

The Advent **REVIEW AND HERALD** And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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THE CITY OF GOD.

BY ELDER L. D. SANTEE.

(Princetonville, Ill.)

"Glorious things are spoken of thee, O city of God." Ps. 87:3.

In the bright heavens, above in the sunland,
 Lieth the city by mortals unseen,
 Home of the soul, 'tis the only, the one land
 Where pain enters not, nor clouds intervene;
 Wrought without sound of the hammer or labor,
 None of its dwellers e'er languish or moan;
 Beautiful all, the Redeemer has made her—
 Temple and turret and foundation stone.

With nimbus of light his glory shall cover
 Playing of fountains and streets of pure gold;
 In fragrant arbors bright angels shall hover
 Thrilling with gladness that never was told;
 Waiting the hour when the glad resurrection
 Waketh to life that is endless and sweet,
 When cometh the time of promised perfection,
 Which maketh immortal the earthworn feet.

Lips so long silent now wake into smiling;
 Men and the angels are made equal now;
 Harpings and song are the bright hours beguiling,
 And crowns of new life now rest on each brow;
 A pure white robe to each victor is given,
 Sweet is the air with its odorous balm,
 Sweet 'tis to sit 'mid the glories of heaven
 And share in the feast prepared by the Lamb.

O 'tis sweet to thrill with an endless gladness,
 To stand with the blessed on life's fair shore;
 To hear, with no harsh, minor chords of sadness,
 Redemption's old story told o'er and o'er;
 Brighter than brightest of all earthly stories,
 Purer than joys ever known by the world,
 Is the wondrous vision of heaven's glories
 With banners of love forever unfurled.

Our Contributors.

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

"GO YE INTO ALL THE WORLD"

BY MRS. E. G. WHITE.

"Go ye therefore, and teach all nations, bap-
 tizing them in the name of the Father, and of
 the Son, and of the Holy Ghost; teaching
 them to observe all things whatsoever I have
 commanded you; and, lo, I am with you alway,
 even unto the end of the world." Are the
 churches that have been organized in our cities
 doing that which is appointed them of God?
 How many cities in the United States and in
 other countries have not yet been entered, or if
 entered, have scarcely received what can be
 called missionary labor. The work that is done
 for those who know the truth, and yet who do

not feed on Christ, would be better devoted to
 carrying the truth to the cities of our world.
 Who is willing to go to these cities, and, clothed
 in the meekness of Christ, work for the Master?
 Will any one presume to lay hands upon those
 who are willing to engage in house-to-house
 labor, and say, "You must not go unless we
 send you"? God is calling for workers, and
 the end of all things is at hand. If one tithe
 of the labor that has been expended upon our
 churches had been devoted to those who are per-
 ishing in ignorance, living in sin, many would
 have repented long ago.

The precious, saving truth has been repeated
 over and over again to our church-members,
 while right in the cities where our churches are
 organized, there are souls perishing for the
 want of knowledge that the members of our
 churches could impart. Aggressive warfare is
 scarcely known. If believers were wide awake,
 were watching for opportunities to diffuse light,
 they would find plenty of work to do. The
 earnestness, the sobriety, the revelation of the
 sense of solemn responsibility which rests upon
 the followers of Christ, would count strongly in
 favor of the truth. Those who are self-sacrific-
 ing Christians will make an impression upon
 their neighbors by living a life of practical godli-
 ness. They will earnestly labor in the Master's
 service, showing forth the praises of him who
 has called them out of darkness into his mar-
 velous light. They will obey the instruction of
 Christ, "Let your light so shine before men,
 that they will see your good works, and glorify
 your Father which is in heaven." Every mem-
 ber of the church should learn how to communi-
 cate light to others who sit in darkness. Let
 every one watch for souls "as they that must
 give account."

I address Christians who live in our large
 cities: God has made you depositaries of truth,
 not that you may retain it, but that you may
 impart it to others. You should visit from
 house to house as faithful stewards of the grace
 of Christ. As you work, devise, and plan, new
 methods will continually present themselves to
 your mind, and by use the powers of your intel-
 lect will be increased. A lukewarm, slack per-
 formance of duty is an injury to the soul for
 whom Christ has died. If we would find the
 pearls buried in the debris of the cities, we
 should go forth ready to do the work required
 by the Master. Some may work quietly, creat-
 ing an interest, while others speak in halls.
 It is true that Satan will scheme in every possi-
 ble way so as to benumb the senses, blind the
 eyes, and close the ears of men against the truth;
 but notwithstanding this, go to work. Labor
 from house to house, not neglecting the poor,
 who are usually passed by. Christ said, "He
 hath anointed me to preach the gospel to the
 poor," and we are to go and do likewise.

The cities in America, in this country, and
 in other countries, are not worked as they should
 be, and yet we are admonished to be laborers
 together with God. Instead of this, many
 churches, collectively and individually, have
 been so far removed from God, so separated
 from his Spirit, that they have left souls to per-
 ish all around them, while they have been call-

ing for workers to labor in the church. This
 labor has been granted them, and the impeni-
 tent and the sinner have been robbed of the
 messages which the Lord would have given to
 them. If the church were a living, working or-
 ganization, having life in itself, its members
 would experience travail for souls. Individual
 members of the church would strive to impart
 the light of the knowledge of the truth to those
 who have never been enlightened by the truth.
 When the human agent puts himself in living
 connection with God, the Holy Spirit will work
 in him "both to will and to do of his good
 pleasure." A vital connection is kept up be-
 tween the church in heaven and the church on
 earth, and it is manifest that we are God's hus-
 bandry, God's building. It has been a mistake
 to have so many meetings in Battle Creek.
 One third of the time spent in ministerial insti-
 tutes would have accomplished more toward the
 salvation of souls, because the ministers would
 have gone out from these meetings freighted
 with the precious light which had been shining
 from the word of God. Time would have been
 given for the laborers to set the truth before
 thousands in destitute fields. Many who have
 never heard the truth as it is in Jesus, would
 have been convicted and converted, and as a
 result many souls would have been added to the
 church, of "such as should be saved."

There has been so much preaching to our
 churches, that they have almost ceased to appre-
 ciate the gospel ministry. The time has come
 when this order of things should be changed.
 Let the minister call out the individual church-
 members to help him by house-to-house work in
 carrying the truth into regions beyond. Let all
 co-operate with the heavenly intelligences in
 communicating truth to others. What though
 it be in weakness? It is Christ that speaks to
 the heart; it is he that creates an interest where
 there has been no desire to hear.

Let the worker present the truth in faith, be-
 lieving in Jesus as his only efficiency. Let him
 reverently, devoutly, earnestly, and prayerfully
 grasp God's promise, and press his petitions be-
 fore the throne of grace. As he feels a sense of
 his helplessness and weakness, "Let him take
 hold of my strength, that he may make peace
 with me; and he shall make peace with me."
 The Holy Spirit will cause the word spoken to
 act as a two-edged sword; and the hearers will
 see that the messenger is presenting the truth as
 a reality. They will realize that he knows what
 practical, experimental religion is. If the
 worker has been in the audience chamber of the
 Most High, if he has reverently, trustfully,
 opened his heart to God, that he might work
 through him, the people will not fail to be im-
 pressed with his teaching. When the worker de-
 pends wholly upon the higher Power, the God who
 seeth in secret will hear the supplication of the
 hungering soul, and will supply his grace richly.
 When we yoke up with Christ, we may leave the
 whole weight of the load upon Jesus, moving for-
 ward with a living faith, knowing that he will
 not fail nor be discouraged. When this method
 is followed, the laborer, through the grace of
 Christ, will bear such a testimony that the peo-
 ple will be brought into communication with him

who has said, "Where two or three are gathered together in my name, there am I in the midst of them." They will be led to say, "This is none other but the house of God, and this is the gate of heaven." O let the messengers of God cry aloud for the Holy Comforter; let the weary and heavy laden, the doubting soul, believe, only believe, that God is a present help in every time of need. "The Spirit itself beareth witness with our spirit, that we are the children of God." O, let the longing soul, seeking after a knowledge of God and Jesus Christ whom he has sent, realize that the living God is our present and eternal strength. We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort before it will work.

The centering of so many interests in Battle Creek is saying to the people, "Come here, to the center, to the heart of the work." This leaves other portions of the Lord's vineyard without any organized effort. It is our duty to bring light to places where there is no light, to cultivate the parts of the vineyard that have been let go to waste. I beseech you to look abroad over the United States, and to consider prayerfully, unselfishly, the many localities throughout the Union that are in need of help; and, realizing that God's eye is upon you, "Go ye into all the world, and preach the gospel to every creature."

There has been too much spiritual energy expended in the church at Battle Creek. Those who have listened to the precious truth that has been pouring forth in such a free manner as it has there, have generally failed to receive or to appreciate the light given. They have failed to communicate what they have received. The persons who have been attending the ministerial institutes, have had presented before them line upon line, and precept upon precept; here a little, and there a little. But they have failed to receive any great benefit, because they have not imparted the light to others. The great outlay caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbath-keepers. If the large churches settled in some of our cities were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the shaping of individual character, and many eyes would be opened to behold the light of the truth. As they saw the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands. The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches which know the truth. Both ministers and people lose much by following this method of labor. It is by engaging in earnest work, by hard, painful experience, that we are enabled to reach the men and the women of our cities, to call them in from the highways and the byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.

O, it makes me so sad to see that so little is being done in our cities. We should not confine our labors to some specially favored locality, but put forth well organized effort in different parts of the field. Then let the workers assemble together, give their experience, and counsel and pray together. If this method is followed, they will find abundance of work to do. These workers need not necessarily be ordained minis-

ters, but must be such as have an earnest desire to labor for the salvation of perishing souls.

(Concluded next week.)

THE EASTERN CHURCHES AND THE SABBATH.

BY L. J. CALDWELL.
(Battle Creek, Mich.)

ONE of the plainest, surest proofs of the truth of the Bible is the historic existence and survival of the rites of the passover, circumcision, baptism, the Lord's Supper, etc.; and he who denies the Bible must prove those rites fraudulent impostures,—which no one ever pretended to do,—or lose his case.

But the week of seven days is a plainer, more universal proof; for although there is nothing in nature to suggest or demand that exact number, there is probably no nation or language that does not recognize such a week, and "we shall find the probabilities millions to one against its being an accident."—"*Planetary and Stellar Worlds*," p. 7.

But such a week must be marked off by a sabbath, and so we find the Sabbath of the Lord kept by God's people from creation (Gen 2: 1-3) till now. It will be kept forever in the new earth. Isa. 66: 23. Alongside of this the heathen Sunday was used for sun-worship for ages before Constantine made the first State law to enforce it, 321 A. D. (See *Encyclopedia Britannica*, Art., Sunday; *Chambers's Encyclopedia*, Art., Sabbath.) Note that this law allowed farm and common labor on Sunday and rest on Saturday to all who would.

The first ecclesiastical anti-sabbath law in history was that of the Council of Laodicea, 364 A. D. It excommunicated all Christians who should not work on Saturday; and it commanded them to "especially honor" and as far as possible rest on Sunday. (See Hefele's "*History of Christian Councils*," Vol. II., p. 316; Fisher's "*Church History*," p. 118; Waggoner's "*Origin of Sunday*," p. 40.)

These two dates, 321 A. D. and 364 A. D., are the pivotal points in the Sabbath-Sunday controversy; for they marked the beginning of the double Church and State track on which the pagan-papal Juggernaut of enforced Sunday observance has been run ever since. And our modern American civil-ecclesiastical crew, who strain out a few Seventh-day Adventist gnats, and swallow whole caravans of Sunday-breaking railroad camels, are worthy children of the Romish inquisitors who then, as now, made such conduct a regular system.

There is a passage in "*Spirit of Prophecy*," Vol. IV., worth studying in this connection: "In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost free from papal corruptions. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in central Africa and among the Armenians of Asia.

With the above agrees the following from Dean Stanley's "*Eastern Church*," pp. 95-97: "But the church of Egypt is much more than the relic of an ancient sect. It is the most remarkable monument of Christian antiquity. The likeness of the sacred ark is the center of Abyssinian devotion. Circumcision is not only practiced as in the Coptic church, but it is regarded as of equal necessity with baptism. There alone the Jewish Sabbath is still observed as well as the Christian Sunday." So Schaff's, Kurtz's, and Smith's church histories.

Constantine enforced the Easter-on-Sunday-only decree of the Council of Nice on all his subjects, and soon compelled uniformity therein. But it was left to Augustine, "the father of orthodoxy," to originate, and to Theodosius

(379-395 A. D.) and Justinian (527-565 A. D.) to carry out, the State-Church system of persecution that made Catholicism supreme, and banished religious freedom from the civilized world till the Reformation. Says Schaff's "*Church History*," Vol. II., ¶ 27: "From Theodosius, therefore, dates the State-Church theory of the persecution of heretics and the embodiment of it in legislation. But Augustine's theory ("compel them to come in"), as Neander justly observes ("*Church History*," Vol. II., p. 252), contains the germ of the whole system of spiritual despotism, intolerance, and persecution, even to the court of the Inquisition."

Theodosius, in A. D. 380, commanded the Roman empire to embrace the religion of Pope Damasus, and forbade every form of dissent under every sort of penalty (See Gibbon's "*Rome*," Chap. 27; Ranke's "*Popes*," Vol. I., Chap. 1; Sozomen, Butter, Gieseler, etc., etc.) Justinian gave all men only three months to join the Catholic Church, or lose all office, property, or right of inheritance. (See Bower's "*History of the Popes*," Vol. I., p. 334.)

An extract from Neander's "*Church History*" will show the far-spreading power of Justinian's decrees. "In Egypt this sect ever continued to exercise an important influence. But when the Emperor Justinian sought to enforce there as elsewhere the authority of the Council of Chalcedon and to appoint bishops, the Monophysites of that country renounced their connection with the dominant church, and maintained themselves as an independent sect." "The first essay of papal usurpation," says Bower ("*History of the Popes*," Vol. I., p. 18), "was Victor's decree of A. D. 196, excommunicating all the churches of Asia which should celebrate Easter on any other day than Sunday. It took the authority of Constantine and the Council of Nice to enforce conformity thereto.

Pope Leo XIII. is bending all the energies of the papal machine to bring about a reunion of his church and the Eastern churches. An extract from Hase's "*Church History*," p. 68, will show one of the chief causes of their separation: "The Roman Church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival, in which all fasting and worldly business were avoided as far as possible." Says Butter's "*Ecclesiastical History*," p. 140: "The observance of the Sabbath among Jewish Christians gradually ceased. Yet the Eastern (Russian) Church to this day marks the seventh day of the week by omitting all fasting and by standing in prayer. The Latin (R. C.) Church, in direct opposition to Judaism, made Saturday a day of fasting. The controversy on this point began as early as the close of the second century." So Schaff's, Robertson's, and Fisher's church histories.

But Pope Leo XIII. has another reunion in view as dear to his heart as that with the Eastern churches,—it is that of reunion with the Reformation churches, especially with his Protestant daughters of the great republic of the West. But the cause that divides from the Eastern ones (hatred of God's Sabbath) is the bond that will unite with the Western ones; and Herod and Pilate will again make friends for the sake of preserving the papal Sunday robber, and of crucifying the Sabbath that Christ kept and claims as his own. Luke 4: 16; Mark 2: 27, 28. But Rome's price for helping her Protestant (?) daughters to save Sunday and the republic is now clearly stated in the latest encyclical from Leo to the people of the United States; it is, as always of yore, "the favor of the laws and the patronage of the public authority." Better an open World's Fair and a working Sunday; better social unrest, industrial strife, and religious indifference; better any and all things else than the moral, mental, and material midnight of papal domination! We shall see what we shall see.

"NATURE SPEAKS OF GOD."

BY HARRY ARMSTRONG.
(London, Eng.)

"THE heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Ps. 19:1, 2.

