steps in this as well as in baptism. I stated that there could be no virtue in keeping Sunday, for Christ did not keep it as a Sabbath or sacred day, hence the Christian *could not* follow Christ in keeping the first day of the week! The Spirit of the Lord was present, and marked quiet prevailed throughout the entire solemn service. The same day we organized a church of nineteen members. Others will doubtless be added to this company soon. May each member of this church be a light in the city of Chester. R. A. UNDERWOOD.

IOWA.

SINCE the General Conference I have had the privilege of visiting several of our churches in different parts of the State. I am thankful to see the interest that is taken in all branches of the missionary work. We will very soon begin the canvass for the *Signs of the Times*.

April 5-8 I met with the friends of Davis City. The blessing of the Lord was realized by every heart, and his truth seemed very precious to us. From the 19th to the 21st, I visited the church at Weston, where brother E. E. Gardner is laboring. The meetings were quite well attended, and the word that was spoken found a place in the hearts of the people. We hope that some will obey the Lord as the result of brother Gardner's labors there. I was at Benton from the 26th to the 28th. Brethren Richards and Moody have labored there during the past year. A neat little church has been built and was dedicated at this meeting. The blessing of the Lord attended our efforts in all these places.

I have also spent a few weeks in my home church at Atlantic. This church has been reduced by removals, eight having moved away, the most of them going to Missouri, yet we are thankful that new ones are becoming interested, and some are accepting the truth.

Our workers are now preparing for the camp-meeting. As we look back over the year's work, we realize that notwithstanding our inefficiency the Lord has blessed his work, and a number have been added to our ranks.

E. G. OLSEN.

LOUISIANA AND NORTH CAROLINA.

I CLOSED my labors in Louisiana, April 29, after associating with the people of that State for more than six years. Before leaving that field I had the privilege of visiting some of the churches and scattered friends, and found a number who were deeply interested in the truth for these last days. Some prejudice exists, but I believe there will be many who will open their hearts to the light which the Lord is in mercy causing to shine upon the world to prepare it for the closing events of earth's history. I was glad to see that many were laying aside their prejudice and opposition and were beginning to take hold of the power of God's word.

They are very anxious to have laborers sent to that field, and I believe much good could be accomplished there. As I closed my labors among them, it was with the blessed hope of meeting

many of them in the everlasting kingdom of God.

In harmony with the recommendation of the General Conference Committee, I am now laboring in tent-meetings at Greensboro, N. C., in connection with Elder D. T. Shireman, who began the meetings about two weeks ago. The tent is located in a beautiful place in the heart of the city, and is arranged conveniently and tastefully.

It has been rainy and cool for about a week, which has made the attendance rather small; yet the interest to hear seems good, and we believe, when the weather again becomes fair and favorable, the attendance will increase, and we hope much good may be accomplished in behalf of the truth at this place. Brethren, remember us and the work here in your prayers.

B. F. PURDHAM.

208 Spring St., Greensboro, N. C.

DISTRICT NO. 1.

APRIL 18 I left South Lancaster, Mass., for New York City, to confer with Professor Prescott and the Atlantic Conference committee with reference to more extended plans of work for the summer in that important city. We were very cordially received at the *Sentinel* office, and the council was a pleasant and profitable season. We became better acquainted with the needs of the work in that field, and found the committee desirous to know and to do only those things which would best advance the cause of the Master. Professor Prescott's visits were very much appreciated, both in this council and at South Lancaster, where he had previously spent several days in connection with the Academy.

I spent the Sabbath in Boston on the way to this place. The day was pleasant, and the meeting was well attended and very profitable. We took the boat to St. John, N. B., and thence to Halifax, as there was no steamer going direct except on the Sabbath. The first day out of Boston we had quite a rough sea, and most of the passengers were very quiet. But few left their state-rooms during the day. I soon learned that I was no better sailor than many others. In the evening we were delayed in Portland about five hours on account of news received that a heavy wind was approaching, which was liable to blow our ship ashore. It was then learned that the wind would not extend so far north, and we resumed our journey, moving along very slowly, most of the way through a heavy, dense fog. The sea became smooth, however, and the remaining part of the voyage was very pleasant.

We passed through Annapolis valley on our way from St. John to Halifax. This valley is the most fertile part of Nova Scotia. It is thickly dotted with thrifty looking orchards and is said to be an excellent fruit section. Halifax is a beautiful city of about 40,000 inhabitants. One thing very noticeable in traveling through this province is that the women do quite an amount of out-door work. As the result they are very cheerful and robust.

We reached this place by stage from Halifax, where we joined Elder R. S. Webber in a short series of meetings. There are about thirty-five members of the church here and at Indian Harbor, most of whom are fishermen. They are enterprising, and quite well-to-do. During our stay with them nearly all were in attendance at all of the meetings both in the afternoons and evenings. Some of the neighbors and friends also attended, making our congregations range from forty to fifty. The sweet Spirit of Christ was manifested in an unusual degree during the entire meeting. On Sunday the neat little house of worship in which our meetings were held, was dedicated to the Lord. It was a precious season. The brethren had labored faithfully to prepare this house for the worship of God, and the Lord gave evidence of his

approval of their work. At Indian Harbor, about ten miles distant, another church building is nearly completed and will soon be ready for dedication.

The plan of extending the circulation of the *Signs of the Times* was presented, and a club of fifty copies was taken. These companies are faithful in the payment of tithes, and they are desirous to keep pace with the advancement of the message in all things. One more made a start to serve the Lord at the last meeting. As we were leaving, a sister gave us \$10 for the foreign mission work. Not a murmur was heard about anything while we were with them. We enjoyed the meetings very much, and regretted to have to part with them so soon. May the Lord keep all faithful to the end.

R. C. PORTER.

TORONTO AND PETERBORO, ONTARIO, AND MARITIME PROVINCES.

RETURNING from the General Conference, I stopped a few days at Toronto and Peterboro, Ontario. A little more than six years ago, in company with brethren D. A. Owen and Arthur Kellogg, it was my privilege to assist in starting our canvassing in this city. Now the Sabbath-school numbers some thirty-five or forty; regular meetings are held on Sabbath and during the week on two evenings, and the force of Bible workers, aided by ministerial help that I understand has since arrived, have before them an increasing work that will soon call for the erection of a church in this fine city of some two hundred thousand population. The three meetings I attended while here were encouraging seasons to me.

At Peterboro also the Lord blessed in the meetings with this company that has been brought out, almost the direct fruit of the canvassing work. About five years ago, my sister and her husband moved from Minnesota to this city, where they have done what they could to introduce the printed truths to the people. As interest has been awakened, it has been encouraged by Bible study and personal labor with the interested ones; and by these efforts four entire families are now keeping the Sabbath. Others are interested, and with labor a good church would doubtless be established at Peterboro.

This case shows how families of Sabbath-keepers may become self-sustaining missionaries when they go about the Lord's work in his appointed way, and do their own part faithfully. By the sale of more than \$3000 worth of subscription books, this family has been enabled to be entirely self supporting, and as they have in a guarded, judicious way tried to encourage inquiry, and wisely develop the same, they hold the ground, and even now find that town of some 12,000 people to be a place where more books can be sold. The labors of this family have also been circumscribed by poor health, and they have had no assistance of fellow-workers in Bible reading or other lines to co-operate with them. At the last meeting on Sunday evening the tender Spirit of God was especially present, and all united in testifying with thanksgiving and praise that God had so graciously let shine upon them the light of the precious saving truth for this present time.

A journey of some thirty-six hours by rail through Northern Maine and Southern New Brunswick brought me from Peterboro to Moncton, N. B., the place from which I set out some nine weeks before, to attend the General Conference. In the quarterly meeting of this church we were much encouraged to have the labors of Elder G. E. Langdon, late of Nebraska.

The outlook in these provinces is very encouraging in many respects. As the Lord has sent us a reinforcement of workers in the laborers assigned to this field, we may all realize this as an added incentive to new zeal and faithfulness

in the swiftly closing work of the third angel's message. This, I feel assured, is the sentiment here in the provinces. As I have brought up the matter of ordering clubs for the *Signs*, the response from our people has been beyond my expectations. Business men claim that things are looking brighter.

Some new workers will enter the canvassing field, and the better variety of books we have to work with will be a help to the book canvassers, and the exceedingly low club rates of the *Signs* and the *Sentinel*, taken in connection with the wonderful interest these periodicals have at the present time, will enable all our people to engage in the work of spreading the solemn warning by means of some of these agencies. While it is true indeed that the present state of things in the world is exceedingly perplexing, and that it presents, especially to the canvasser, a difficult problem to meet, yet let us all consider that in a little time from the present the burden of work will drop from us, no more to return, and blessed is that worker of whom the Master will say, He has done what he could.

I would say to our brethren and sisters who desire to locate where they may become centers of light and influence for the truth, that this is a very needy field as well as a desirable and promising one. Please correspond with some of the workers here, and may the Lord send laborers into his vineyard.

Moncton, N. B.

F. W. MORSE.

INDIANA STATE MEETING.

THIS meeting was held according to appointment, from April 30 to May 6. The attendance was good, although not so large as on some previous years. Nearly all our workers were present, besides quite a number of others from different parts of the State. Elders J. H. Morrison, F. D. Starr, and D. H. Lamson were with us, and their labors were much appreciated. Various subjects pertaining to the different lines of work to be carried forward were discussed.

The spiritual interests of the meeting were most excellent. The Lord came very near to his people by his Spirit, and the social services were seasons of rejoicing together in the Lord. It was decided not to put so many tents in the field as last year, but to have some of our laborers work in halls, churches, and school-houses, as the way may open.

We have many more calls for labor than we can fill. Our laborers all go out from this meeting full of hope and courage in the Lord, and we feel to hope that by the blessing of God a good work will be accomplished in our State this summer. A few more tent and camp-meeting seasons, and the message will be finished; then our Lord will come to take us home to his Father's house, the mansions of the blessed. Hasten on, most glorious day!

J. W. WATT.

NEBRASKA LABORERS' INSTITUTE.

THIS institute was held as appointed at College View, March 20-25, and was a most precious season to all who were present. About all the laborers of the Conference were in attendance, and many attended from the College View and Lincoln churches. Some were also present from other churches in the Conference. The time was mostly taken up by instruction on the different lines of the work and in planning for the future.

The laborers from abroad who assisted in the instruction were, Elders J. H. Durland, H. P. Holser, J. H. Morrison, W. H. Wakeham, and F. L. Mead. Coming as it did at the close of the Bible school, the canvassers were also with us and some laborers from other Conferences. The instruction given was greatly appreciated by all present, and the institute was

a source of great encouragement to all who attended. Following this, Elder Durland and the writer held a general meeting of five days' duration at Fort Calhoun. This meeting was not very large, but still a good many attended from the surrounding churches, many saying that it was the best meeting they ever enjoyed. Some at this meeting gave themselves to God and his truth for the first time. The different lines of the work were carefully considered, and all felt much encouraged as they went to their homes.