O Son of God, thy life and light
Are seen in all thy word hath made;
Not only in the sunshine bright,
But in the cool and silent shade.
Where'er we turn, thy life divine
Through all thy works doth freely shine.
Sweet is the breath of early morn,
When youthful spring upon us breathes;
And nature waketh to adorn
Herself with gay and fairer wreaths.
These wreaths that show thy glory, Lord,
Are but a whisper of thy word.
The dewdrop on the tender blade,
When sparkling 'neath the smiling sky,
Is none the less in hue or shade
Than rainbow circled up on high.
So over every waving field,
We find thy glory is revealed.
Lo, now, the tree that leafless stood,
Where not a germ of life was seen,
With the unfolding of the bud
Is clothed in bright and living green.
O Lord, what great, transforming power
Is whispered through thy silent bower!
When softer rays with sun's decline
All nature soothes in gentle sleep,
And evening shadows stretch their line
Across the sky in silence deep,
Still, Lord, thy glory meets our view
Amid those shades that hide the blue.
The silent stars that shine by night
With undimmed glow amid the gloom,
Are passive to the life and light
Of thee, who conquered death and tomb.
So help us, Lord, to passive be,
That we may all thy glory see.

THE TEMPLE OF EZEKIEL.

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

At the close of our last article we had reached the point where it was in order to quote from the prophecy of Ezekiel texts to prove that the temple which he saw in vision was not one which belongs to a future age. In entering upon this task, attention will be invited in the outset to the following texts: "And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin offering and the trespass-offering." Ezek. 40:39. "And within were hooks, a hand broad, fastened round about; and upon the tables was the flesh of the offering." Verse 43. "And he said unto me, Son of man, thus saith the Lord God: These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon." Chapter 43:18.

In the preceding verses, the doctrine is distinctly set forth that during the existence of the temple of Ezekiel, the sacrifice of animals in the worship of God in a manner similar to that in which they were sacrificed during the Mosaic age, would be continued. Adopt the view that the temple in question was one which was promised to the Jews, if faithful, during the prevalence of the Mosaic system of worship, or previous to the crucifixion, and all is consistent and harmonious. Insist that it is to be reared up at the close of this age, or in the age succeeding this, and all is confusion; since it is the very height of absurdity to suppose that the old sacrificial system of the Jews will ever again be renewed. Christ can die but once. Heb. 9:27, 28. The victims offered at the altar by the Jewish priests typified the shedding of the blood of the Lamb of God, and pointed to the crucifixion. In the latter event, the type met its antitype, and hence the type was discontinued. No sacrifice of ani-

mals was acceptable to God after Jesus died upon Calvary, and to attempt the revival of the sacrificial service in this or any future age would be an insult to High Heaven.

"Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." Ezek. 44:21, 22.

It will hardly be disputed that the wine mentioned in verse 21 above, is fermented wine. Matt. 26:29. The obvious design of the text is to prevent intoxication on the part of the priests when engaged in divine service. Will there be any need in the "Age-to-Come" of such a precaution? In other words, will fermented wine be in common use in that age? and will the priests of God be in danger of coming under its influence? In verse 22 the priests are prohibited from marrying widows, save those of other priests, and they are limited in the selection of their wives to maidens of the house of Israel. But what about the idea of regulating the marriage of priests in the Age-to-Come? That age will begin at the second advent, according to the theory of our friends. At that time, also, the resurrection of the dead will occur. 2 Thess. 4:16, 17. Indeed, the subjects of the Age-to-Come will be made up almost entirely from resurrected men and women. But what about the marriage of priests, or of any one else for that matter, in the resurrection state? Hear our Lord on that point: "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke 20:34, 35. Do not the words of the Saviour just quoted prove beyond controversy that the priests who were to serve in the temple of Ezekiel could not by any possibility be priests in any temple which shall exist after the coming of Christ and the resurrection from the dead?—Manifestly they do, since they were permitted to take to themselves wives, whereas such a thing will be utterly impossible in the future state.

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened." Ezek. 46:1. "And the burnt-offering that the prince shall offer unto the Lord in the Sabbath day shall be six lambs without blemish, and a ram without blemish." Verse 4. "And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths." Chapter 44:24.

The last, or seventh, day of the week is the only one of the hebdomadal cycle which is ever styled "the Sabbath" in the Scriptures. When Ezekiel read to the people, as he was directed to do, the prophecy concerning the temple, assuredly they would have understood the reference to the Sabbath as applying to the Sabbath of the fourth commandment. The reader will observe that reverence for the Sabbath in question is clearly implied in the texts quoted. This being true, the Sabbath to be commemorated during the existence of the temple of Ezekiel was the seventh-day Sabbath. Now, therefore, if the temple of Ezekiel is to be built either just before or just after the coming of Christ, the seventh-day Sabbath will be obligatory at the time in question. If obligatory just before the coming of our Lord, it is obligatory now; since this dispensation will last down to the time of the second advent. On the other hand, if the temple is not to be built until after the second advent, the Sabbath will be binding in the Age-to-Come; and if the Sabbath was

instituted at Eden, continued in force for 4000 years, and is to be binding in the Age-to-Come, it will require a refinement of logic such as but few men are capable of commanding, to show the consistency of dropping it out of existence during the gospel age. If our friends who are, generally speaking, observers of the first day of the week, would be released from this dilemma, they must at least admit that the regulations respecting the temple of Ezekiel, as well as the temple itself, belonged properly to the Jewish age alone.

What we have said on this point is an *argumentum ad hominem*, addressed to those who insist upon the abolition of the Edenic Sabbath. This argument of course would lose its point were it addressed to those who sacredly observe that Sabbath and yet believe in the Age-to-Come.

(Concluded next week.)

THE GOSPEL IN THE SANCTUARY.

Entering into the Sanctuary. Ps. 73:17.

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

(Continued.)

We have seen that the sanctuary was designed to reveal the living Christ,—Christ after the Spirit, the same in all ages, giving his life to save the sinner. Jesus also revealed the same. Coming to the sanctuary, then, in the true, spiritual sense, is the same as coming to Christ. Entering into the sanctuary is entering into the spiritual knowledge of Christ.

The sinner who brings his sin-offering only to the court of the tabernacle; the priest, who, entering, burns incense on the golden altar and feeds on the bread of the presence; and the high-priest, who, passing within the second veil, was almost overpowered by the transcendent brightness of the shekinah glory,—all these represent different stages of Christian experience. Nothing short of a refusal to submit and follow where He leads, can prevent our possessing the utmost possible human excellence in the knowledge of God; for God is ever waiting to guide us; he ever has "many things to say unto us," which we cannot yet bear.

The sinner who brought his sin-offering to the sanctuary, came first to the fine linen of the court of the tabernacle. He entered by the gate of the court, the hangings of which were of "needlework, of blue, and purple, and scarlet, and fine twined linen," and presented his sacrifice. We have seen the significance of these colors, and also of the fine linen and the sin-offering. It remains now only to take a glance at their meaning as associated together here. The fine linen is the regal righteousness of Christ, of heavenly origin, to be woven and wrought into beautiful forms in the life by the Master Workman. The sinner comes, presenting his offering in the faith of Christ, and at the same time giving up his flesh to crucifixion,—giving up all claims based on any righteousness of his own, offering his life only in the merit and renewing power of Christ, to be thus covered, inwrought, and glorified by the divine righteousness.

A few steps through the gate, beyond the court hanging of fine linen, and the altar of burnt offering is reached. The sacrifice is consuming on the altar, the peace-offering and the meat-offering also sending up their smoke with the burnt offering, and the blood is poured out freely at the foot of the altar. This is another step in Christian experience. The recent sinner must give his now renewed life to God, to be consumed as he sees fit, to be poured out freely, to be fed on by others, and freely spent in their service. Uncomplainingly he must bear their ingratitude and scorn, knowing

that the sacrifice comes up as a sweet savor before God.

A step beyond the altar of burnt-offering, between this and the tabernacle, is the laver. The laver is filled with water from the smitten Rock. This water is let out as it is needed into the font, or basin, beneath, and is used by the priests to wash their hands and their feet before going into the tabernacle. "When they go into the tabernacle of the congregation, they shall wash with water, that they die not." Ex. 30:20. What means this water from the Rock, in which the priest must wash or die? We read: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Eph. 5:25, 26. Jesus says: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God" (John 3:5); and Peter tells us we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

The word of God, then, is the water from the riven Rock. How beautiful the figure! Christ was smitten of old,—slain from the foundation of the world. He was so identified with human need and sorrow, that holy men spake, not of themselves, but the "Spirit of Christ which was in them, . . . testified beforehand the sufferings of Christ, and the glory that should follow." This life-giving stream, this water from the smitten Rock, has "followed" the church even to the present day. We must wash in it if we would be clean and live.

A man may give up his own righteousness, and take Christ's by faith; he may go even farther, and give his renewed life as a burnt sacrifice to God, to be used in his service,—all this he may do in moments and hours of deepest consecration; but unless he washes daily in the water of the word, he will eventually fail, be discouraged, and die. "Let us draw near," then, "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. Drawing near thus, a step beyond the laver, the tabernacle is entered through the outer veil. Just at the right is the table of showbread, the "bread of the presence." This bread is of fine flour, without leaven—the leaven of malice and hypocrisy. Frankincense is put upon it, "it is most holy," and the priests "shall eat it in the holy place." Lev. 24:5-9. There were twelve cakes, one for each one of the tribes,—a whole Christ for every one who seeks him by faith. The bread was renewed each Sabbath day. This needs no interpretation. Christ is that living bread (John 6:48-51), the Bread of the Presence. He it was that said, "My presence shall go with thee, and I will give thee rest." Ex. 33:14. In the holy place the soul can feed on him daily, and have the feast renewed each Sabbath day.

At the left is the seven-bowled golden candlestick. Its bowls, its knobs, and its flowers, and all the candlestick are of pure gold, tried in the fire, of beaten work. The oil for the lights, which are kept constantly burning, is of bruised olive. What a lesson is here! Christ is the "light of the world." "He was wounded for our transgressions, he was bruised for our iniquities." It was only by his being crucified, "slain from the foundation of the world," made "perfect through sufferings," that he could become the "captain of our salvation," to light and lead the way for us. "That was the true Light, which lighteth every man that cometh into the world" (John 1:9), infusing into each an enmity against sin and self, and something of a consciousness that true joy is found only through self-sacrifice.

Jesus says to us: "Ye are the light of the world." If we, too, are tried in the fire and purified, beaten into forms of beauty according

to his own pattern, and filled with the oil of his Spirit, we, too, may give light unto others. Shall we submit, "drink the cup," and "be baptized with the baptism"? Shall we willingly, yea, gladly know the "fellowship of his suffering," that we may know also the "power of his resurrection" and be made lights unto others? or shall we refuse, and shun the process by which only we can be prepared for such usefulness?

There were no windows in the sanctuary. The light of the world was shut out, that the light of the soul might be Jesus. Before us is the altar of incense. The perfumed smoke is ever ascending, representing the merit and the ever-living, regenerating love-power of Christ, the crucified. Surely here in the holy place we may stand and feed on Christ, bathe in his light divine, and submit the soul to his sanctifying power.

But shall we venture farther? Shall we seek to know even more of God, and of the fullness of his love and power?—Yes; for God is ever willing that "we all, with open face [literally, unveiled face] beholding as in a glass the glory of the Lord," may be "changed into the same image from glory to glory." 2 Cor. 3:14-18. Yes; we may see and know the inner glory. There is the ark; the law of God, written on tables of stone by his own finger; above it, the mercy-seat, and above this the wondrous glory of the shekinah presence. Overshadowing all are the outstretched wings of the cherubim and the hovering forms of the "many angels round about the throne" wrought in fine linen in cunning needlework.

Ah! as I stand and gaze, my soul is wrapped in light divine, and almost lost in wonder, love, and praise. This truth is here revealed: here in the inner sanctuary, the *sanctum sanctorum* of the soul, God would write his law by his own divine love-finger on the strongest heart; he would make that heart the very seat and throne of mercy, tenderness, sympathy, and love; he would overshadow that life by the protecting wings of his cherubim; yea, even as it is said, "He shall cover thee with his feathers, and under his wings shalt thou trust!"

He would cause his angels to encamp round about that soul, and deliver it from all evil. He would cause that life to be guided and controlled and moved from place to place, only at his command, the bread falling from heaven fresh each day for all its needs; the water from the smitten Rock following for its use.

All this God would do,—all this he waits to do for every one who will submit fully to him. This is his everlasting covenant. Isa. 55:3; Jer. 31:31-34; Heb. 13:20, 21. Surely, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust."

All this fullness of the everlasting gospel was in the sanctuary in the days of old. Here is where David learned it; for we have his word that he had been there, and there received understanding. Ps. 73:17.

(To be continued.)

CORRECTION.—In the article on the "Sanctuary" in REVIEW No. 17, p. 260, these words occur: "The priest might sometimes eat a little of the fat of the trespass-offering even in the holy place." Lev. 7:3-6 seems at the first reading plainly to state this; so, although it is elsewhere forbidden to eat the fat, I considered this a special permission for this offering. On closer thought the "it" in verse 6, is seen to refer not to the fat but to the offering mentioned in verse 2. So no permission is given to eat the fat. It was all offered up to God.

I make this correction gladly, hoping, however, that it will be remembered that this does not invalidate the great principles of truth on the whole.

CHRIST IN THE PSALMS.

BY J. B. LOCKEN.

(New London, Wis.)

DAVID was a prophet (Acts 2:30), and testified by the Spirit of Christ "beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. After his resurrection, Christ, while walking with two of his disciples who were on their way to the village of Emmaus, expounded unto them in all the Scriptures the things concerning himself. He began at Moses, and in his conversation with them he quoted from all the prophets. Luke 24:13-27. Again, when the disciples were assembled together, Jesus "stood in the midst of them." He assured them that the things which they had witnessed were the things foretold, and must be fulfilled according as it had been written in the "law of Moses, and in the prophets, and in the psalms, concerning me." Verse 44.

David, as king of Israel, and also as a prophet, had been especially honored by God. In prophetic vision he was shown the future life and ministry of Christ. He saw his rejection, his trial, crucifixion, burial, resurrection, and ascension.—"Spirit of Prophecy," Vol. III., p. 270. "He deeply impressed upon their understanding the necessity of thoroughly studying the ancient prophecies regarding the Messiah, and comparing them with the facts of his life, death, and resurrection, in order to establish their fulfillment in himself. They were diligently to trace link after link of sacred truth revealed by the prophets, in types and figures representing the Lamb slain from the foundation of the world."—*Ib.*, p. 249. Peter, following the instruction of his Master, on the day of Pentecost carefully traced back the lineage of Christ in a direct line to the honorable house of David, and linked together verse after verse from the psalms that clearly showed them "that God hath made that same Jesus whom ye have crucified, both Lord and Christ," and raised him up to sit on the throne of David. Acts 2:22-36.

Not until after the crucifixion, resurrection, and ascension of our Lord, did the disciples fully understand and appreciate the things written concerning Jesus. But now that the Holy Ghost had come upon them in full measure, their minds became illuminated, and they could in clear rays comprehend the prophecies relating to Christ. As a sample of their manner of teaching, God has given us a record of the discourse of Stephen before the Sanhedrim (Acts 7), and also the sermon of the apostle Paul in the thirteenth chapter, in which he presents a forcible argument drawn from the Old Testament proving that Jesus was indeed the true Messiah of whom all the prophets had spoken since the world began. He declared "they had fulfilled all that was written of him" when "they took him down from the tree, and laid him in a sepulchre." Verse 29.

The inspired writers of the four gospels, recording the teaching and the work of Christ's life and ministry on earth, quote verses from the Old Testament, but especially from the psalms as speaking of Christ. Now these verses which the Spirit of God has quoted are not the only ones that give the experiences of Jesus. If we search the Scriptures prayerfully and diligently, the Spirit of God will bring to our minds other passages that have been hid from our view. The Lord has promised us the gift of the Holy Ghost (Acts 2:38, 39) to teach us "all things" (John 14:26) "that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13.

When Jesus himself, the great teacher and our example, entered upon his mission, he announced

that he had been anointed "to preach the gospel to the poor," and there was delivered unto him at that time the "book of the prophet Esaias" (Luke 4:15-19) from which he preached the gospel. Also to Abraham was the gospel preached (Gal. 3:8), which was Jesus Christ; for the apostle, in the epistle to the Romans, said: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." And all this before a word of the New Testament was written. The prevailing idea that we cannot preach Christ from the Old Testament, is not from the true source.