W. B. WHITE.

THE PRESENT SITUATION IN NEBRASKA.

AFTER one of the most trying winters in the history of this State, things are beginning to assume a more cheerful aspect. At times the prospect has been quite serious in the drouth-stricken regions, and with many it has been a trying question how they were to live; but kindly assistance has been rendered, and at present but few are in a suffering condition, and all are looking forward with hope to the coming season. Quite plentiful rains have fallen this spring in most parts of the State, and many farmers have said that they never saw the ground in better condition for spring crops than now. Wheat and oats look very promising, and orchards are in full bloom.

If frosts do not come now, we expect an abundance of fruit this season. Quite a large acreage is being sown and planted, and likely much more would be put in if the teams were in better condition for work. However, considering the general failure last year, we are glad that stock is looking as well as it is. The Lord gave a mild winter and a very early spring, and we are glad to say that hope and courage are reviving, and all are expecting a better season this year.

To those who have sent aid to their suffering brethren, we would say that it has been carefully used and much appreciated, and in their behalf we would extend heartfelt thanks. Your response to appeals in our public prints has been liberal, and we trust that God will bless you in the giving. Our courage is good in the Master's work, and we desire the prayers of God's people.

W. B. WHITE.

WHAT LOYAL PAPERS SAY.

"THE Salt Lake *Herald*, presumably a non-sectarian paper, editorially comments on the cases of the Seventh-day Adventists who were indicted, arrested, tried, convicted, and sentenced by a Tennessee court to pay fines and costs, or in lieu thereof to suffer imprisonment for keeping the seventh day of the week as a holy day, and performing their secular duties on the first day. The *Herald* says: 'The great mistake into which all the champions of the Seventh-day Adventists fall in reference to this question, is that they confound Sunday laws and ordinances with religious regulations. Also they lose sight of the fact that none of the laws against which they fulminate, attempt to interfere with the rights of individuals to worship on Saturday and keep it as the Sabbath if they choose.'

"Aye, there's the rub. These Sunday laws do not speak specially to prevent persons from worshiping on Saturday and keeping it as a Sabbath if they choose, but they *do* say that those who believe that it is a religious duty to worship on the seventh day shall *not* pursue their ordinary and necessary business avocations on the first day. . . . Such laws, we firmly believe, are subversive of human liberty. They have been passed and enforced in deference to the religious opinions of the people. They seek to and do deprive others who have different religious convictions, or no religious convictions at all, from enjoying themselves on a particular day, even though it involve no open desecration nor inter-

ference with the rights of those who consider the first day of the week the Sabbath.

"We contend that the advocates of Sunday observance have no right to ask the State to require of others conformity with their religious faith or doctrine, and that it is not the province of the State to enforce it by obedience to the rules of any religion; but the State has both the right and the duty to enact laws to promote the public morals and to maintain social order and purity. When it goes beyond this and seeks to interfere with personal rights, and to restrict the liberty of the citizen to enjoy himself in any manner he sees fit, provided such enjoyment does not interfere with the right of any other citizen to do the same, nor conflict with the universally recognized moral law of civilized nations, the State does, in our opinion, something which is repugnant to the American Declaration of Independence, and contrary to the spirit of the national Constitution itself."—*The Ogden* (Utah) *Evening Press*.

"If any good, easy-going soul is resting under the delusion that the days of religious bigotry and persecution are past, he needs but cast his eyes down to Tennessee to be undeceived. There the persecution of Seventh-day Adventists for working on Sunday is active and determined. These people established an academy at Graysville, and were doing a good work in educating the youth of that community, but during the past month the school has been closed, and the principal, Elder Colcord, with seven others, has been serving a sentence in the county jail. And for what crime?—Simply for doing a little work on Sunday, they having observed Saturday as their Sabbath. It seems incredible that such things can be going on in this enlightened age and this enlightened land. But Tennessee is not the only sinner. In Maryland and Arkansas and other States these people have been subjected to similar persecutions. Even in liberty-loving Massachusetts one of them was recently fined \$50 and costs for doing a little work on Sunday.

"These persecutions are a disgrace to the States that permit them, and a blot on the fair face of our common Christianity. That they are inspired by religious hate and bigotry rather than by regard for the sacredness of the Lord's day, is shown by the fact that the men who instigate them make no attempt to stop the far grosser violations of the day by railroads, furnaces, etc., which pursue their ordinary business unmolested on Sunday."—*The Gibson City* (Ill.) *Courier*.

News of the Week.

FOR WEEK ENDING MAY 11, 1895.

NEWS NOTES.

The depth to which the Sunday-law zealots will descend, is illustrated by an item in the *Norfolk Virginian*, to the effect that Rufus Moore and Walter Walters, colored boys, were fined \$4.25 each by the police justice yesterday for *blacking boots on Sunday*.

Mrs. Lease, the notorious female politician of Kansas, amused an impromptu audience in a Kansas courtroom the other day by a hypnotic performance. She quietly put one of the men to sleep, and then trained him through a course of ludicrous performances, much to the surprise and amusement of the roomful. Suddenly, by a few passes of her hand, she released the victim from her spell, and announced that the show was over.

Dr. Buchanan, who, for some weeks, has been under sentence of death in New York for wife murder, has been respited twice, and last week, the third time set for his electrocution, was allowed to pass on account of the uncertainty of the status of his case. His lawyers now claim that there was no legal reason why he should not have been executed last Wednesday, that consequently he is legally dead; and all the State can do now is to release him. Whichever way it may finally turn, no one envies the wretched man in his position.

Since the sailing of the steamer "Horsa" from Savannah with Negroes for Liberia, another cargo of 222 has been gathered, and will sail about May 20. The safe arrival of the first ship-load at Monrovia and the satisfactory letters which have been received from them, have caused a desire in every part of the South to join the society's movement. The society's strict fulfillment of all promises made, is another impetus for the Negroes to emigrate. Each person pays \$41 for passage. The second trip of the "Horsa" means the commencement of a great exodus of Southern Negroes for Africa.

At a recent test of ship armor-plates on the government proving-grounds at Indian Head, the first shot was a 12-inch shell weighing 850 pounds, fired with 12,600 foot-tons' energy at a plate thirty-eight inches thick. An indentation three inches deep was the only result, the plate being uninjured. By another shot fired with 443 pounds of powder and the enormous energy of 21,885 tons, the head of the projectile, as far as the explosive chamber, was completely smashed on the plate, looking as if a lot of black mud had been splashed upon the armor. The two metals had been melted and welded together by the terrific temperature due to the sudden and complete stoppage of the shot, the frightful energy of nearly 22,000 foot-tons being suddenly converted into heat. The metal of the plate for a depth of three inches and for six inches around the point where the projectile struck had been fused and bubbled up like a volcanic crater.

ITEMS.

—The income tax is again before the United States Supreme Court, which is sitting with a full bench.

—It is thought that Nicaragua will exclude English goods from its markets in retaliation for the money exacted by England.

—Oscar Wilde has been released on bail, and it is currently believed that should he choose to leave England, no obstacle would be put in his way.

—An exhibition of industries and fine arts will be opened in the City of Mexico, April 2, 1896, and thus a new attraction for travelers will be offered by one of the most attractive cities in the world.

—Cardinal Richard recently ordered prayers to be offered up in the churches of Paris for the Madagascar expedition, by which, as the order says, France is accomplishing her mission of diffusing Christian civilization (?).

—Ecuador, one of the South American States, is now about to take its turn at a revolution. Those countries that are too small and poor to have an international fair, have to content themselves with other diversions.

—The leaders of the half-breed so-called uprising in North Dakota, were arrested by United States marshals. The capture was made at Breed Fort, at Langan. There was not even a shot fired. Red Thunder was among the eleven men arrested. He is eighty-seven years old, and crazy. He was the only one who resisted.

—The powder used in big guns is queer looking stuff. Each grain is a hexagonal prism, an inch wide and two thirds of an inch thick, with a hole bored through the middle of it. In appearance it resembles nothing so much as a piece of wood. If you touch a match to it, it will take seven or eight seconds to go off.

—The Michigan State Agricultural Department reports that apples and peaches promise fairly good crops. The averages for the southern counties are, apples 84 and peaches 81 per cent; central counties, apples 87 and peaches 88 per cent; northern counties, apples 97 and peaches 94 per cent; and State, apples 86 and peaches 82 per cent.

—According to a report of the Kasan Consistorium just issued at St. Petersburg, no fewer than 11,034 heathens, among whom were 5690 women, last year relapsed from the orthodox faith into their original idolatrous beliefs and practices. During the same period and in the same government of Kasan, 12,188 Tartars, including 5767 women, abandoned the State church for Islam.

—King Humbert and Queen Margaret, of Italy, had a narrow escape while in a special train from Florence to Rome. One of the carriages was derailed, and nearly everybody on the train was bruised. An obstruction either fell across the rail or was placed there by somebody. Several members of the royal suite sustained slight injuries, but the king and queen escaped with nothing more than a shaking up.

—A bill has passed the New York Assembly declaring it a misdemeanor for the proprietor of any place of entertainment or public conveyance on land or water, to deny to any citizen, on account of race, creed, or color, the full enjoyment of the privileges or accommodations enjoyed by other citizens, or for any person charged with the selection of grand or petit jurors to exclude or fail to summon any citizen as such on account of race, color, or creed. The bill is now before the Senate.

—Barrier Reef is a coral reef, extending along the northwestern coast of Australia for nearly 1300 miles.

—The commander of the Salvation Army in America, Mr. Ballington Booth, and his wife, Mrs. Maud Elizabeth Booth, have made application for papers of citizenship in this country.

—Serious trouble between riotous strikers and the police at the South Chicago Steel Works has been experienced during the past week. Several collisions have occurred, in all of which the police drove the mobs before them.

—The last Revolutionary pensioner, Mary Brown, of Knoxville, Tenn., died recently at the age of ninety-one. Her husband was a Revolutionary soldier whom she married in 1824, when he was an old man, and she a young woman of twenty.

—The insurrection in Cuba is spreading, and the Spanish find it difficult to cope with the rebels. Stories of great barbarity by the rebels are reported. But it is about impossible to obtain any satisfactory knowledge of the real state of affairs.

—The anti-revolutionary bill introduced into the German *Reichstag* at the behest of the emperor, is not meeting with a favorable reception. Its essential feature has been rejected. It is feared that this rebuff of the government will lead to serious consequences.

—William E. Gladstone, in a letter to Francis Seymour Stevenson, chairman of the Anglo-American Association, says that the conduct of the sultan and the Turkish government in the Armenian question has been worse than their conduct regarding Bulgaria in 1876.