Philip, when directed by the Spirit of God to join himself to the chariot where the eunuch was sitting and reading the book of Esaias, did not hesitate in obeying the divine command, but "ran thither to him;" and when asked to explain of whom the prophet spoke, the apostle did not disappoint the soul that hungered after the bread of life, by requesting time in which to prepare notes on the subject. No; "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Acts 8:26-35. The Lord has admonished us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15. The "hope" that we have is the hope of the "glorious appearing of the great God and our Saviour Jesus Christ, and there are many hungering and thirsting souls to-day, who wait to listen to this message of the gospel of the kingdom.

Shall we not, like Paul, expound and testify "the kingdom of God, persuading" souls "concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening"? Acts 28:23. Just as surely as the apostle preached Jesus Christ from the Old Testament "by the Holy Ghost sent down from heaven," just so surely shall we, by that same Spirit, find Jesus in every line and word of the Old Testament. And as certainly as we preach him in that way, with the additional light of the facts of the New Testament, will the remnant of Israel after the flesh believe, accept the message, and be grafted in again according to the apostle's argument in Romans 11. "And so all Israel shall be saved."

(Concluded next week.)

FRAGMENTS.

BY J. GIDDINGS.

WHEN tempted to speak evil of the absent, remember in how many places *you are absent*.

Some men achieve some of their best work in what seemed their worst lot. Sir Walter Raleigh wrote his "History of the World" in prison; John Bunyan his "Pilgrim's Progress" in Bedford jail; John the "Revelation" while exiled in Patmos.

How honest a man is can best be told after he has had a chance to steal something he really wants.

The demonstration of what sort a man is, is *how* the Devil leaves him.

You can never show a man what a good swimmer you are *on land*.

How fast *you* can run cannot be proved on horseback.

He who speaks religion and does it not, as John Bunyan applies it, "cheweth the cud, but divideth not the hoof; he is unclean unto you."

He who talks, but walks not in the way of the Lord, is like a man who knows the path but leaves it for the ditch.

Though smoke looks like clouds, no showers ever fall from it.

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.

THE PROMISES.

BY A. J. NICHOLS.
(Warsaw, Minn.)

THERE are many sweet promises written
For God's children in pilgrimage life;
While without and within are temptations,
And this world with evil is rife.

There are words of reproof and of counsel
And encouragement, too, written there;
But how many the promises written,
For the soul that is burdened with care,—

Precious promise of life everlasting,
Unto all who believe on the word,
Who are saved by the merits of Jesus,
And are kept by the power of God.

FOOD ECONOMY.

DURING the late Pullman strike while there was much suffering among the families of the striking laborers, it was reported by the papers that some of the families had actually been without meat for a week! Hence, of course, they must be in a starving condition (?). That could only be true in the case of those families who had neither meat nor anything else, or in the cases of those who did not know that they could live on anything but meat. There are many of this class to whom the flesh of animals seems to be a constant necessity, the fundamental consideration in the matter of diet.

In view of the stringency of the times and the recent rise in the price of beef, the economical side of the food question is particularly pertinent just now. People should not complain of hard times who waste their means in useless extravagance. Economy is at all times a duty and a privilege as well. In these times it should be doubly considered so. Let us do some figuring on the point of economy. Food elements in the shape of lean beef at twelve cents per pound cost about forty-six cents per pound. Because, in buying one hundred ounces of beef, one gets seventy-two ounces of water, which has no more value than that which he can pump out of his well. Wheat contains over 86 per cent of food elements, and a trifle over 13 per cent of water. So that if wheat costs one and a half cents per pound, nutriment in wheat costs but one and three-fourths cents per pound instead of forty-six cents per pound as in beef.

But the food elements of meat are more valuable ounce for ounce than those of wheat. For, while lean beef contains 28 per cent of nutrition, a little over nineteen of that per cent is albuminous or nitrogenous food, while in wheat the nitrogenous element is but little over 21 per cent. The remainder of food elements include nearly 62 per cent starch, which is not equivalent in value to the albuminous matter. So that to obtain in beef the equivalent of a pound of wheat, it is not necessary to eat four pounds of twelve-cent meat, but we may add to the meat some cheaper foods like potatoes, three pounds of which give us about the same amount of non-nitrogenous substance that we obtain in a pound of wheat, and approximately an equal amount of mineral substance. Consequently, a pound of lean beef at twelve cents, with three pounds of potatoes worth three cents, is nearly equal to one pound of wheat at one and a half cents.

The illustration might be carried further, but the result would not be materially changed. Why, then, do people insist upon eating flesh?—For two reasons at least: One is, "I like my meat." Another is that there have been many instances in which persons have abandoned the use of flesh and have lost in health, strength, and vigor. Finally, they have either

gone back to flesh-eating or have done worse by making living scare-crows of themselves. The first objection is a matter of taste, which, of itself, is a matter of education. There are persons who have a disgust for flesh more strong than the gusto of the gormand for it. It is not in the line of this article to consider this point, hence we leave it. The other objection is closely allied to household economics.

In considering the value of wheat we have reckoned on the entire grain. But the article of common use is the bolted fine flour in which the albuminous element is only 11 per cent, while the starch is over 75 per cent. If, then, meat is discontinued, while potatoes and fine flour are continued, we have an enormous preponderance of starchy substance and a great deficiency of the more vital nitrogenous matter. Under such a regimen, suicide by slow degrees is a sure result. It is undoubtedly better economy to go on eating the expensive beef.

The glory of wheat is that it contains in exact proportions the elements of true food. But a very important consideration in the dietary is that the food be received gratefully by the appetite—that it meets the mind of the eater, and is eaten with a hearty relish. "Stuff" eaten otherwise is not food, it is medicine. To eat from a sense of duty is the next thing to going without eating—only a very little better. Some have made the mistake of trying to discipline their stomachs and palates into accepting that which they rebelled against. There is too much of human nature about them to be thus coerced. Most appetites crave a variety. They should have it. Graham "mush" and "gems" have been crowded into contempt by being "chucked" into the stomach, willing or unwilling, until the whole head was sick, and the heart faint. Those things need only to be rightly used, properly prepared, and accompanied with appetizing fruit, to be appreciated.

There is a vast difference between health *re-*form and health *de-*form, though a multitude have mistaken the latter for the former. Study the food question. It will pay; it will bring health to the bones and money to the pocket. In the manifold combination of grains, fruits, and vegetables there is plenty of room for cultivating and gratifying the natural cravings of the appetite. Care should be taken to provide for the wants of the system, which are amply met in the provisions of nature cheap and pure. We only need to use them.

A SERMON.

BY J. C. KARR.
(Chicago, Ill.)

I SEE a great deal about bringing up children in the way they should go. Now I would like to preach a sermon to the brethren and sisters on the fifth commandment. We have all heard that the law of God is exceeding broad, and he that offendeth "in one point, is guilty of all." This is brought to bear on the fourth commandment to prove that it is binding. That is all very well; but people would not keep the fourth commandment unless ministers would preach it to them. So let us go one step further and take the fifth commandment.

It is just as important that we should keep that as any. I do not believe that the Lord gave us that law just to show us how bad we are, but to instruct us in the way of life and peace. Many people act just as though the fifth commandment said, "Parents, obey your children," instead of, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee;" or as in Col. 3:20, "Children, obey your parents." Every parent knows that children will not obey unless they are trained to do so. They do not take naturally to it, or at least they did not when I

was a boy. So, then, that command means, Parents discipline your children, so they will submit to your will in all things. It means that you are to be ruler of, and responsible for, your family. You know that in the last days perilous times will come, and among other things children will be disobedient to parents. Well, those times are here, and there is a cause for every effect; and the cause here is that parents spare the rod (Prov. 13 : 24) and try to rule by a very unwise love; and the consequence is that the parents are ruled instead of the children.

Many parents do not know that they can train their children, so they live on, and let them grow up and become a disgrace to them. The parents may say, "He is a bad child, and we cannot do anything with him." The trouble is that they did not begin in time and use decisive measures. Prov. 19 : 18.

When children run all around at church, and are disobedient, it shows that they are the same at home; for if they are controlled at home, they can be controlled at church. I see many children that will just defy their parents. When told to do a certain thing, they will say, "I won't," and go unpunished. When the child does wrong, the parent will shout, "Now John!" John will do it again. Still louder, "Now John, I shall have to thrash you." John still disobeys defiantly. "Now John, I shall tell your father when he comes home, and he will thrash you." And John pays no attention to it. Then John is sent into the bed-room, and bawls and kicks the door till they all get tired of it, and let him out. John beats his parents, and does as he pleases. Now there is nothing better than the rod, and when used at the right time and in the right manner, it does not have to be used very often.

Well, I never raised a family, but I am one of a family that was raised, and we feared to disobey father and mother, and we loved them, too. There is a science in being able to govern. When I was five or six years old, one Sunday morning mother had washed me and dressed me in my Sunday's best, and the other older boys had gone to the barn. I said to mother that I wanted to go to the barn where the other boys were. She said, "No," you must not go. But gradually I went, and had a good time with the other boys till almost noon. I had so much fun that I forgot I had disobeyed mother, and was telling her what a good time I had had. She listened till I got through, then she said, calmly, "But, Johnnie, you disobeyed me. I told you not to go." She did not send me to bed, nor lock me up in a closet, nor tell me I could not have any pie for dinner, nor make fuss enough to rouse the neighbors. She quietly took me into the bed-room, and took a nice little switch which she always had handy; she did not switch my trousers either; for they were good ones, and it was not their fault that I disobeyed. Before she got through, I had fully repented of my disobedience. That made a lasting impression on my mind, and the next time mother said, "Johnnie do n't do it," I did n't do it.

If people are taught that God requires them to bring their children up in the nurture and the admonition of the Lord, that they and their children will be lost if they break the fifth commandment just the same as if they break any of the other nine, we shall see an improvement on this line, and the Lord knows we need it. If the children are not trained to submit to their parents, how will they submit to the will of God? Government and order is the first law of heaven, and it must begin at home.

P. S.—DEAR EDITORS: I am not used to writing for publication, and I have little hope that you will pay any attention to this. But I hope it may stir some of you to write on the fifth commandment, and get it before the people; for it certainly is worthy of consideration. Parents are just like children. They do not know anything but what they are taught, and

the word of God is the best source from which to get instruction.

[We will surprise brother Karr by letting him preach to our readers. Although the phraseology is homespun, it is earnest, old fashioned doctrine, and many will be able to see much truth in it, even if the poetry is wanting.—Ed.]

HOW TO MAKE AND TO KEEP THE BLOOD PURE.

BY ELDER W. H. WAKEHAM.

(Battle Creek, Mich.)

The Natural Wastes.

THERE are at least three ways by which the blood is made impure: First, by the natural wastes of the body; secondly, by the introduction into the body, through various channels, of poisonous substances often found in food, water, and air; thirdly, by the absorption of poisons generated by microbes in the alimentary canal, on account of abnormal conditions produced there by various dietetic errors. Let us consider each of these in detail. What are the natural wastes of the body? We have already mentioned the blood corpuscles. These cells are minute, living, active organisms. They move about in the blood serum like myriads of tiny fishes in a stream of water. They eat and digest food. They mature and produce new cells like themselves, and grow old and die, much as larger bodies do. Millions of these little blood cells are dying every minute, and if not removed, would soon become a source of blood contamination.

Every organ of the body is composed largely of cells. Many of these cells possess a high grade of life and activity. They fill various offices and perform different functions. Some cells in the liver make bile; other cells in the stomach make gastric juice. Some cells make bone, while other cells make muscle fiber, others make brain matter, and so on. All of these cells throughout the entire body are continually growing, working, reproducing other similar cells to take their places, and dying; and their dead bodies are thrown into the streams of blood that surge through every part of the body. The food that we take in supplies these active workers with material by which they are nourished, and enabled to perform their functions. Some of the food taken in is stored up in the tissues in an insoluble form of starch called "glycogen." When the oxygen, which we take into the body through the lungs, enters into combination with this glycogen, combustion takes place; and by this means the vital heat and force of the body are maintained. But this process results in a certain amount of waste matter; as when fuel is burned in a stove, smoke and gases are generated, and ashes and cinders are the residue. These waste substances must be removed from the body as fast as they are generated, or the blood will be poisoned.

For the removal of all these poisonous substances,—the results of the natural processes of the body,—a set of excretory organs are maintained. The lungs separate from the blood carbonic acid gas and various organic poisons, and exhale them with the air that is breathed out. The liver removes from the blood the alkaline wastes, a part of which it converts into bile to be used as a digestive agent. The liver also eliminates cholesterine and uric acid. The kidneys separate from the blood, urea, chloride of sodium, and other organic and mineral poisons. The sweat glands eliminate some of the same poisons that are removed by the other excretory organs, and pour them out upon the skin through the perspiratory ducts. The indigestible substances that are taken in with the food that is eaten, are removed by the intestines. These agencies are capable of removing all of the poisons resulting from the natural processes of the

body as rapidly as they are generated; and thus under normal conditions, keep the blood approximately pure. But when other foreign substances, as impurities in food and water, and in the air that we breathe, are taken into the body, together with the poisonous products of fermentation, or decomposition, in the stomach or bowels, the excretory organs are overwhelmed with the extra work forced upon them. In this condition they are unable to perform their functions, and thus the blood remains impure, and the whole body is diseased.

IRONING DAY IN SUMMER.

UNDER the best of conditions ironing is hot, tiresome work in summer. White skirts, wash dresses, and underclothes frequently changed, swell the clothes-basket, and mean extra time at the ironing table for some one; but by a little forethought we may rob this day of many of its terrors; for in this, as in many other kinds of work, some amount of the actual labor vanishes in properly preparing for it.

Gas and kerosene stoves for heating the irons will be found far preferable to the ordinary stove, which often heats the laundry or the kitchen to an almost unendurable temperature.

Clothes that are properly starched, sprinkled, and rolled smoothly can be ironed more easily than those which are snatched from the reel and jammed into a basket all crumpled, there to dry in wrinkles. Hot starch should usually be applied when the garments are hung on the line to dry, and, if a windy day, taken down before the wind has had time to whip out the starch. They should then be sprinkled with tepid water evenly and in small drops and rolled *hard*; then left in the basket for from one half to two hours before ironing. Cold starch should be applied twenty minutes before ironing. The garment must be wrung very dry and rolled closely between folds of dry cloth. To hot starch may be added a small quantity of kerosene and spermaceti, or white wax, to give the desired gloss. To cold starch may be added a little fine salt thoroughly dissolved, which will aid in preventing the starch sticking to the iron.

For the busy housewife, who must save her strength, the sheets, pillow slips, and towels may be carefully smoothed out and folded without ironing. Drawers and chemises may be treated in the same way, and they will have a fresh, clean odor that ironed clothes do not possess.

Red table linen should never be ironed. Prepare as if to iron; spread on the ironing table, and with broad sweeps with the bare hands smooth out every wrinkle and fold. If it has been well sprinkled, this may be done very nicely, and will prevent the color from becoming muddy, as the application of a hot iron never fails to turn it dark. Knit underwear, either cotton or wool, and hosiery should never be ironed. Handkerchiefs, napkins, and other small squares should be laid singly upon the ironing sheet, and the iron passed slowly along each side to keep them in proper shape; then through the center, fold and press once.

In ironing too many unnecessary motions are made. To prevent this, try the following: Put away the narrow board for everything except skirts and shirts, and spread a heavy blanket over a large square surface of the kitchen table, and over this your square of muslin. Spread all large articles smoothly, one at a time, on this, and with long, slow strokes you will soon cover the entire surface, and much more effectively than when short, quick strokes are made, and the article folded a number of times.

Many women find standing at the ironing table very tiresome and painful. To all such I would say: Procure a high stool and sit on it while ironing small articles. By dividing the large and the small articles, your time may be divided between standing and sitting.—*Lydia A. Riches, in the Household.*

Special Attention.