—The situation in Norway and Sweden appears much relieved by compromise measures. Premier Stang and the Stockholm ministry will continue in power for a brief period, until suitable successors can be secured, and King Oscar's crown sits more safely than a few days since.

—Benjamin Radcliffe, of Park county, Col., formed the purpose to murder the entire county school board. He was present at a meeting of the board to execute his dreadful scheme. Four members were prevented from coming, but the three who were there were deliberately shot to death.

—A prominent paper says: "Europe thinks there must be something seriously the matter with the interior of the earth. There are great earthquakes in Austria, and up in steady-going Vermont there have been one or two perceptible shocks. Near Rome the earth has caved in, and sulphurous smells, as if from Plutonian regions, have issued from the fissures. It looks as if this old earth were not built on entirely stable foundations after all."

Special Notices.

SOUTH DAKOTA CAMP-MEETING.

ANOTHER year is almost past, and another camp-meeting is at hand. How the time has been spent since we last met, is a serious question with each of us. There has been a faithful record kept of our lives, and another opportunity is now extended to us to meet at this yearly feast. This meeting will be held in a beautiful grove near Lake Hermon, three and one-half miles west of Madison. We have the promise of good help from the General Conference in the English, German, and Scandinavian languages. Tents 12 ft. x 14 ft. can be had at \$1.50; 12 ft. x 12 ft., high walls, at \$2; and 14 ft. x 14 ft., at \$2.50. Bed springs, tables, chairs, etc., can be obtained on the grounds, and hay and pasture will also be provided. Teams will meet trains at Madison to convey passengers to the camp-ground.

Come to this meeting, brethren, and bring your children with you. Special efforts will be made for them, and as they have their own tent in which they had excellent meetings last year, give them the privilege of coming again this year, to learn more about Jesus.

N. P. NELSON, *Pres.*

WISCONSIN STATE CAMP-MEETING.

THE camp-meeting for the State of Wisconsin will be held at Steven's Point, Wis. It will begin June 6, continue over two Sabbaths, and close on Monday morning, June 17. This camp-meeting is held farther north this year than ever before, and it is for the purpose of giving our brethren in this part of the State an opportunity to attend. We hope that they will do all that is reasonable to attend. We would also urge our brethren who may live farther away to make some effort to be there.

It is hardly necessary that we take time and space to prove that the time in which we live is solemn and important, and that it is our duty to learn as much as possible concerning the truth and message for our time. The General Conference has promised us as good help as they can send at this time. The superintendent of our district will be there. The president of the Iowa

Conference will also be present, and we also have the promise of a doctor from the Sanitarium.

Now, brethren, pray God to open the way for you to come and pray God's blessing to be with us all. As soon as we learn about railroad rates, we shall report.
O. A. JOHNSON.

NOTICE!

To those who expect to attend the dedication of the Selton, Ontario, church, the following will be of interest: All who live nearest the Grand Trunk and Canadian Pacific roads we would advise to come to Thamesville. If by the C. P. R., be sure to procure a transfer check of the conductor on the cars. All living near the Michigan Central and Walker roads, come to Ridgetown, Ontario. I hope to see a good representation of our people, especially those living in Ontario. Transportation from Ridgetown and Thamesville to Selton and back free. Will those who come by rail give notice of the time either to Elder A. O. Burrill at Selton or myself at Thamesville?
P. M. HOWE.

REDUCED RATES FOR WISCONSIN CAMP-MEETING.

A SPECIAL rate of a fare and a third for the round trip from all points in Wisconsin, in favor of those attending our camp-meeting at Steven's Point, has been granted us by the Western Passenger Association, and we trust that all will avail themselves of the opportunity thus afforded to attend the meeting.

This reduction is given on the certificate plan, and tickets with certificates may be secured at any time from the 4th to the 16th of June, and the reduction for the return trip lasts till the 19th. Remember the date of the meeting, June 6-17, and begin now to plan to attend.
G. M. BROWN, Sec.

Publishers' Department.

A VALUABLE PUBLICATION.

Most of the readers of the REVIEW are acquainted, either from advertisements or from having seen the book itself, with the "History of the Sabbath," by Elder J. N. Andrews. This book is a work of rare merit, and represents the research in the field of Sabbath history by one of the most careful students that has ever been among us. No Seventh-day Adventist can afford to be without this publication. Every one should read it carefully.

The book has been furnished in the past at from \$2 to \$4, according to the style of binding. It affords us pleasure to announce that we have a small edition of this publication bound in a series of three pamphlets. The price of the pamphlets, singly, is 35 cents, and of the three together, \$1; but since it takes all three of the pamphlets to make the complete history, we suppose that all will want the three. We will send these pamphlets post-paid to any address on receipt of price. Do not neglect this opportunity, as we have only a small number and do not expect to put them out in this form again. Send your orders to your State tract society, or to the International Tract Society, Battle Creek, Mich.
A. O. TAIT.

"PROPHECIES OF JESUS."

THE General Conference Association announces that the volume, "Prophecies of Jesus," by Elder J. G. Matteson, has just been issued in English from the office of the REVIEW AND HERALD. The book was first published in Swedish and Danish, and has run through several editions in those languages. "Prophecies of Jesus" has been thoroughly revised by the author, with careful attention to its adaptability to the English-speaking field; and additional matter of a peculiarly timely character has been added.

The book contains 566 pages, printed on finely calendered paper, and is embellished with thirty-four full-page illustrations. It is divided into four parts. Part 1 treats on the prophetic utterances of Christ and their fulfillment. Part 2 takes up the predictions of the apostles, and marks their fulfillment. Part 3 treats on the great prophecies of Daniel, and brings out the historical evidences of their fulfillment. Part 4 takes up the prophecies of John in the same manner. The book as a whole is a valuable exposition of the third angel's message in its various features. We confidently bespeak for this publication a favorable reception by all.

"Prophecies of Jesus" is sold in three styles of binding at the following prices, viz.:

Green, silk-finished cloth, black stamp, aluminum titles, marbled edge,	\$1.50
Maroon cloth, gilt stamps, gilt edges,	2.00
Russia leather " " "	3.50

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,	Aug.	1-12
Virginia,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to " 9
New York,	Sept.	5-16
West Virginia,	"	12-23

DISTRICT NUMBER THREE.

Indiana, Anderson,	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, St. Paul,	June	4-11
*Wisconsin, Steven's Point,	"	11-17
*South Dakota, Madison,	"	18-24
North Dakota, Jamestown,	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

DISTRICT NUMBER EIGHT.†

Norway,	June	4-16
Sweden,	"	18-30
Denmark,	July	2-14
Germany,	"	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

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

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

THE next annual session of the Minnesota Conference and Tract Society will be held in connection with the camp-meeting at Merriam Park, St. Paul, June 4-11. The election of officers for the ensuing year and other business will be transacted. A full representation from each church and society is much desired. The first meeting of the Conference will be held Tuesday, June 4, at 9 A. M.
N. W. ALLEE, Pres.

THE Lord permitting, there will be a three days' meeting at Waterloo, Grant Co., Wis., beginning Thursday evening, May 30, and closing Sunday evening, June 2. Brethren from Sand Prairie, Boscobel, and Mt. Hope are cordially invited to attend, especially those who are not planning to go to the camp-meeting. There will be an opportunity for baptism.
I. SANBORN.

THE next annual session of the Dakota Conference will be held in connection with the camp-meeting at Madison, S. Dak., June 18-23. Important matters are to come before the Conference to be considered; therefore let each church send a full delegation to be present at the first meeting.
N. P. NELSON, Pres.

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.

BRETHREN from Battle Creek will meet with the church at West Leroy, Mich., Sabbath, May 18. There will be preaching.

THE Wisconsin Conference will hold its twenty-fifth annual session at Steven's Point, Wis., in connection with the camp-meeting, June 11-17. All the churches are requested to send delegates to represent them and assist in the transaction of business that may come before the body.
O. A. JOHNSON.

THE next meeting of the Wisconsin Tract Society will be held at Steven's Point, June 11-17. A full attendance of our brethren is desired, as some important matters pertaining to the tract and missionary work will come up for consideration.
O. A. JOHNSON, Pres.

THE Wisconsin Sabbath-school Association of Seventh-day Adventists will hold its seventeenth annual session in connection with the State camp-meeting at Steven's Point, Wis., June 6-17.
EMMA THOMPSON, Pres.

THE sixteenth annual session of the Dakota Tract and Missionary Society will be held in connection with the camp-meeting at Madison, S. Dak., June 18-23.
N. P. NELSON, Pres.

NOTICES.

FOR SALE.—Sixty acres good land, suitable for fruits, grains, and vegetables. A portion is under cultivation and the remainder in oak timber. Apple, peach, pear, plum, and cherry-trees are now bearing. One family of Sabbath-keepers just moved into the neighborhood. Two miles from depot. Will sell more or less than sixty acres. Price for whole, \$500. Address J. W. Capps, Mc Ewen, Tenn.

FOR SALE.—Ten acres with good house, shop, and barn, good flowing well of water, privileges of meetings and Sabbath-school. Also twenty acres in Coles county, Ill. Terms reasonable. For particulars address H. D. Soule, Duffield, Mich.

WANTED.—A girl eleven years of age desires a place in a Sabbath-keeping family where she may do light work for her board during the summer vacation. A place in the country not far from Battle Creek is preferred. Address Mrs. F. A. Higley, 7 Brook St., Battle Creek, Mich.

ADDRESS.

THE address of Mr. and Mrs. A. E. Taylor for the next year will be 294 Marie Anne St., Montreal, P. Q.

CHANGE OF ADDRESS.

THE branch office of the REVIEW AND HERALD Publishing Co., Toronto, Canada, G. W. Morse, manager, is changed from 20 Melbourne Ave., to 268 Crawford St.

PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

FAIRBANKS.—Died at Cumberland, Wis., April 8, 1895, of pneumonia, sister Caroline C. Fairbanks. She was born in Racine, Wis., Jan. 20, 1848. In 1881 she and her family moved to Cumberland. Last summer she accepted the truth under the labors of C. W. Olds and J. B. Scott. She has lived a consistent Christian ever since. A husband, five children, and four brothers are left to mourn their loss. The funeral services were largely attend by sorrowing friends. Discourse by the writer, from 1 Thess. 4:13-18.
H. L. HANSON.

DANIELS.—Mrs. Olive Daniels, of Angel's Camp, Cal., was born in Boston, Feb. 23, 1836. She came to California in 1891. Accepted the Adventist faith in 1892, and has lived a consistent Christian life until her decease, which occurred April 27, 1895, after an illness of but six days, with pneumonia. Her experience during her short illness was most triumphant, expressing joyfulness that she was fully prepared for the short rest in the tomb before the Lifegiver's voice would bid her arise to a life that has no end.
H. S. GUILFORD.

JORDAN.—Fell asleep March 14, 1895, our darling Lillie, aged 6 years, 5 months, and 3 days.

GEO. AND MINNIE JORDAN.