ASHAMED OF THEIR DIABOLICAL WORK.

In the account that the president of the Religious Liberty Association gives in another column of the persecution of brother Whaley in Maryland, it will be clearly seen that those who managed it, have sense enough to be ashamed of the work they are doing. Consequently there is some hope that they will yet abandon it. In the first place the trial was held in the evening, when but two men on the prosecution side were there. Whether there was any one with the prisoner or not, we do not know. It was not desirable to attract attention. The sweet privilege of cruelly punishing a God-fearing man for disagreeing with them in matters of conscience was a morsel to be enjoyed "on the sly," as a boy would smoke his cigar or play his first game of cards.

Then to keep the matter from becoming disagreeably notorious, the judge of the higher court had cruelly and unjustly cut off the right of appeal, or so hedged it up as to protect his place from the opprobrium of such base prosecution instead of promising impartial justice to a victim of oppression.

We do not censure those Marylanders for being ashamed of their conduct and of their law; that is so much to their credit. But if they are ashamed of it, why do it? Think of a quiet, peaceable Christian citizen at work in his own garden, complained of by one who professes to be a follower of the same lowly Christ, and dragged off to jail because he dares to follow his conscience and his sense of God's word! While such an astounding scene naturally excites the indignation and combativeness of human nature, let it rather awaken pity for those, who, in their blindness, inflict upon themselves and upon their communities such a load of reprobation in the sight of God and all good men. It is hard for brother Whaley, but it is infinitely harder for those who thus ruthlessly trample justice and true Christianity under foot. We are thankful that they are ashamed of it. T.

THE TURKISH QUESTION.

AGAIN the famous Eastern Question looms up ominously in the Old World. Great Britain, France, and Russia, sent their representatives to Armenia to investigate the atrocities of the Kurds and Turkish soldiers. The result was that the reports of barbarity were confirmed. The measures which the three powers suggest to Turkey are thus summed up in telegraphic dispatches: "The appointment of a high commissioner for Armenia, general amnesty for, and release of, all political prisoners, the revision of certain judgments, and the appointment of a commission to sit at Constantinople charged with the application of the reforms and working in concert with the high commissioner. It is also demanded by the powers that the governors of Van, Erzeroum, Sivas, Bitlis, Khartul, and Trebizond be Christian or Mussulman, according as the population of those places is inclined. In any case, however, either the governor or the vice-governor of the places named is to be a Christian, and the appointment of those officials is to be approved by the powers.

"Taxes are to be collected by local and not by State officials, and enough is to be re-

tained before the money is forwarded to Constantinople to provide for the cost of local administration, as under the present system all tax money is first sent to Constantinople, from which city but little of it returns to Armenia.

"The powers also propose to compel the porte to make radical changes in the judicial system, in order to insure fair trials, the surveillance of prisons, and the abolition of torture, and the police are to be composed of Turks and Christians equally. Finally, the Turkish government is to be compelled strictly to enforce the laws against compulsory convictions to Islamism."

The sultan was at first favorably inclined toward the propositions. But some other influence has worked upon his mind, for he now resents the interference of the powers. In his reply to the foreign envoys he gives very poor satisfaction, and the matter has been referred to the various governments. It is thought that some other European power is back of Turkey in her defiant attitude. A British fleet of seventeen ships is at Beyrout, in Syria, ready to enforce the terms proposed, and it is believed that not much time will be lost in dallying over the matter.

The British vice-consul at Jeddah was lately murdered, the British consul and Russian consul, and the secretary of the French consul were seriously wounded without provocation. This circumstance will not make it any easier for the Turks. We need not be surprised to hear of warm work there shortly. Deprived of Armenia, driven from Europe, where will the Turk plant his banners but "between the seas in the glorious holy mountain?" T.

AN ARCHBISHOP DEPOSED. — Archbishop Kendrick, of St. Louis, has been causing the papal camp no small amount of uneasiness. He has vast property interests invested in his name, and has refused to assign them to his successor by will, so that the church was in danger of either losing them or having vexatious trouble. It is alleged that the old man is demented; and not long since it was decided to take active measures, and a telegram has been received from Rome, announcing his deposition.

This action is a very extraordinary one, and the truth very likely is that the archbishop is not so badly demented as to furnish a cause for it. In the ecumenical council of 1870, when the dogma of papal infallibility was heralded to the world, Kendrick's voice was against the measure. To be sure he was awed into submission; but from that time his position has been a rock of offense. Upon his return from that council he said in reply to an address of welcome:—

"Before leaving here I always held it as a theological opinion that the pope, when speaking ex-cathedra, was infallible. But during the discussion of the subject in the council, questions arose before my mind which gave rise to difficulties which I thought at the time were not answered. But now that the council has decided differently, and that the bishops who were with me in opposition to the dogma have all given in their adhesion to the teaching of the church, I have only to say with St. Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life;' or, with St. Paul, 'O Church, thou art the pillar and the ground of truth.'"

In a speech prepared for the council but not spoken, though it was printed afterward, Kendrick takes strong position against the infallibility of the pope or of the church, substituting for the latter the word "inerrancy." His criticisms upon this position have placed him in discredit at Rome. The archbishop is eighty-nine years of age.

THE SUNDAY CAUSE IN BOSTON.—The *Boston Journal* of a late date contained an extended notice of the New England Sabbath Protective League. Of the development and aims of the league, it says editorially:—

"During the recent attack upon Sunday 'sacred concerts,' and Sabbath-breaking in general, there was born in this city a little babe. The child steadily grew until now it is a strong and healthy youth, with every indication of becoming a giant, with great arms that shall reach out and pluck up the vices of Boston, and, in fact, of all New England. The name of this energetic youth is the New England Sabbath Protective League.

"Although the formation of the league has been developing for some time, the organization has only just been completed. It will at once begin a campaign of education among the people, principally through the churches, for the present at least, although it is understood that it intends to establish a central office in this city for the dissemination of printed matter. The league frankly announces its intention to urge the legislature to carry out its purpose, and will endeavor in this way to suppress the sacred concerts and what it considers kindred evils.

"The president of the association is Bishop Randolph S. Foster. The vice-presidents are Rev. Dr. Reuben Thomas, Massachusetts; Hon. Neal Dow, Maine; ex-Governor Carroll S. Page, Vermont; and Hon. Thomas B. Stockwell, Rhode Island."

One section of the declaration of principles set forth by the league is the following:—

"Leaving everything which belongs to personal conduct and responsibility as to this great question, to individuals, we recognize that in its relation to the community generally, and in matters for which the whole citizenship in its corporate capacity is responsible, this league aims to defend and to secure such legislation as will maintain a proper observance of the Lord's day, and prevent the strong from oppressing the weak, and the immoral from corrupting the young and inexperienced."

No other evidence of the inherent weakness of a religious institution is needed after its advocates are driven to the civil power for its "protection." God is able to protect himself and every branch of his own cause. He has never appealed to the sword or to Cæsar for protection. But the Sunday preachers find themselves driven to this resort as the only means of saving Sunday observance, because God is not in it.

INDIVIDUAL CUPS.—The question of celebrating the communion by the use of individual cups for the wine instead of all sipping from one cup, is being agitated in many quarters. It was recently brought up in the Methodist Conference in Baltimore by Dr. Harcourt, one of the Baltimore pastors, whose church has already adopted the new style. Bishop Andrews, the presiding officer, objected to the discussion.

Dr. Harcourt insisted upon his favorite measure, and went into the details of the objections to using a common cup in a way that brought hisses and groans from the audience, and caused the chair to call him to order. Tobacco juice and filthy mustaches figured largely in the doctor's arraignment of the prevailing custom. The idea strikes one that whatever is too disgusting to be spoken of, is not fit to be practiced, and it would be difficult to prove that the filthy consequences mentioned do not often attend the practice. But instead of making provision for such practices, would it not be better to cleanse the mouths and the breath of these worshipers? The wine of the eucharist represents a most sacred object, even the blood of Christ. It should never be taken into lips defiled by tobacco. Christ has no concord with Belial; and it seems a far greater insult to Christ thus to defile his own chosen emblem of himself than to the neighbor to whom the cup is passed. Therefore we would suggest to Dr. Harcourt that he plead for clean lips, and when these are obtained, his objections no longer exist, and Christ, too, will be honored. T.

The Review and Herald.

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THE PRAYER OF MOSES.

WHEN the redeemed stand at last upon the sea of glass, before the throne, they sing the song of Moses and the Lamb. Rev. 15:2-4. The song of Moses was the song which he and the children of Israel sung as they stood upon the shore of the Red Sea, and their enemies, who were just before about to swallow them up, were themselves perishing before their eyes in the raging tumult of the sea. Israel was delivered, and sung the joyful song of triumph. That deliverance was a type of the final deliverance of the saints of God, as they get the victory over the beast and over his image, when they, too, will raise a joyful song of triumph for their glorious deliverance.

* But to be able to join in the song of Moses then, we must imitate the course of Moses in some other respects here. Moses has not become obsolete, as infidels and Antinomians so glibly assert. They have often, in their own imagination, "upset Moses;" but if Moses, from his lofty station in the heavenly world, pays any attention to their efforts, he can contemplate them with all the composure that we would witness the efforts of a little ant to overthrow Gibraltar.

Next to Christ Moses enjoyed the fullest measure of the divine communion here upon the earth; and the Lord expressly said that he would communicate with him in a more intimate and cordial way than with other persons. Num. 12:6-8.

Now Moses has given us an example of importunate and prevailing prayer. Would we share in the song of Moses in the coming day, let us adopt, and urge as our own, the prayer of Moses at the present time. He besought the Lord that he would show him his way; and in response the Lord said, "My presence shall go with thee, and I will give thee rest." Ex. 33:13, 14.

Here Moses gained the object of his desire. What more could he wish than the presence of God? The Lord ever present with him would be a sure guide to his steps. He would be a light before him in the darkest passages, and a shade from the noontide heat. Through the waste, howling wilderness of our own perilous times, this is enough for us also. And so we should pray that the Lord would show us also his way, that we may know him, and receive the promise that his presence will go with us and give us rest. But to obtain this we must be as earnest and importunate as Moses was, who, like Jacob, did not seem willing to let the Lord go unless he should bless him. The way of communion still exists between the soul and God, as it did in the days of Moses; and as Moses was encouraged by every condescension of God, to press to the throne still greater petitions, so the believer may take courage from every answer to his prayers to ask greater blessings still. The more a believer has, the more he asks. It is too rarely the case that the soul which needs most asks

most. The rule rather is that he who has received most, prays the more and seeks for more; because the more one has, the deeper will be the feeling of the want of that which still remains to be supplied. Realizing the blessedness of what we have and the enjoyment of that which we did not feel before, like Moses we make that the pretext for asking still another blessing from the same bountiful hand.

But the crowning petition of Moses is found in Ex. 33:18: "I beseech thee, show me thy glory." And to this the Lord made reply, "I will make all my goodness to pass before thee." This seems like a strange prayer for such a man as Moses to make. Had he not seen the drying up of the sea, that the children of Israel might pass over dry shod? Had he not seen the blazing of Sinai, when the law was proclaimed? Had he not seen God's glory in the rock of the wilderness, and in the pillar of cloud by day and of fire by night? Yet he says, "Show me thy glory." He seems to have been conscious of an element in the character of God of which he desired to see and to know more. And the answer of the Lord shows that it is not, after all, displays of mighty power and surpassing grandeur, and overpowering majesty, that constitute the true glory of God; but it is his goodness, his graciousness, and kindness of heart, and long-suffering toward the children of men, as manifested in saving them.

And so a little later (Ex. 34:5) when the Lord descended and proclaimed his name, this great prayer of Moses was fully answered. The Lord passed by, says the record, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

Here the Lord reveals his inmost heart, a God of mercy, of long-suffering, and forgiveness. This is God's "way," which Moses desired that he would show him, and this he showed to Moses by thus revealing to him his gracious character. Thus when God is seen to be most good, then he is most glorious. This harmonizes most impressively with the declaration that God is love. Such a crowning place does this attribute hold in his nature, that where this is manifested, his glory shines in richest splendor.

So it appears that it is not so much God's power in creating nor his justice in punishing, as it is his goodness and grace in saving, that constitute his glory. What an encouragement is this to every humble soul to seek the Lord.

u. s.

RELIGIOUS LIBERTY; DO WE BELIEVE IN IT?

RELIGIOUS liberty and persecution stand opposed to each other. As a people we are not altogether unacquainted with their theories and practical working. Some of the members of our body have felt, yea, are now feeling, the hand of persecution. We as a denomination take our stand before the world as the champions of religious liberty. We protest against persecution for conscience' sake as one of the most iniquitous practices that Satan can invent or inspire.

Bigotry furnishes the motive of persecution. The persecutor always regards his victim as the offending party, while he imagines that his course is designed for the good of the deluded party who is so foolish as to think or act differ-

ently from others. Popular ideas relegate the subject to the civil government, as though that power were the only patron or enemy to liberty, the only agent of persecution. Civil governments are only what their constituents make them. Persecution is a product of the individual, personal heart, rather than of the nation at large. A nation never persecutes only as its manipulators are controlled either by their own bigotry or that of others.

It may also be said that religious freedom is a personal privilege, an inherent right, with every individual. A nation can only fulfill its guaranty of religious equality by securing to every individual a perfect equality with every other individual. Religious liberty being a personal prerogative, and its foe, persecution, being a personal propensity, to get at the root of the matter it is necessary to make a personal application of right principles, and a personal investigation to discover the origin of the evil.

Where shall we begin?—At home,—among Seventh-day Adventists,—in our own hearts. Religious liberty is in our minds an inalienable right; we cherish it for ourselves. We ought to grant it to others. We abhor the name and the idea of persecution. We, of all people on earth, ought not to be guilty of it. But as dearly as we prize religious freedom, as deeply as we execrate horrible persecution, are we sure that we always grant the former to our associates, and refrain from the other among ourselves?

We have no desire or purpose to stand as accusers of the brethren. Our people are not worse by nature than others; and we must add, we are not by nature one whit better. Hence, when we see the evils upon this subject cropping up all about us, when we realize that they originate in the average individual heart, and when we acknowledge that as a people we are by nature no better than others; then if there be no such thing as restriction of religious liberty or as persecution in our midst, it must be because divine grace has raised us above the natural conditions that produce persecution. Has it?

Put the question in this way: Are we personally willing that those about us should exercise the same privileges which we claim for ourselves? This does not mean, Are we willing that other people should do as *we* think they ought to do; but, Are we willing that they should follow *their* convictions of duty and privilege as we choose to follow ours? Before any one answers this question in the affirmative, let him recall his course of action at such times as he discovers what he regards as irregularities in his brethren. Perhaps he will remember saying, "He ought to be dealt with." "Such things should not be tolerated." Perhaps he will remember that he gave the offending brother quite a "tongue-lashing." He joined in a prevailing outburst of indignation, and passed severe censure upon an action in which the offender was perfectly conscientious. If he remembers having done anything of the kind, let him not boast of religious equality. Let him not rail against persecution, for the brand of the persecutor is on his forehead; let him blush with shame. Jails are not the only instruments of persecution. What is more cruel than the tongue? He who uses his tongue to condemn his brother, is not one whit better than he who shuts his neighbor in jail. To deprive a Sabbath-keeper of the privilege of observing the day is wicked cruelty. To restrict a brother in the exercise of any of his God-given rights is the same. And to condemn him for ex-

exercising those rights is as wicked as it would be to restrict his action.

We do not say that there is no duty resting upon us toward the erring; far from it. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one *in the spirit of meekness.*" "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And much more might be given of the same tenor. But O the cruel tongue of censure! the unrestrained, bitter condemnation of others, even of those in positions of trust, and who scarcely know how to carry the heavy burden laid upon them! It is comparatively easy to bear the blows of the enemy; but the thrusts of those who profess to be our friends go deep into the heart. Let us remember that we stand as champions of freedom of conscience, the noblest cause on earth. Let us ask God to help us to practice it. G. C. T.

GOSPEL BEFORE LAW.

God, as the Creator, has a right to demand of man, the creature, obedience to his law. This obligation none can deny, and the consistency of this arrangement no one can question. But the Lord has done something better than to rest his claims on that ground alone. While there are love and goodness involved in our creation, he has superadded to these, stronger claims why we should love and serve him. He has added the work of redemption, so that we are held, not only on the obligation of the creature to the Creator, but of the redeemed to the Redeemer.

That the seed of the woman should bruise the serpent's head was, so far as the record appears, the first announcement after the fall; and this was gospel. And when Jehovah came down upon Mount Sinai to proclaim his law in the ears of the people, he prefaced it with an embodiment of the gospel also. The circumstances of Sinai, the flashing flames, the quaking mount, and the blast of the trumpet sounding long and waxing loud, filled the minds of the people with awe, in anticipation of what was about to follow. But the first articulate words were a tender appeal to their gratitude and love: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."

An appeal is here first made to a divine act of deliverance before obligations are laid upon them in the form of law. It is sometimes urged that these words were applicable to Israel alone, and that, therefore, the ten commandments were local in their nature, and binding on the Jews only. This might be so, if they were the only Israel there is; but we are Israel as well as they. The spiritual seed now occupies the whole theater of the gospel plan; and there is a spiritual bondage to be delivered from worse than the bondage in Egypt. That is the bondage of sin. Will it be said that all men are not delivered from that bondage, and hence these words cannot apply? The answer is that provision has been made for the deliverance of all, and all who will may avail themselves of it, and therefore this is to all the same exhibition of love and the same appeal to their gratitude. The words are, therefore, just as applicable to us as they were to those assembled at Sinai. Here is a great

deliverance provided for all, in which if we have not partaken, it is only our own fault; and this is set before us that our obedience may be prompted by love. To realize this in all its fullness we have only to think that we are the spiritual Israel, and heirs of the promises; that God is our God by a more excellent covenant than that made with them; and he is bringing us out of a bondage, of which the slavery of Egypt was but a type, and has prepared for us an inheritance in the heavenly world, in comparison with which the land of Canaan was but a dim and imperfect shadow.

It is certainly becoming us to open our hearts to the influences which such manifestations of love are calculated to impress upon us. This is well expressed in the following beautiful words by J. O. Dykes, D.D.:

"The character which is peculiar to the God of revelation, and which it has pleased him throughout the history of revelation to sustain toward selected men, is that of deliverer, or saviour from evil. Is man in bondage? Jehovah sets him free. Is man assailed by foes, visible and invisible? Jehovah is his defense. Is man sick in soul? Jehovah heals him. Is he under sentence of the law? Jehovah redeems him. Is he spiritually dead? Jehovah regenerates. Whatever evil, in brief, his chosen people underlie, the history of revelation is the history of gracious interposition for rescue and deliverance out of it. 'I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.' 'Thou shalt call his name Jesus, for he shall save his people.'"

U. S.

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.]

517.—ABRAHAM AND THE JEWS.

Was Abraham a Jew? How early were the Israelites called Jews? and why were they so called?

C. A. M.

Answer.—Abraham was not a Jew, in the common acceptation of that term. In Gen. 14:13 he is called a "Hebrew," the term being applied to him doubtless as a descendant of Eber. The same name was afterward applied to his descendants. By this name they were known among the nations. The term "Israelite" was a religious designation of that people, given after the experience of Jacob, whose name was changed to Israel, because he prevailed with God. Gen. 32:28. The term "Jew" was first applied to the members of the kingdom of Judea, after the separation of the ten tribes. In this sense it occurs twice; in 2 Kings 16:6 and 25:25. The name makes its first appearance just before the captivity of the ten tribes; and after the captivity the term was enlarged to cover all who returned to Judea, because the members of the old kingdom of Judea so far outnumbered all the others; and subsequently all the inhabitants of Judea were called Jews, though there were some of all the tribes mingled with them. That body of Jews the Scriptures recognize as "the twelve tribes," and take no account of any others.

518.—WILL SIN BE POSSIBLE IN THE REDEEMED STATE?

If an exalted angel could and did sin before the world was, and became Satan, will it not be possible, and even probable, that some of the saved may fall into transgression, and thus the universe again be disturbed by sin?

L. H. R.

Ans.—No. Sin works out its lesson, and reveals its character, but once in the universe. A repetition of this deplorable experience would be altogether unnecessary. Those who go through the struggle with sin and overcome, will have the principles of loyalty to God and integrity of

heart, so ingrained into their very nature that they cannot sin. We say that God cannot do evil, as the Scriptures say, "It is impossible for God to lie." Why?—Because his very nature renders this impossible. So the nature of all unfallen and all redeemed intelligences, will be so *confirmed* and *established* in righteousness, that they would no more think of sinning than God himself would think of it. Sin works out this effect at last; and this is doubtless why it is permitted to run its course. Accordingly, when the struggle is ended, and the people of God are redeemed, the Scriptures uniformly speak then of their life as being without end, and their inheritance as never passing away from them. This shows that sin will never again come in to mar the tranquillity and happiness of the kingdom of heaven.

519.—THE CHANGE IN THE SANCTUARY.

1. What is the significance of the closing of the door of the holy place in the sanctuary in heaven when the door into the most holy place was opened? 2. What was the importance of the messages to the earlier of the seven churches, as Ephesus, Smyrna, etc., if the book of Revelation was not to be understood till the time of the end? A. P. C.

Ans.—The change of Christ's ministry from the holy to the most holy place of the heavenly sanctuary marked a new and important epoch in the work of the Lord. The ministry, as it had gone forward for over 1800 years in the holy place, ceased, and the work of atonement in the most holy place began. A special message was sent forth upon the earth, and the work of the gospel became more intense and specific. The church was called to a higher standard and more aggressive movements. The door of the first apartment was closed, signifying that positions and methods which had served a good purpose in the past, would no longer be sufficient. A more urgent attitude was now to be maintained by the church militant. 2. The messages to the seven churches each contains much that is applicable to all the churches in all time, in the way of exhortations to faithfulness and godly living. From this instruction Christians in any age of the world could receive great spiritual profit. But when, in the time of the end, the truth comes out that these messages are consecutive, the address to the last church falls upon the last generation as an overwhelming evidence of the nearness of the end, and a most stirring appeal for the special preparation that the people must make to be ready for that decisive event.

520.—ESTEEMING ONE DAY ABOVE ANOTHER. ROM. 14:5.

In Rom. 14:5 we read: "One man esteemeth one day above another; another esteemeth every day alike." Why could not a man esteem Sunday more than Saturday?

H. J. A.

Ans.—He could; and thousands upon thousands do; but what good does it do? On what Bible authority is Sunday to be esteemed above the seventh day or any other day of the week? Who has required such distinction to be observed between the days? It is of course well to observe distinctions between days, so far as the word of God has required such distinction; and the only distinction God has made between days, from a moral standpoint, is between the seventh day and the others, or the working days. But in Rom. 14:5 Paul is not speaking of the weekly Sabbath at all, but about the distinction between times, and meats, and drinks, embodied in the Jewish ceremonial law, which was abolished at the cross. The term "every day" is elsewhere used in the Scriptures to mean *only* the working days of the week. (See Ex. 16:4, 21, 25, 26.) 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.

GOD WILL PROVIDE.

BY J. A. L. DERBY.
(College.)

CHILD of the fearful heart,
Bid now thy gloom depart;
"God will provide," is the promise secure;
"Ask, and thou shalt receive."
Canst thou his word believe,
All of his mercies are steadfast and sure.
God will thy need supply;
Cease, child, thy sorrowing;
Quick is his ear when the young raven calls;
On him in faith rely—
Trouble ne'er borrowing—
Who tenderly marks the frail sparrow that falls.

See the fresh lily's hue;
Mark the deep heaven's blue;
Lo, how he paints the bright meadows with
green!
All with one voice declare,—
"God's love is everywhere!
Over his creatures his goodness is seen!"
Behold in the springtime
The robin returning,
Gladsome in hope that the summer is near;
Neither chill wind nor rime
Daunts her fond yearning—
Does she not teach thee a lesson of cheer?

THE NORTH PACIFIC CAMP-MEETING.

THIS meeting was held at Portland, according to appointment, May 9-19. The meeting opened the evening of the 9th. In company with Elder R. S. Owen, of California, we reached the place the morning of the 10th. The attendance was not as good as last year, although there were about one hundred tents pitched upon the grounds, occupied by between six and seven hundred people. The times continue close, and many who have been in circumstances so they were above want, are now much perplexed as to what they will do to provide for their families. The regular services were such as are generally held at our annual camp-meetings. There was a good spirit among the brethren, and many were anxious to take advance steps, which was manifest when an opportunity was given.

The work of the Conference has been quite successful the past year, notwithstanding the times have been such as would have a tendency to bring discouragement upon the laborers; but they have gone forward in faith, and God has blessed their labors beyond their expectations. Four new churches were admitted to the Conference, with a membership of fifty-eight. About three hundred have been added to the membership of the Conference the past year.

Last year they were behind in their settlement with laborers, while this year they were able to settle all accounts, and had a few hundred dollars left in the treasury with which to begin the work of another year. This was a source of much encouragement. A spirit of courage came into the meetings, which was present until the close. The Conference is planning to carry on the work more successfully by giving the Bible workers and canvassers a better training. A Bible school has been held in the city of Portland the past winter, which has resulted in much good, and inspired confidence in the hearts of the brethren throughout the Conference. There was connected with the school a trained nurse from the Sanitarium at Battle Creek, Mich., who gave instructions daily in caring for the sick and how to give simple treatment, as well as a trained cook, who has taught a class in healthful cookery. A good work has been accomplished in this line, as was seen by the table set upon the camp-ground. Dr. Belknap spent some time in the school instructing the people how to care for themselves and others,

as occasion might require. The Doctor gave a lecture Sunday afternoon to an attentive audience in the large pavilion; his work is much appreciated by those who have had the benefit of the instruction given.

The canvassing work has been a source of much perplexity to the Conference. The hard times have caused many to think no books could be sold; but those who have continued in the canvassing work have done well. Steps were taken at this time to place the work on a better foundation, by putting a State agent in the field, who shall give his entire time to the work by training those who have a desire to enter the field, and in looking after other interests pertaining to the canvassing work. There were several upon the grounds who wanted to connect with the work, which they will do as soon as the Conference can make the necessary arrangements to place them in the field.

The subject of education was a special feature of the meeting. Professor Sutherland, of Walla Walla College, was present several days, working in the interests of the school. His labors were very successful, if that could be determined by the interest manifested by the brethren. We hope to see our young men and young women in this part of the field laying their plans to attend the college and fit themselves for usefulness in the cause. The field is wide, the calls are many, but where are the laborers? These institutions of learning have been established for the purpose of educating laborers for some branch of the work. We hope to see many at the school the coming year.

The meetings were advertised quite largely throughout the city, which resulted in the largest attendance they have ever had, and many seemed interested in what they heard. Elder Healey was again elected president of the Conference, with the same members associated with him on the executive committee. The weather was all that could be desired, no rain falling to interfere with the meetings. First-day offerings amounted to \$160, with \$50 donations for the Sabbath-schools.

Elder Haffener, from the Upper Columbia Conference, was present to labor in the interests of the German work. Meetings were held daily with them. The work among the Germans is growing in the North Pacific Conference. What they need is more help successfully to meet the demands that are upon them.

The meeting closed, and the brethren returned to their homes with the same spirit of courage and confidence that was manifested in the meetings; and if they continue to walk in faith and love, God's prospering hand will be seen in the work the coming year as it has been in the year that is now past.

A. J. BREED.

THE IOWA CAMP-MEETING.

THIS meeting commenced as appointed, May 23, at Des Moines. It was held in "Ingleside Park," a beautiful grove situated on the electric street-car line two and a half miles from the center of the city. The meeting was in charge of Elder J. H. Durland, superintendent of the district, who labored untiringly for the success of the meeting. There were 175 tents pitched on the ground. The meetings from the first were characterized by much of the blessing of the Lord. Several revival efforts were made, each one productive of conversions. There was not the least excitement from beginning to end, but much of the deep movings of the Spirit of God. The social meetings were most excellent. The children's meetings were instructive and interesting. The youths' meetings were well attended and productive of much good. Groups of young men often visited the grove for secret devotion.

The Iowa Conference has many young people connected with it. Several are already engaged

in the work, and a score or more are preparing to enter it. Credentials, ministerial and missionary licenses, were granted to quite a large number. The meeting was attended by the Iowa laborers, Elders O. A. Olsen, J. H. Durland, H. Shultz, H. R. Johnson, J. G. Matteson, and the writer.

The sanitariums of Battle Creek, Mich., and of College View, Neb., were represented by Drs. Paulson and Loper, whose instructions were of a valuable nature, and added much to the interest of the meeting. The educational interests were represented by Professor Loughhead, of Union College, Neb. His instructions were timely, and set forth in a vivid light the benefits of a true education in connection with the cause of God. The donations to foreign missions were nearly \$800. The outside attendance was fair, and those who attended were much interested. The discourses were of a practical and a doctrinal nature, stirring all who heard them with an earnest desire to a renewed diligence in the cause of the third angel's message.

The officers of the Conference remain essentially the same as last year, Elder E. G. Olsen being elected president. On Sunday, June 2, the meeting closed. Forty-nine were baptized, and as the campers left the ground, it was with the feeling that one of the best camp-meetings in Iowa had been theirs to enjoy.

S. H. LANE.

THE UPPER COLUMBIA CAMP-MEETING.

THIS meeting was held May 16-26, at Walla Walla. There were 920 people, occupying 180 tents, camped upon the grounds. It was somewhat of a surprise to see so many at the meeting, on account of the hard times still existing on the Coast. The work has steadily moved forward the past year, 140 having been added to the churches, with 100 more that are as yet unorganized. There has been an increase of \$1700 in tithe the past year. This speaks favorably for the work. After settling all accounts, they had nearly \$900 left in the treasury.

One feature of the meeting was of special interest. Several not of our faith came upon the grounds to learn more of the truth, a number of whom took their stand and were baptized before the meeting closed. Altogether, there were forty-four baptized. There were no changes made in the officers of the Conference; and as far as we could see, things will move along as they have been doing.

We could not give as much time to the meeting as we did in the North Pacific Conference, as the time lapped four days onto that meeting; but it was profitably spent, we trust, and much good done. Elder Healey was present and shared in the labors of the meeting.

The canvassing work in the Conference is not what it ought to be, but we hope the steps taken will result in much more being done in the year to come than has been accomplished in the past. The Conference passed a resolution asking the General Conference to send a man who would be qualified to carry on the work in this field, but the tract society elected a man to act until the general canvassing agent could find a person suitable for the work. We hope that between the two the work will be pushed forward with vigor, and our publications be placed in every home in the Conference. There was a spirit of interest in all the meetings, and the brethren returned to their homes having learned many things which will help them in overcoming difficulties which have been troubling them in the past.

At this writing we are en route for the California camp-meeting, in company with Elder Donnell, Professor Sutherland and wife, and others, aboard the ocean steamer "Oregon," bound from Portland to San Francisco, two days and two nights out. The weather has been quite favorable for seamen, but to those not ac-

customed to it, it has been somewhat rough.

As we look abroad over the vast ocean and its white-capped waves, we realize that at the word of God the waters were gathered together, and the dry land appeared; that he still "upholds all things by the word of his power;" and that he cares for even the sparrows and those who put their trust in him.

A. J. BREED.

DISTRICT NO. 2.

AFTER finishing the business left at the close of the General Conference, I made my first visit to this field in company with brethren Henry and Prescott. Our first stop was at Dayton, Tenn., where our brethren were in jail. We remained here two days, visiting and encouraging them, and obtaining such information in regard to the arrest and trial as would be of value, or have a bearing on future cases. We spent part of one day in Graysville looking over the buildings and property of the closed academy. At this point we separated, brother Prescott remaining at Dayton for an opportunity to speak to the people, while brother Henry and I visited other points. Our first stop was at Chattanooga, the headquarters of the Southern Tract Society. The office is located at 23 Early street, the home of L. Dyo Chambers, who has charge of the work. We spent a pleasant half day here, finding in brother and sister Chambers acquaintances of boyhood days. We also obtained much valuable information from brother Chambers in regard to the work in this, to us, new field.