HOWARD.—Died Dec. 24, 1894, of heart-disease, William Herbert, eldest son of Charles J. and Fanny Howard, aged 10 years and 4 months.

C. J. HOWARD.

WINTER.—Died at Eden Valley, Minn., April 24, of typhoid fever, John J. Winter, aged forty-four years.

W. A. SWEANY.

PURDEY.—Died at Omaha, Neb., April 9, 1895, sister Annia Purdey, aged thirty-five years.

DANIEL NETTLETON.

REED.—Died in Lowell, Mass., Feb. 5, 1895, Francis M. Reed, aged fifty-one years.

H. J. FARMAN.

OUTHOUSE.—Died April 14, 1895, in Tiverton, Nova Scotia, Mrs. Isabella Outhouse, wife of Stephen Outhouse, aged fifty-one years.

H. J. FARMAN.

MEREDITH.—Died at Newark, W. Va., April 16, 1895, sister Emma Meredith, in the twenty-third year of her age.

D. C. BABCOCK.

PAYNE.—Rival Tyler Payne was born Oct. 16, 1812, at Riga, Monroe Co., N. Y.

F. D. STARR.

VAN VLACK.—Died suddenly March 20, 1895, after a painful illness of two days, Verna Van Vlack, daughter of brother and sister Van Vlack, of Salem, Ore., aged about five years.

T. H. STARBUCK.

RANDAL.—Died at Sauk Center, Minn., April 11, 1895, of consumption, Mrs. Bethana Randal, in the seventy-third year of her age.

E. A. CURTIS.

ELLIOTT.—Died at Mechanicsburg, Ind., April 4, 1895, of consumption, William Edgar Elliott, son of John R. and Lucy A. Elliott, aged 21 years, 6 months, and 28 days.

WM. COVERT.

PUTNAM.—Died in Omro, Wis., April 22, 1895, of pleurisy, sister Alvira Putnam, in the seventy-second year of her age.

P. H. CADY.

STRANG.—Died at her home in Grimes Settlement, Pa., March 20, 1895, of quick consumption, Lillian S. Strang, daughter of brother and sister Sylvanus Strang, aged twenty years.

M. D. MATTSON.

BIGLOW.—Died in Indianapolis, Ind., April 13, 1895, of consumption, sister Jennie M. Biglow, wife of brother I. N. Biglow, and daughter of Lewis and Sarah Vansickle, aged twenty-eight years.

WM. COVERT.

SHEPARD.—Died of consumption at Fitch Bay, Quebec, April 14, 1895, Flora Ann, wife of Moses Shepard, aged 44 years, 10 months, and 2 days.

J. B. GOODRICH.

CRANDALL.—Died at Waukan, Wis., April 12, 1895, Susan Crandall, aged eighty-eight years.

P. H. CADY.

HORNING.—Died at Brooks, Cal., April 8, 1895, of complicated diseases, John H. Horning, aged sixty-three years.

WM. INGS.

HAND.—Died at St. Francisville, Ill., April 3, 1895, of tubercular meningitis, John H. Hand, youngest son of John H. and Tobitha A. Hand, aged 2 years and 8 months.

LIZZIE HAND.

EVANS.—Died of typhoid malaria at his home in Ada Township, Kent Co., Mich., John Evans, in the sixty-ninth year of his age.

E. VAN DEUSEN.

BIRGE.—Died April 3, 1895, at Humbird, Wis., of paralysis, Frances Birge, aged 37 years, 5 months, and 27 days.

T. B. SNOW.

FOSTER.—Died at Sauk Center, Minn., April 20, 1895, of paralysis, Alanson Foster, aged seventy-six years.

E. A. CURTIS.

HOVEY.—Died in Ashley, Minn., April 8, 1895, Mrs. Livinia Hovey, in her seventy-first year.

MRS. MARY E. WHEELER.

CARPENTER.—Wm. Carpenter was born July 17, 1822, in Peace Dale, R. I. His parents were Seventh-day Baptists.

F. D. STARR.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, etc.)

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and services.

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

A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 14, 1895.

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The *Present Truth* (London) of April 25, notices that a party of our brethren, seven adults, sailed from Southampton for South Africa, the preceding week, on their way to the Matabele country, where they will join others who have gone before them to that land to engage in missionary work.

On account of the large number of obituary notices which we receive, we have to request that they be made brief. Forty to sixty words should be the limit, except when the deceased has been widely known among our readers. Will all please bear this request in mind. Sometimes poetry accompanies the notices; but this we cannot use.

An exchange advertises a tract entitled, "Christians Are at Liberty to Eat Swine's Flesh." Every man has a certain kind of liberty to do as he pleases. He may drink beer, chew tobacco, eat pork, frogs, or rats; but Christians could spend their time better than in upholding any practice which experience, science, and the Bible, all unite in condemning as unprofitable and unwholesome. However, there may be some people who will be very happy to be told that they are at "liberty" to do some of these things. Certainly they are; but real Christians are not seeking that kind of liberty.

It is very easy to travel on when the objective point is in view, and the road leading to it is plainly marked out. It is a very different thing to press forward when the skies are obscured, the object is temporarily hidden from view, and the path is difficult to be found. This latter condition is the testing time in every one's journey. To keep steadily on then is to walk by faith. Such times of perplexity and difficulty are liable to befall the people of God in the last days, as the opposition and the dangers thicken around us. Then let the eye of faith be clear, and the assurance of faith be strong, in regard to the victory which God will bring to his people.