We left Chattanooga, March 21, for Atlanta, passing over the same route we had traveled as soldiers nearly thirty one years before. We spent Friday in visiting the branch office of the REVIEW AND HERALD, which is located at 243 South Boulevard, and is in charge of C. N. Woodward. The property is in a good location and is owned by the REVIEW AND HERALD. The first story is occupied as office, ware-room, packing-room and printing-office,—quite a complete outfit for carrying on the book business in this district. The second story is occupied by brother Woodward and his assistant as a dwelling, and the third story is used by the church as a meeting-place since the burning of their meeting-house last winter.

Atlanta has made a wonderful growth since the war, and is now a beautiful city of about one hundred thousand inhabitants. It is regarded as the metropolis of the South. Our work has obtained quite a foothold here. Its greatest need at the present time is a church building. The brethren have quite a good lot, and some \$300 in money to begin with, and I trust will soon see their way clear to go ahead with the building. It was my privilege to speak to the church on the Sabbath, and call their attention to some of the many promises of God's care and protection, which I realized as never before had been verified in my own case, as my mind ran back to the desperate battle fought within a short distance from where I was then speaking, in which thousands of brave men lost their lives, and I, with others, was taken prisoner and carried away to spend months in loathsome prisons. Surely God is good, and his promises are sure to those that trust him.

□ March 24 brother Henry and I returned to Chattanooga, where we were joined the following day by Professor Prescott. After a few hours' counsel they departed for Texas, and I remained at Chattanooga for a few days to familiarize myself with the situation and work in this new field. April 4 brother Woodford arrived from Ohio, and I accompanied him to Gainesville, Ga., where we spent a night and a day looking over the town and surroundings with a view to his locating there. Gainesville is fifty-two miles northeast from Atlanta, and is quite a pretty town of about four thousand inhabitants. It was the home of Elder Mc Cutchen, and the

place of his arrest for Sunday labor. The brethren here have a church building of their own in a semi-finished condition, in which a school was conducted for a time by brother E. C. Keck and wife. They hope to be able to finish and paint the building before winter comes again. We returned to Atlanta and attended quarterly meeting with the church. After the sermon, brother Woodford was solemnly ordained to the gospel ministry by prayer and the laying on of hands, Elder Owen assisting in the service.

I returned to Chattanooga, April 7, and spent a few days in planning for the summer's work by correspondence, and then started for Ohio to attend to some business connected with the work in that Conference. On my way I stopped at Harriman, Tenn., to look over the place with a view to holding a tent-meeting there in the near future. It is a beautiful place, surrounded on all sides by mountains, through which to the northwest—known as "Emery Gap"—flows the Emery River, the most beautiful mountain stream it has ever been my privilege to behold. The town is comparatively new, the site having been selected and the town laid out by Mr. Fisk, of temperance fame, for the establishment of a temperance university. The high altitude, beautiful scenery, and remarkably pure water, taken in connection with the fact that saloons and the sale of intoxicants are prohibited by the town charter, certainly make it a very desirable place for a school; and I thought it a nice place for a branch sanitarium for the southern field. Brother R. B. Taggart lives here, and occupies a position in the university as professor of Greek and modern languages.

Through the distribution of reading-matter and meetings for the study of the Bible, brother Taggart has awakened quite an interest in the truth, and we hope at no distant day to see a church raised up here. Thus ended my first visit to this southern field; but, brief as it was, I attained some idea of the magnitude of the work and the difficulties to be encountered. Nevertheless I am of good courage, knowing that the Lord, whose work it is, will go before his servants and cause them to triumph in him.

GEO. A. IRWIN.

DISTRICT NO. 5.

FROM May 30 to June 2 I was with the German church of Seventh-day Adventists at Lehigh, Marion Co., Kan. This is probably the largest German church of Seventh-day Adventists in America, having a membership of 200. Some of these reside too far away to meet every Sabbath at Lehigh; but their regular Sabbath-school numbers about one hundred and seventy. There are other companies of German Sabbath-keepers in the county who assembled with us in this general meeting. Our audience on Sabbath and first day consisted of about three hundred souls. The meeting-house, 30 ft. x 50 ft. in size, had every seat filled, and a number of persons had to stand for lack of seats.

I spoke to the people four times, and brother Harder, of Madera, spoke to them three times. So few of the people understood the English language that I had to speak through an interpreter. My talks upon the rise of the message and the work of sister White in connection with the cause, seemed to be a source of good cheer to this people. Although I could not understand the German talk in their social meetings, I could discern that there was ardent feeling in their testimonies, and I was told that they expressed thankfulness for what they had heard on these lines.

These brethren had lately received their new German hymn- and tune-book and were succeeding well in learning the new tunes, which they greatly enjoyed singing. Many of these tunes I knew, and so sang the English words in accord with the German melodies.

I was told that the German work is constantly gaining ground in Marion county as well as other parts of the State. Although a number of the German brethren have moved to Oklahoma, and have formed centers around which German companies have been raised up, so many have accepted the truth since these brethren left the State, that the home church in Kansas numbers as many as before these brethren went to Oklahoma.

I certainly had a happy time with our German people in Lehigh, both in the meetings and at their homes, and hope to have more such privileges in the future. The work is one in all languages. The Lord "made of one blood all nations of men for to dwell on all the face of the earth;" and soon he will "gather together *in one*" all the various branches of his family. But in that glad day we shall also meet with the heavenly branch—the angels—to be ever associated with them. That we may, one and all, be ready for the joys and the occupations of heaven, is the desire of my heart.

J. N. LOUGHBOROUGH.

MARYLAND SUNDAY LAW AGAIN.

[THE following was received only a few hours too late for insertion last week.—ED.]

Brother R. R. Whaley is again looking through prison bars in Centerville, Md., because he does not observe the order of the State to sanctify the first day of the week. So far as the Sunday institution is concerned, Maryland has established religion. Brother Whaley does not accept as final the decision of the State on the question of which day is the Sabbath, but prefers to believe that the word of God is of supreme authority; and accordingly he rests on the seventh day of the week and labors on the other days, according to the example and precept of Jehovah himself. Brother Whaley is a carpenter by trade, and in limited circumstances, having been out of work a considerable part of the time of late, owing to the hard times and the prejudice of the people of the place where he lives (Church Hill, Md.). About the first of May he obtained work, building a house some distance from home, where he labored from Monday morning till Friday evening, returning home for the Sabbath. He did not labor at his trade on Sunday, but sometimes did some work in his garden on that day, as he did not have time on any other day of the week. On Sunday, May 12, brother Whaley was setting out some tomato-plants in his garden, when one of his former Methodist brethren passed by, and seeing him at this work, addressed him substantially as follows: "Were you not educated to respect Sunday as the Sabbath?" to which brother Whaley replied in the affirmative. "Well, then," said the man, "why do you persist in disregarding it?" Brother Whaley replied that it did not follow that a man's early education was always correct, and that he had made the discovery that his was not in harmony with the word of God.

The brother said, "You ought to be ashamed to be laboring on the Lord's day," to which brother Whaley replied that he read in his Bible that the Saviour said he was Lord of the Sabbath day, and therefore that must be the Lord's day. The Methodist brother, finding that brother Whaley had the best of the argument from the Scripture standpoint, concluded to try other and more potent argument. So he went to the magistrate and made complaint against him. The magistrate issued a warrant for brother Whaley's arrest, and placed it in the hands of a deputy to be served; but the officer did not serve the paper at once, nor until brother Whaley returned from his work on Friday, May 24, and then the trial was set for Saturday evening, the 25th. After the Sabbath was passed, brother Whaley went to the place designated for

trial. The Methodist and one other man appeared to prosecute, and he was charged with laboring on Sunday, the Lord's day, on the 12th and 19th of May. Brother Whaley did not deny that he had labored on the dates in question, but set up the defense that the first day of the week is not the Lord's day.

The magistrate, Mr. John Carter, of Church Hill, convicted brother Whaley and sentenced him to thirty days' imprisonment in the county jail, and accordingly he was taken to Centerville, Monday the 27th.

Brother Whaley considered the matter of appeal to the circuit court, and the magistrate informed him that Judge Robinson had said that in case of appeal to the circuit court in such cases, the fines and the costs would be collected of the bondsmen. Evidently this is a piece of judicial legislation for the purpose of escaping the notoriety that has been connected with such cases in the past.

This case was railroaded through with such haste that brother Whaley had no time to notify any one outside his own village, or to counsel with any one regarding the course to pursue, if he had desired to do so. There is no hope that the result would have been changed in case an appeal had been taken. ALLEN MOON.

WALLA WALLA COLLEGE.

THE commencement exercises of Walla Walla College were held on the camp-ground in the large pavilion, May 21. It was thought best to hold the exercises here, that all might have the privilege of attending, as conveyances could not be easily secured to carry so many to the college, located several miles away. The front, central portion of the pavilion was occupied by the students and teachers. The stand and the rostrum were nicely decorated with potted plants, flowers, wreaths, and ferns, making a very pleasant place for such an occasion. The exercises consisted of a chorus by the school, prayer, a vocal quartet, followed by an address by Elder W. M. Healey on Christian education. The speaker urged strongly upon the students the necessity of disciplining the mind. Even if the facts are not retained, the very exercise put forth in study is strengthening the mind and developing the faculties more readily to comprehend ideas. The program closed with an instrumental quartet.

The work of the college has been quite successful during the past year. The receipts have been sufficient to meet all running expenses. Probably this has not been the case with any other like institution in the northwest during the financial distress through which we have been passing. One hundred and sixty-three students have been enrolled, an increase of twenty-two over last year.

The school, realizing the necessity of grappling with the manual training problem, has been doing something along this line as an experiment. Arrangements have been made to assist a number of students through school during the coming year. We hope soon to see all our schools making such arrangements as will assist many to obtain an education by giving them work to earn a part or the whole of their expenses while attending school. When this is done, large numbers will be seen in our schools fitting themselves for usefulness in the cause, who now do not see their way clear to do so.

Those who are seeking to locate near one of our schools for educational advantages, would do well to consider some of the favorable opportunities offered at College Place. The Walla Walla Valley has the reputation of being one of the best fruit-growing districts in the United States. A few acres of land, well cultivated, will give occupation to the children and a comfortable living to the family. The college is located three miles from Walla Walla, avoiding the temptations and the snares of city life, and

yet not so far away but that it is in touch with the city, thus letting its light shine and exerting its influence over those living in its vicinity.

During the coming summer Prof. G. A. Droll will visit the churches of the North Pacific Conference, in the interests of the college, laying before each church and individual the importance of receiving the benefits the school is calculated to give. Professor Sutherland and others will do the same work in the Upper Columbia Conference.

The Lord has spoken by his Spirit many times concerning these institutions of learning. They have been established for the sole purpose of educating young men and young women for laborers in the cause. We hope the coming year to see many in the college, fitting themselves for some place in the work of the message.

A. J. BREED.

NOTES FROM THE CANVASSING FIELD.

ENCOURAGING reports are constantly coming in from different parts of the field concerning the progress of the canvassing work. Brother T. H. Davis reports from Ercella, Chili, South America, that during the month of March he took orders for \$136 worth of books, and delivered books to the value of \$135. This value is given in United States money. Brother Anthony Beans, of Barbadoes, writes that one member (the elder) of the Bridgetown church lost his position on account of observing the Sabbath; he is a tailor by trade. When his work was gone, he entered the canvassing work, and as a result, he is doing better financially than he did when working at his trade. Brother C. F. Parmele, of Nassau, Bahama, went over to the island of Eleuthera, and secured \$45 worth of orders in one week.

In a certain Conference where many thought it was next to impossible to sell books which sold for more than \$1, the State agent lately thought that he would try his hand on "Great Controversy" again, and in forty-six hours he had secured \$39.90 worth of orders. An agent in District No. 5 took \$72 worth of orders for "Great Controversy" in thirty-one hours. We are glad to report in this connection the success of one agent while delivering "Two Republics." He had a list of 170 books to deliver, and of this number he delivered 164, made over twenty direct sales, and secured an addition to his former orders of twenty-five more orders for the same book. The time used in making this delivery was about three days.

Brother and sister Clarence Lessard, who recently went from Battle Creek to engage in the canvassing work in Virginia, report that they were advised to begin work in Manchester, a suburb of Richmond, and having had no experience in the canvassing work, they decided to commence with "Glorious Appearing." The first four hours that brother Lessard canvassed, he took twenty-five orders, and sister Lessard took twenty-four orders in her first three hours' work.

David McClelland, of California, sailed from New York, June 5, on the steamer "St. Louis," for England, where he goes to engage in the canvassing work. June 8 brother and sister E. W. Snyder and sister Lucy Post sailed from New York for Buenos Ayres. Brother Snyder has been connected with the work in South America for several years, and it is encouraging to know that the work there demands additional workers. Sister Post goes to South America to engage in Bible work. Brethren Albert and Fred Berger, from Walla Walla, Wash., spent two days in Battle Creek last week on their way to South America, where they go to engage in the canvassing work among the Germans. They go to Rio de Janeiro, and expect to sail from New York, June 19, on the "City of Paris." The workers on the "Prophecies of Jesus" in English are meeting with very good success indeed.

F. L. MEAD.

ARKANSAS.

HOT SPRINGS.—The Lord greatly blessed in our Bible study in connection with the canvassers' school. Elder S. B. Whitney has endeared himself to all the class. Our study of the word together was pleasant and profitable, as I trust the work here in the future will show.

May 1-5 I was with the Ava church. Four were added to the church by baptism. Nine others were baptized who had not been since coming into the faith. Brother E. B. Hopkins was ordained as their elder. The Lord is surely blessing the Ava church.

J. B. BECKNER.

MISSISSIPPI.

THE prevailing small-pox at Meridian and the quarantine against it by the small towns in that region, not only broke up our meetings there, but rendered it imperative that we should move to a remote part of the State or to some other place in the district. We accordingly shipped all to Jackson, and had our mail forwarded to the same place, and there re-shipped to Durant, Holmes Co., on the Illinois Central Railroad, a town of about two thousand inhabitants. We have secured a good lot and shall begin meetings this week, if the Lord will. We greatly regret that our efforts thus far have been lost, but the experience may work for our good. Our address is Durant, Miss.

M. S. BABCOCK,

R. M. KILGORE.

TEXAS.

AUSTIN.—I began meetings here May 22, in our tent, which is 50 ft. x 70 ft. in size. My wife and brother and sister J. J. Ames are assisting me. It has been very rainy since we began, scarcely a day passing without several rains; yet when it is at all favorable, we have from two hundred to three hundred in attendance. Mrs. Merrell holds a meeting at 4 p. m. each day for the benefit of ladies who cannot attend in the evening.

We hope for a cessation of the rain storms soon, and then people will feel safer to venture out. We have sold about \$3 worth of tracts and "Matthew 24;" and received \$16 in donations. There was not one of our people here when we came; but we hope to see a good company here soon to hold up the light of truth.

May 30.

E. A. MERRELL.

IOWA.

RETURNING from the General Conference to my field of labor in Iowa, I began work among the churches. About three weeks were spent with the Bowman's Grove company. A revival took place, and hearts were united. Four young men were converted, baptized, and united with the church. This company is of Danish people; my association with them has been very pleasant indeed. At Modale a new company is forming, partially through the labors of brother McClinton and partially from immigration and missionary work. Sickness prevailed so greatly at the time of my visit, that I was unable to accomplish the desired results. The Storm Lake church has had a revival spirit in its midst during the past winter through missionary efforts and the labors of brother Kelchner. Seven united and were baptized in the stormy waters near by.

At Boone there is a small company closely united and full of spirituality. Six were baptized, four of whom united with the church. The Grant City church is prospering nicely. A new building is completed ready for dedication. Good audiences attended during my stay. Three were baptized, and nine were received into the church. Brother Everhart makes his home

at this place. The Lord is blessing his labors very much. At Osage we held several meetings with profitable results. Two were baptized, one uniting with the church. At Waverly also we found an increasing interest. Several days' meetings were held with them, including business and quarterly services. Two were baptized, and one united with the church.

The Hawkeye company is holding on faithfully. This is the field of our past summer's tent labors. Brother Habenicht, who was with me, has continued in the vicinity during the winter. Additional families have been added, among them one man who owns a country store, and keeps the post-office. The authorities refused to accept his resignation, so the public cannot get their mail on the Sabbath. Our work here has been largely with the German element, a number of excellent families of this people having embraced the truth. About thirty-five adults are keeping the Sabbath as a result of the blessings of God upon us. Eleven have been baptized, and many others are awaiting the next opportunity. Including other Sabbath-keepers in the vicinity, a church with a membership of about fifty is awaiting organization. A good, substantial building has been secured and refitted, and will be ready for dedication when the church is organized.

In the time covered by this report, I have baptized thirty-five persons, and received twenty-six into membership, besides the above company prepared for organization.

In addition to above, services have been held at Castana, Algona, Pilot Mound, and Cedar Falls. The Lord has been good at each of these places. Thus our last work in Iowa has indeed been a fruitful season. At the good camp-meeting just closed, it has been painful to bid adieu to the many precious souls with whom I have mingled for the last five years; but we will all soon enter that "haven of rest" where there will be "no more good-by's." "Our hope," and "joy," and "crown of rejoicing" will be to meet all "in the presence of our Lord Jesus Christ at his coming." 1 Thess. 2:19.

After a few weeks' vacation I shall enter my new field of labor in Illinois, seeking the blessing of God there also. J. P. HENDERSON.

MORE ARRESTS THREATENED.

WE are just in receipt of a letter from brother W. H. Falconer, who is engaged in the work in Manitoba, in which he says that some of the brethren in the suburbs of the village of Gladstone were waited on by an officer sent by the mayor, and informed that if they did not stop work, they would be immediately arrested. They were planting potatoes, and the young man who was plowing the drills, and who is not a Seventh-day Adventist, became scared and promptly unhitched his horse and went away. The brethren told the officer that since the young man had gone off with the horse, they would have to stop planting potatoes; but that they would not submit to a law that was in violation of the law of God, and that they would take up some other work, which they did.

The officer waited at the house till one of the brethren came home to dinner, when he informed him that he was there to arrest him. The brother replied that he was willing to be arrested if thought best, but that he was not ready to keep Sunday, because God had said, "Six days shalt thou labor," and he intended to do it. He then explained to the man why he considered it a duty to work on Sunday. The officer departed without making an arrest, but informed him that he would surely arrest him if work was carried on the next Sunday. Brother Falconer promised to report to us, and we await his further communications with interest.

It is certainly becoming very interesting, brethren and sisters, when the REVIEW is chronicling just about every week some new arrest of

our brethren. And yet there are some of us who are not aroused to action by these things. Let us be careful that it is not said of us, by and by, that the "harvest is past, the summer is ended, and we are not saved." A. O. TAIT.

FURTHER REPORTS.

WE are just in receipt of a letter from brother Reavis, giving us quite a full account of the recent trial of brother Nash, at Amory, Miss. There were some very interesting developments in connection with the trial, and we cannot give the readers of the REVIEW a better idea of it than to quote largely from brother Reavis's letter:—

"Amory, Miss., June 1, 1895.

"DEAR BROTHER: Brother Nash had his trial to-day—Sabbath, the first time, I think, any of our people have ever had to come to trial for their faith on the Sabbath day. Every case that comes up is in many respects different, and we can follow no set, fixed rules. This case gave us much anxiety, and I was lost as to what to do, and after much thought and prayer under all the circumstances, we met the demand of the justice and went to trial on the Sabbath.

"When brother Nash was first arrested, his trial was set for the Sabbath, at Amory, and though he pleaded not to be obliged to go before the justice on that day, the sheriff told him he must go for the purpose of getting the trial postponed. He then put it off until June 1 (on the Sabbath again), this being the usual day he held courts. Brother Nash did not then think of the 1st of June being on the Sabbath, and I did not get here until the day before, and could do nothing to stop or change the trial. It was done on purpose on the part of the justice, who hunted up the case in the first place; but they can no more say that Sunday laws do not interfere with our keeping the Sabbath.

"People came eighteen miles to attend the trial, and the old school-house in the woods was packed on this hot day; and as the justice gave brother Nash one hour in which to make his defense, they got the truth in the matter in good shape, if it was only a canvasser's effort. At least 90 per cent of those present were with brother Nash, and as soon as the justice placed his fine at \$10, a lawyer who was present asked the justice to reconsider and make the fine, if any, merely nominal as brother Nash had done no more than all of them did most all the time, in fact, etc. He then changed the fine to \$1. The costs were \$10.80, but the witnesses divided their fees, and brought the costs and fine all down to \$7.75, and as brother Nash and I were consulting what to do, the justice told him to go home, as his fine and costs were paid, it being done, by the people on the spot.

"They said they were not going to allow him to go to jail for doing things no worse than they were allowed to do every Sunday. I never saw a better spirit among the people. I am sure they will not take up this case again soon. I was asked to stay in the neighborhood and teach them the Bible. Brother Nash was besieged to come and tell his views to many settlements. They would not let him refuse, but insisted on his coming to 'our settlement right soon.'

"The Lord is working here, and though we were compelled to come to trial on the Sabbath, we have a decided victory over error, and have won the hearts of the people; and brother Nash and I know whence it all came. We thank the Lord and rejoice.

"Your brother,
"D. W. REAVIS."

The foregoing shows that a great victory was achieved for the truth. Brother Nash has been canvassing for some time in that locality, and this arrest, in place of hindering his work, is helping it along.

Let us draw fresh courage from every development in connection with this message, and advance in our work with all earnestness.

A. O. TAIT.

A MEDICAL MISSIONARY COLLEGE.

STEPS are being taken for the organization of a Medical Missionary College under the general supervision of the Medical Missionary Board. The college will be regularly incorporated in Chicago, under the laws of the State of Illinois. The course of study will be as thorough as that of the best medical schools in the United States. The instruction will be given partly in Chicago and partly in Battle Creek. Arrangements are being made for the use of a portion of the College building at Battle Creek for laboratory and

class rooms. The lecture rooms at the Sanitarium will also be utilized.

The course of study will extend through four years. Preparatory courses of one and two years will be provided for those who require preliminary instruction in language and the sciences. There will also be a practical course of two years, the instruction in which will cover the ground now covered by the Special Course of two years and the Nurses' Course of three years, now conducted at the Sanitarium. The course of instruction will cover ten or eleven months each year,—probably from 180 to 190 weeks in all, or nearly double the length of time actually required in most medical colleges, as the school will be in session all the time for the four years, with the exception of three or four weeks' vacation each year. The instruction will be largely text-book study, practical drills, clinical and other practical work with the sick, so that from the very beginning the student will be made familiar with disease in all its phases and with rational methods of treatment. It is believed that this course of instruction will be made a more efficient and thorough-going preparation for medical missionary work than any course of training or instruction which has ever been undertaken heretofore. The unequalled opportunities for practical instruction afforded by the thousands of patients who annually visit the Sanitarium in Battle Creek, the large number and great variety of important surgical operations performed at the weekly clinics at the Sanitarium Hospital, the immense experience afforded by the free dispensaries in Chicago, and the opportunity for obtaining a knowledge of rational means of treatment by actual work and observation in connection with the Sanitarium at Battle Creek and Chicago, which are universally acknowledged to be the most elaborately and thoroughly equipped medical institutions in the world, will give students such an opportunity for medical missionary work as has never before been offered.

It is not the purpose of this school to give students a cheap medical education, but to make the education more thorough and more practical than can be done in a medical school where the student spends the most of his time listening, with very little time in actual contact with the sick.

Young men and women of superior ability, and who give evidence of a sound Christian experience and thorough consecration to missionary work, will receive board and instruction free, but will be expected to give such time as may be required of them to practical work in connection with the care of the sick in the Hospital and Sanitarium, in visiting nurses' work, in work in connection with dispensaries, free bath-houses, and the gospel work in Chicago. All students will be received on probation. Those who are found, on trial, to be incompetent for the work, or who lack consecration or a true missionary spirit, and who do not make a satisfactory change for the better after being duly admonished and instructed, will be dropped out of the class. A regular tuition will be charged those who for any reason do not desire to do the usual amount of practical work.

It is now expected that the college will open not later than Oct. 1, and possibly sooner if arrangements can be perfected. The qualifications for admittance to the regular course are as follows:—

1. Each candidate for admission must be nineteen years of age, or older.

2. The candidate must possess a good knowledge of the English language, including rhetoric and English literature; of mathematics, including arithmetic, algebra, and plane geometry, physics, botany, zoology, elementary physiology, general history, United States history, and an equivalent of one year's study of Latin. Diplomas, or certificates, from creditable schools, in which the above studies have been completed, will be accepted. In other cases students will be re-

quired to pass an examination. The student will also be required to pass an examination on Bible history and Christian doctrines.

3. Assurance of good health must also be given, and recommendations satisfactory to the Board must be furnished.

Ordinary medical students will not be admitted to this school—only those who are pledged to devote their lives to medical missionary work.

On graduation from this school, students will be furnished with a diploma and such credentials as will entitle them to practice in any place in the world to which they would be entitled to practice by a diploma received from any other medical school in this country.

In connection with the course of instruction in Chicago, ample opportunities will be given for the study of anatomy, and also to profit by the extensive clinical advantages of the large hospitals of the city.

Those who desire further information should address the undersigned.

J. H. KELLOGG, M. D.

Battle Creek, Mich.

WHAT LOYAL PAPERS SAY.

[Among many papers that come to us bearing a similar testimony against oppression for conscience' sake, we find the following:—]

“The *Times-Democrat* has had sent to it a communication to the effect that ‘Mr. J. Q. Allison, of Douglasville, Ga., has been convicted for violating the Sabbath statute of the State of Georgia,’ and that in consequence, ‘he is now in the chain gang.’

“As the *Times-Democrat* has not learned the particulars of Mr. Allison's violation of the Sabbath, we are not in a position to compare the precise heinousness of the crime with the barbarity of the sentence. We have to say generally, however, without knowing the details of the affair in Douglasville, as we said a week or two ago in reference to a similar case of religious persecution in Tennessee, that a State which retains on its statute-book laws which punish an industrious and honest man for keeping his Sabbath on the seventh day and working on the first day of the week, is a State whose civilization and whose Christianity are of a questionable, medieval character. There is an ancient statute known to most people, which says: ‘Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.’ We have not heard that this ancient statute, given by Jehovah himself to the leader of his chosen people, has ever been officially or authoritatively repealed; nor are we aware of any logical reason why people calling themselves Christians should take it upon themselves to maintain all the other commandments of the decalogue intact, and interfere, for their convenience, with this statute alone. Indeed, we are of the opinion that people calling themselves Christians are considerably un-Christian when they punish their fellow-citizens for keeping one of the commandments of the moral law, which they themselves are in the habit of breaking.

“But it is positively appalling, at this end of the nineteenth century, to contemplate Georgia's code of blue laws respecting this ‘crime’ of Sabbath-breaking. It provides that the offender may ‘be punished by a fine not to exceed \$1000, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ in the chain-gang, not to exceed twelve months, and any one of these punishments may be ordered in the discretion of the judge.

“That is surely a steep enough punishment for obeying his conscience in preference to the dictates of a mere secular authority; but even that is not the worst of it. In case of ‘insur-

rection,’ under which head would naturally be included a refusal to work in the chain-gang on the Sabbath, this delightful Georgia law directs that ‘such . . . member or members of the chain-gang shall, upon trial and conviction in the supreme court of the county in which the crime is committed, be deemed guilty of a capital offense, and be punished with death, or such other punishment as the judge in his discretion may inflict.’

“If, therefore, a Georgian who does his religious devotions and keeps his weekly day of rest on Saturday, according to the explicit order of the Almighty, be found hoeing in his garden on Sunday, and be informed against, he is liable to a \$1000 fine, imprisonment for six months, and inclusion in the chain-gang; and in the event that, while in the chain-gang, he refuses to work on his Sabbath, he is liable to be tried for insurrection, to be convicted, and to be put to death. What a delightful land of religious liberty Georgia must be, to be sure. Would it not be well for our sister State to make concession to the spirit of religious tolerance of which we are given to boast, to the extent of quashing Allison's sentence and of erasing from her statute-book the medieval law against Sabbath-breaking which we have quoted? It is the nineteenth century that is now closing, and not the fourteenth.—*Times-Democrat* (New Orleans, La.)

“In Douglasville, Ga., in this glorious land where we boast of religious liberty, Mr. J. Q. Allison was last week convicted for violating the Sunday law of that State, and sentenced to work in the ‘chain-gang.’ His religion teaches him to observe Saturday as the Sabbath, while the law recognizes Sunday and provides that the offender may be punished by a fine not to exceed \$1000, imprisonment not to exceed six months, to work in the chain-gang on public works not to exceed twelve months, or all, at the discretion of the judge. The nice part of the law is the part that provides that all fines for such offenses shall be distributed among the Sunday-schools of the county. Should the convict refuse to work, even on the day he keeps for Sabbath, on Saturday, the law provides that he shall be guilty of insurrection and punished by death. We supposed that ‘blue laws’ were only matters of history, but they tell us that history repeats itself. Should Mr. Allison refuse to work on his Sabbath, they have a lawful right to hang him. That would sound well for America, the land of religious liberty, to hang a man for hoeing in his own garden on Sunday.”—*The Republican* (Fulda, Minn.).

News of the Week.

FOR WEEK ENDING June 8, 1895.

NEWS NOTES.

A cartoon in the *New York World* entitled, “Our Glorious Climate,” represented the weather of the country on May 31. On that day there was snow in Montana, and the greatest heat on record for that season in New York, Chicago, Omaha, and other cities. There was parching drouth in Indiana and overwhelming floods in Texas. These extremes have been characteristic of the weather this season—either very cold or unseasonably hot. In this section it has been the latter generally. We do not complain of the weather, but its eccentricity is one of the signs of our times.

The wreck of the steamer “Colima,” on the west Mexican coast, alluded to last week, proves to be one of the most disastrous losses of recent times. Of 213 passengers aboard, 187 were drowned. Twenty-one were rescued by boats of a passing ship, and a few others made land on pieces of wreckage. The cause of the disaster has not been satisfactorily ascertained, but it is generally attributed to the gross carelessness or neglect of the pilot or the captain and to an unusual deck load, which rendered the ship top-heavy. The case is another illustration of the fatal effects of a moment of inattention to duty. It is vain to regret when the fatal result has been reached.

It appears that the inciting cause of the Mohammedan attack on the foreign consuls at Jeddah, Arabia, was the quarantine provisions which foreign powers have forced the sultan to establish on the route to Mecca, in order to prevent the spread of cholera. The measures referred to were quite recently taken under severe pressure of the powers and at the instance of the Turkish international councils of health, for the purpose of cleansing the holy places frequented annually by so many thousands of pilgrims. These sanitary improvements began in April last at Jeddah and at other towns of the Hejaz, or pilgrim, district of Arabia, and they include the building of hospitals, the frequent disinfection of the places resorted to by pilgrims, the selection by the health officers of the camping places, furnishing wholesome supplies of water and provisions and general sanitary supervision over the pilgrims. These measures have been regarded by the Arabs as an interference with their religious customs, and it is thought that religious zealots are stirring up the people to acts of violence.

ITEMS.