The all-conquering enterprise of the present age is seen in the proposition to build an elevated electrical railroad from New York to Chicago, for freight which will take merchandise and farm products through in one day instead of five as at present.

A paragraph in the *Friends' Intelligencer and Journal*, presents the following points as to what "Quakerism stands for." There is much of sterling integrity and worth in Quakerism. Whether we agree that it reaches this high standard or not, it will do all good to study the principles set forth and compare our own standards therewith; for it would be well if all professedly Christian denominations stood for this much, at least, of true integrity. In this quotation Quakerism is claimed to stand: "For what is right, not what is expedient; for courage of conviction, not a weak submission to incipient evil; for love to those in authority, not rebellion against wholesome rule; for good taste and simplicity, not dead conformity or display; for neat, tasteful homes, not ostentatious mansions; for wholesome recreations, not corrupting diversions; for cordial hospitality, not elaborate entertainments; for honesty and fair dealing, not injustice and avarice; for moderation in all things, not extravagance in many things; for pure, every-day living, not spasmodic goodness; for broad, cultured minds and warm hearts, not selfish intellectualism and coldness; for self-respecting aid to the needy, not demoralizing charity; for simplicity in worship, not formality and grandeur; for sincerity and freedom in belief, not cant and narrowness; for toleration, not assuming judgment; for the inward revelation of truth, not dependence upon dogmatic theology; for faith in God and the divine Christ in men; not faith alone, or works alone, but both combined."

WHOSE CONSCIENCE?

WHEN we protest against a Sunday law as being contrary to religious freedom, and an infringement of the rights of conscience, the reply is instantly made, Not at all; there is no interference with religious convictions about it; it interferes with no man's conscience; for do you not see it is only a civil law; Sunday observance is not enforced on religious grounds at all, but is only as a civil, or police, regulation. And this is urged with an air of assurance, as if it was sufficient to meet every claim that can be raised on the ground of conscience. Granting, for the time being, the impossible claim that a Sunday law is not a religious law, but only a civil law, how does that affect the case? Cannot a civil law interfere with religious matters? Can it not invade the domain of conscience? There is a divine requirement binding on our consciences that no day of the week is to be treated or used as we treat and use the Sabbath. But here comes a law in regard to Sunday, call it a civil law, or give it any name you please, which requires us to do with Sunday, so far as outward actions are concerned, just as the law of God requires us to do with the Sabbath and with no other day. Hence we cannot act in accordance with the requirements of such a law, no matter what the name it bears. If it is not called of itself a religious law, it invades what with us is religious ground. It is our conscience we have to deal with, not with theirs. Hence the plea that the Sunday law is only a civil law, has no bearing on the case whatever.

U. S.

ITEMS OF INTEREST.

Word has been received of the safe arrival of Elder Gates and family in Honolulu. But brother Gates reports his health very unsatisfactory, though the climate and other circumstances seem favorable.

Elders A. T. Jones and H. P. Holser, the latter accompanied by his family, sailed from New York for Liverpool on the 8th. Elder Jones will attend the camp-meetings and other general meetings in Europe this summer.

We learn from the *Battle Creek Journal* that Elder M. C. Wilcox, editor of the *Signs of the Times*, spent a day in this city recently on his way to Oakland, where he goes to resume his work after a brief period of rest in New York State.

The *Signs of the Times* says that Elder Isaac Morrison and wife did not sail on the "Pitcairn," though they intended to do so until just before the time of departure. The ill health of their child and the advice of the physician, caused them to postpone the voyage.

We learn with pleasure that the sanitarium recently opened at Boulder, Col., is succeeding beyond the calculations of its friends. Dr. Place reports that the three buildings are full, and larger accommodations are being sought. A permanent site will soon be selected, and buildings erected if suitable ones cannot be purchased.

Elder Allen Moon writes that the Sunday-by-law movement in the District of Columbia has taken a new turn. In compiling the old laws it is proposed to write a Sunday law in, and then get Congress to ratify the code as a whole, thus fastening the odious law upon the books without the trouble and formality of actual legislation.

The company sailing on the "Pitcairn" April 30 was as follows: Missionaries, Dr. F. E. Braucht and wife, Elder E. Hilliard, wife, and child, Elder J. D. Rice, wife, and child, E. S. Butz, wife, and child, R. A. Prickett and wife. Crew of the "Pitcairn": Captain, J. E. Graham; mate, Peter Hansen; steward, R. K. Suhr; boat-swain, J. E. Werge; sailors, G. W. Nilson, Peter Rosenfeldt, Christopher Treulieb, John Chilton; cabin boy, J. E. Floading.

Good Health says: "The latest improvement in progress at the Battle Creek Sanitarium is the construction of a large swimming-bath, the bath being nearly 50 ft. x 60 ft. in size. It will be fitted up with modern conveniences for teaching the art of swimming. It will also be used as a plunge-bath in connection with the bathing department of the institution. It is proposed to add instruction in swimming to the otherwise very complete arrangements for physical culture with which the institution is provided."

In relation to the work in Switzerland it has been decided by the General Conference Association to write to the Basel authorities a careful statement of the situation from our standpoint, setting forth the attitude we desire to maintain toward the laws of the country and the reasons why we cannot show sacred regard for the first day of the week; also explaining the absence of Elder Holser. In order to show our desire not to conflict with their laws and our purpose not to sacrifice principle, it has been proposed to discontinue printing work in Switzerland, and to convert the building into a health institution, the use of which will not, it is hoped, bring our work into contact with the authorities.

G. C. T.