- A recent tidal wave did great damage in Peru.
- The American Line steamship “St. Louis” started on her first trip across the Atlantic on the 5th inst. She carried 1000 passengers, her full capacity.
- Dr. Chas. H. Parkhurst has gone to Europe on his summer vacation. He will be absent till September, and municipal rogues will breathe easier until then.
- Twenty-five persons in New York died as the result of the hot weather on the 4th inst., and almost an equal number were killed in Chicago by sunstroke.
- Since Senator Stanford's death not one dollar has come from his estate to the university he founded in Palo Alto, Cal. To keep it running Mrs. Stanford has given on an average \$1000 a day, half of her private means.
- Captain Clavijo, a Spanish army officer, felt goaded to desperation by the course of the general officer, and shot him, inflicting a dangerous wound. Clavijo was tried and sentenced the next day, and shot the day following.
- The laws forbidding men to appear in female costumes are very much imperiled just now. A Chicago minister has advised the men of his congregation to avoid violating them, even if they have to put on skirts while riding bicycles.
- Two hundred houses were destroyed by fire in Port Said, June 2, in the native quarter of the town. The commander of the British gunboat “Dryad” landed men and pumps to assist in quenching the flames. Many natives were injured.
- A little girl fell out of bed one night, and when her mother asked her how it happened, she replied, “I went to sleep too near the place where I got in.” Too many persons who profess religion, go to sleep too near the place where they got in.
- Dr. D. Frank Powell has the unique distinction of being mayor of the town of La Crosse, Wis., and chief of the Winnebago Indians. His Indian name is “White Beaver.” For many years he was a surgeon in the United States army, and he is a man of fine personality.
- Advice received from Antananarivo, island of Madagascar, dated May 15, says that the French advance into the interior from Majunga has been repulsed. It is added that the mortality among the French troops on account of the various fevers peculiar to the island is increasing.
- The \$80,000 in gold bars stolen from the Carson mint were recovered in a most unexpected way when government officers dug up the treasure in the woodshed of William Picker, an employee in the melters' and refiners' department, who had not even been suspected. Picker was betrayed by a woman with whom he had been living, and whom he had abused.
- Lord Li Ching Fang, the son of Viceroy Li Hung Chang, and John W. Foster, who have been to the island of Formosa for the purpose of formally transferring it to the Japanese, according to the terms of the treaty of Shimonoseki, have returned to Hong-Kong. The formal transfer of the island of Formosa and the Chinese property on that island was effected at Kee Lung on Sunday, June 2, when the documents necessary to the transfer were made.
- Official word has been received from United States Minister Taylor, at Madrid, of the complete and final answer of Spain to the demand of Secretary Gresham for a disavowal of the firing on the United States merchant ship “Allianca.” The answer is most cordial in tone and is expressive of the fullest disavowal of the course of the commander of the Spanish gunboat which fired on the “Allianca.” It is said to be entirely satisfactory to this government, as it fully meets in letter and spirit the demands made. The following is the official statement: “In the ‘Allianca’ affair, Spain in its reply disavows the act of firing upon the ‘Allianca,’ expresses regret at the occurrence itself, and assures this government that measures have been taken to prevent a repetition of the same.”

In a dispute in Constantinople between a Turkish officer and the officers of a French steamer regarding baggage, the former drew his sword, and wounded one of the French officers. The Turkish official was arrested. The French embassy promptly demanded satisfaction from the Turkish government, and the latter agreed that the Turk should be tried by French law.

The republic of Formosa has collapsed, its president, Tang, has escaped from the island, and the foreigners residing there are in safety. The Chinese forces in the northern part of the island became disorganized at the approach of the Japanese troops, and the soldiers of the president of the republic joined the mob in rioting, looting, and burning the government buildings at Taipeh Fu and Hobe.

According to a statement of Mr. Giffen, of the Board of Trade, the annual expenditure on tea in England represents 10s. 1d. (\$2.50) per head of population and in Ireland 11s. 10d. (\$2.84). Tobacco costs 12s. 7d. (\$3.02) in England per head, and 14s. 7d. (\$3.50) in Ireland; spirits, £1 9s. (\$7) per head in England, and £1 6s. 6d. (\$6.42) in Ireland; and beer £2 13s. (\$12.85) in England, and £1 7s. 2d. (\$6.57) in Ireland.

During the earthquake at Laibach some persons kept their wits about them sufficiently to observe the extraordinary behavior of animals. Several minutes before the first shock an owl began to cry out as if for help in an unearthly voice; sparrows and other birds fluttered aimlessly about; and horses, long before the shock occurred, began to tremble violently, some falling on their knees. Dogs howled the whole night through, and when a shock was near, their yelping was piercing and unnatural.

In his address before the annual convention of Episcopalians held at Ann Arbor, Mich., Bishop Davis, of Detroit, took up the custom of giving balls, fairs, and frivolous entertainments to raise money for church purposes and severely condemned it. He said the custom was not only offensive to the serious minded, but was pernicious and wrong. It was moved to refer that part of the address to a special committee for action, but the motion was lost, and the vote indicated that the convention would not take the same stand.

Charles Spentlove, a fourteen-year-old boy, was enticed from his home in Topeka, Kan., by a party of tramps in June, 1894. Spentlove has frequently tried to escape, but has always been recaptured and compelled to return on pain of death. He has been forced to beg for his captors, and has been frightfully maltreated by them. Recently a part of the gang was arrested in Sioux City for vagrancy, and in the excitement Spentlove made his escape from the rest and appealed to Sheriff Davenport for protection. His family has been communicated with, and he will be sent home.

Special Notices.

LOCAL CAMP-MEETING IN KANSAS.

AFTER due consideration and correspondence with many of our people in central and southwestern Kansas, it has been decided to hold a local camp-meeting at Hutchinson, Reno Co., beginning July 29 and closing Aug. 5. This meeting will be for the German and American churches in the southwestern part of the State. Elder J. N. Loughborough and some of our own Conference ministers will labor in the interest of the English work, while Elder J. W. Westphal and Professor Boettcher will have charge of the German work. Elder Loughborough will also devote some time to the German meetings, giving our German brethren some of the early experiences of the message. We hope that this meeting will be largely attended from the West and from as far east as Wichita, Newton, and Herrington. Tents will be provided, which may be rented at as low rates as we can afford. I wish all who desire to use tents to write to me as soon as convenient; please do not defer it later than July 12. Also give as nearly as you can the number that will come from your church on the cars, as we can get a rate of one and one-third fare for the round trip, if we can promise that 100 will come over the various roads.

We can get a rate of one fare for round trip to our State camp-meeting at Topeka, which will be granted on the basis of an attendance of 500 who come over the roads. We can safely guarantee this, for there were nearly 1000 who came by rail last year. We trust all will begin now to plan to attend one or both of these meetings. In this time of peril none of the Lord's people can afford to lose the benefits to be gained in this way. As we near the final end, the dangers and deceptions of the last days thicken around us, and we must press together as one. Come, brethren and sisters, bringing the Saviour with you. Bring your children and youth; provision will be made for them to have a share of the time and attention.

C. McREYNOLDS.

QUARTERLY MEETING AT GRAYS-VILLE, TENN.

SEVERAL of the brethren of this church being indicted to attend circuit court the first week in July, and being liable to conviction and imprisonment for laboring on Sunday, and thereby to be kept away from our next quarterly meeting, should it be held at the regular appointed time, it has been decided to appoint to have this gathering of God's people Sabbath evening, June 28, to Sunday evening, June 30. Let all note the change, and make early preparations to attend, to forward reports, and to perform all other duties necessary fully to meet the mind of the Spirit of God with reference to this quarterly service.

G. W. COLCORD.

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:—

Table listing District Number One meetings: 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.

Table listing District Number Three meetings: Indiana, Anderson, July 30 to Aug. 12; Ohio, Newark, Aug. 9-19; Illinois, Plano, 19 to Sept. 2; Michigan, Lansing, Sept. 11-30; (local), Traverse City, Aug. 19-25.

Table listing District Number Four meetings: *Wisconsin, Stevens Point, June 11-17; *South Dakota, Madison, 18-24; North Dakota, Jamestown, July 3-9; *Nebraska, Lincoln, "Cushman Park," Sept. 3-9; (local), Crawford, July 11-21.

Table listing District Number Five meetings: Texas, Keene, Aug. 8-19; Arkansas (local), Mammoth Springs, July 5-12; (local), Prescott, 12-22; (State), Lowell, Aug. 16-26; Oklahoma, 22 to Sept. 2; Colorado, Denver, 29 to 9; Kansas, Hutchinson, July 29 to Aug. 5; "Oakland Park," Topeka, Sept. 12-23; Missouri, Warrensburg, 25 to Oct. 7.

Table listing District Number Six meetings: Montana, Helena, June 14-24.

Table listing District Number Eight meetings: Sweden, June 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 Lord willing, I will meet with the churches in Indiana as follows:— Marion, Grant Co., June 21-23; Jonesboro, 24-27; Kokomo, 28-30; Olivet Chapel, July 1-3; Mechanicsburg, 5-8; Indianapolis, 9-11.

These meetings have been arranged for by the president of the Indiana Conference, and we ask for a full attendance. Will the local elder of each of the above-named churches please make the necessary arrangements, that all interested may understand the time and the place of meeting.

W. H. WAKEHAM.

NOTICES.

WANTED.—Two or three experienced dressmakers are wanted to engage in work in connection with the dress department of the Sanitarium. For information, address J. H. Kellogg, Battle Creek, Mich.

WANTED.—Employment on a farm in Ohio, Indiana, or Michigan by a single man twenty-two years of age. Employment desired for two months or more. Address, stating wages. Lewis Faber, Defiance, O.

FOR SALE.—In College View, Neb., one block east of college campus, two lots, seven-roomed house, with cellar, cistern, abundant water supply from deep well with windmill and tank. Will sell at a sacrifice if taken soon. Address Box 226, College View, Neb.

CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

This work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

Its chapter headings embrace the following: The Sabbath a Living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say About the Change, Testimony of Protestants, etc. 218 pp. Price 20 cents.

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table of train schedules for Michigan Central, showing East and West routes with stations, times, and express services.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. east at 7:21 p.m.

Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:40 p.m. and 6:35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

Table of train schedules for Chicago & Grand Trunk, showing going east and west routes with stations, times, and express services.

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

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

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 11, 1895.

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Private letters from the Minnesota camp-ground report a very excellent meeting in progress at Merriam Park, St. Paul.

All persons wishing to send money to the *Youth's Instructor* are notified not to send money or drafts to the editors, and to make all money orders and drafts payable to the REVIEW AND HERALD.

We received a very kind invitation to attend the fiftieth wedding anniversary of our dear friends, Elder Harrison Grant and wife, at College View, Neb., on the 4th inst. We could not be there, but we congratulate these faithful servants of God on the long and useful life granted them.

We are happy to present from our General canvassing agent some very interesting and encouraging notes from the canvassing field. They will be found in the Progress department. We believe that with a renewal of faith and courage and a slight improvement in finances this branch of the work is destined to accomplish even greater good than hitherto. The legislatures, courts, newspapers, and the public generally are interested in our work, and there is a desire to read being awakened.

The announcement by Dr. Kellogg on page 381 of the establishment of a Medical Missionary College will be read with peculiar interest. This will still further develop the resources that Providence has conferred upon us for reaching the suffering masses of the world. No better opportunities for doing good and for the education of those who wish to devote their lives to doing good, exist anywhere than those possessed by our people in the system of truth we hold, and the institutions and facilities we employ. It is the purpose of the managers of Battle Creek College closely to affiliate with this enterprise, in order to provide for its students the peculiar benefits and advantages that will thus be provided. Announcements will be made from time to time, as plans are more fully developed.

South Lancaster Academy has issued a neat Calendar for 1895-96, which may be had by addressing Joseph H. Haughey, South Lancaster, Mass.

Word has come to us from brother P. M. Howe in Thamesville, Ontario, that one of our people there is under arrest for Sunday work, and was to have his trial the 17th.

The closing exercises of Battle Creek College will be held next week, commencing with the annual sermon by the president, G. W. Caviness, on Sabbath, June 15. The exercises of the Preparatory Department will be on Monday the 17th, afternoon and evening, and will consist of an exhibition of sloyd and mechanical work, of music and addresses. The exercises of the Collegiate Department will be held on Tuesday. The annual address will be by J. H. Kellogg, M. D., on Education; its Aims and Methods.

TIDINGS FROM THE EAST.

"TURKEY Invites War," is the heading which a Chicago paper gives to its dispatches from the East. If it comes, it will be a desperate and presumptuous war,—a war involving the most startling possibilities in reference to the Eastern question. The situation is this: The representatives of Great Britain, France, and Russia addressed a note to the Turkish government in regard to the reforms which they proposed should be secured, as an offset to the recent Armenian atrocities. The Porte made answer to this note, which was not satisfactory to the powers. In addition to this a murderous assault has been made by Turkish soldiers at Jeddah upon the consular officials of all the powers named, resulting in the killing of the British vice-consul, and the serious wounding of the British consul himself, the Russian consul, and the secretary of the French consul. The Turks will of course apologize and make all sorts of promises, as they always do, at the same time being always careful first to commit the mischief and secure the results of that. But Europeans are getting tired of that kind of game.

The Chicago *Times-Herald* of June 5, declares that "the unspeakable Turk now has done it once too many times," and that "the last ditch for him is not far away." It says that "the civilized world is not a fool, nor wholly cowardly. The fiercest fanaticism, the unutterable misrule, which found its perfectly logical manifestation in the Armenian massacres, has crossed its dead-line. The incident of Jeddah, of May 31, when the consular representatives of the British, French, and Russian governments were assaulted by Turkish troops, the British vice-consul assassinated, and other consular officers wounded, has punctuated the end of the sentence. Longer dalliance on the part of the European powers would be sheer stupidity."

Harper's Weekly thinks that the reforms proposed are designed only to throw dust in the eyes of Europe till these three powers get ready to parcel out the dominion of the Turks among themselves, and it adds: "Any effort to govern Turkey on European methods, through Turkish administrators, will utterly fail. If the Turkish administrators are to remain, they must use Turkish methods, but must be made to use them under the direct and authoritative supervision of

Europe. European methods can be used only by Europeans, which means the destruction of the Turkish government. Any effort to combine the two on any extended scale, is foredoomed to failure."

Thus it would seem that the long-continued indifference to the future existence of the Turkish government, the right to which it has so often forfeited, has about reached the breaking limit.

U. S.

STILL AGITATING.

A LETTER just received from one of our leading brethren at Graysville, Tenn., informs us that quite an interest is being taken in that community in the prospective trials of our brethren which will come off there in about three or four weeks from now.

As the readers of the REVIEW are aware, the Graysville brethren who were imprisoned at Dayton, Tenn., some weeks ago, were pardoned by the governor. Quite a number more, however, were indicted and will be tried at the next term of court.

A petition is being circulated among the citizens in the vicinity of Graysville, asking that the Sunday law be still more rigidly enforced. Our correspondent informs us that our people there are surprised to see the names of some citizens affixed to it that they had considered quite favorable toward us. Notwithstanding this, others are being made acquainted with the prophecies for these times, and are seeing how rapidly things are developing. Our greatest desire is to see our people everywhere studying the situation, and giving themselves with unreserved devotion to God and his work. Now is the time of seed-sowing and work. When the seed-sowing is done, it will take God but a very short time to gather in the harvest.

The International Tract Society, in connection with the Religious Liberty Association, is circulating thousands upon thousands of pages of our tracts in that field, and we know that a bountiful harvest will be reaped by and by. Are you doing all that you can to assist in the good work? What are you doing in your own neighborhood? It may be that this persecution will strike you next. If so, are you ready for it? and have you done all that you can in a Christian way to enlighten the people in your community?

A. O. TAIT.

A CORRECTION.

WE are in duty bound to say that the article in last week's REVIEW on "Those Tennessee Pardons" did not appear exactly as it was written by brother Bollman. He asks the privilege of making the following statement:—

"In the REVIEW of June 4, speaking of Governor Turney, of Tennessee, who was formerly supreme judge of the State, and was upon the bench when the Parker and King cases were decided, I was made to say: 'He saw the injustice the law was working; and while as judge he was in duty bound to uphold the law, as executive it was entirely his prerogative to remit the unrighteous penalty in the cases of our brethren.'

"The very most that I could say would be that as judge Mr. Turney supposed it to be his duty to uphold the Sunday statute. But I believe that as judge it was his duty to declare it void, and that as governor it is just as much his duty to ignore it and treat it as void, for it is clearly violative of the constitution of the State, and ought not to be regarded by anybody. For my views at length upon the duty of judges and other officers, sworn to support the constitution, see the *American Sentinel* of June 13.

C. P. BOLLMAN."

G. C. T.