

The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD IS THE WORLD And Sabbath

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

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COUNT THE MERCIES.

COUNT the mercies! count the mercies!

Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above.
Look at all the lovely green spots
In life's weary desert way;
Think how many cooling fountains
Cheer our fainting hearts each day.
Count the mercies! count the mercies!
See them strewn along our way!

Count the mercies, though the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight
As the eaglets' nest, all broken,
Makes them fly to loftier heights.
Count the mercies! count the mercies!
That bring heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth;
Let our hearts o'erflow with gladness.
Let us tell the wonders o'er,
Till our multiplying treasures
Seem a countless, boundless store;
Then let praises, grateful praises,
Be our language evermore.

—Selected.

Our Contributors.

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

THE GREAT NEED OF THE HOLY SPIRIT.

BY MRS. E. G. WHITE.

(Concluded.)

INDEXED

God has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining his servants who feel the burden to enter his vineyard to labor. Let God work with his own chosen agents by his Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave his life. The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner. Laws and rules are being made at the centers of the work that will soon be broken

into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by his Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the Lord has not advised nor instituted? The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the promulgation of truth. But he will use whom he will use. He will pass by men who have not followed his counsel, men who feel capable and sufficient to work in their own wisdom; and he will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them to their own ways, to be filled with their own doings. None are to exercise their human authority to bind the minds and souls of their fellow-men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction.

Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. If men would act toward their fellow-men as to those whom Christ loves, if they would obey the commandment to "love thy neighbor as thyself," there would be sweet harmony among the brethren. How much better it would be if those who claim to be Christians would behave like Christians. How much better it would be if all would cease speaking of their own good works and ways, indulging their self-esteem; refrain from the putting forth of the finger, imagining evil, and using their influence to weaken, oppress, and destroy. If men will not come to the terms made by the leading workers, they will not entertain them, they do not care what results may follow their injustice. With them it is rule or ruin. God has not appointed any man to do such work. And no human being shall be permitted to prescribe my liberty or trench upon the perfect freedom of my brethren, without hearing my voice lifted in protest against it.

God will move upon men of humble position in society, men who have not become insensible to the bright rays of light through so long contemplating the light of truth, and refusing to make any improvement or advancement therein. Many such will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are

impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.

Many of those who are professedly followers of the Lord at the present time do not submit themselves to the guidance of his Spirit, but try to harness up the Holy Spirit, and drive it in their way. All such must abandon their self-sufficiency, and yield themselves unreservedly to the Lord, that he may work out his good pleasure in and through them.

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful descriptions of things yet to be.

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world;" watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the supper of the Lamb; "for all things are now ready."

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the whole earth be filled with his glory. Many may ask, "Who is sufficient for these things?" The responsibility rests upon every individual. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room

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left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.

All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages. If there are any of our brethren who think that they have devised plans by which they can secure a monopoly of any line of God's work, they are released from all such burdens. Individually we form a part of the great whole, fulfilling our part in the scenes foreseen long ages ago. In the counsels of God a place was assigned to every person, and each one is to devote his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him. It is the duty of every human intelligence to put into daily practice the instructions of Christ in the seventeenth chapter of John by living a practical, Christian life. We are to be united to one another in the bonds of Christ-like love. This is the path marked out for all. By following in it, without boasting, without self-exaltation, we may satisfy the high claims of God upon us. If any are inclined to boast of their superior talents, let them bear in mind that these talents are another's, only lent to them for a season, and that if they are not employed in the Lord's work, they will be taken from them. Make no boasts of your extensive knowledge and influence. The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity.

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for the work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God. The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now. God calls to the church to arise and clothe herself with the garments of Christ's righteousness. Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error?

PERSONALITY OF THE DEVIL.

BY ELDER J. N. LOUGHBOROUGH.

(Continued.)

LETTER SECOND.

MY DEAR FRIEND J.: As Mr. Roberts claims that as death came into our world by sin, so *sin* is the Devil that "has the power of death," I read with peculiar interest to learn his explanation of the origin of sin, and how man was led to sin. I find on page 155 of his lectures:—

"The natural serpent, 'more subtle than any BEAST OF THE FIELD which the Lord had made' (Gen. 3:1) and endowed with the gift of speech (no doubt especially conferred with a view to the part it had to perform in putting our first parents to the test), reasoned upon the prohibition which God had put upon the 'tree in the midst of the garden,' and concluding, from all he saw and heard, that death would not be the result of eating, he said, 'Ye shall not surely die,' etc.

Here the position is fairly taken that the leading of Adam and Eve into sin was accomplished by a "natural serpent," with no outside influence brought to bear upon him; and as the case is stated, it would appear with no intention on his part to deceive, but simply reasoning upon what "he saw and heard."

He says of this:—

"It was necessary to try the faithfulness of Adam and Eve. How otherwise could they be put to trial? It would never occur to their childlike and inexperienced minds to disobey. The suggestion had to come from without, and could only emanate from some of the living forms by which they were surrounded. It was impossible that the Elohim* should be the agent of the temptation."

It seems from Mr. Roberts's language that we are to understand that a literal serpent—a talking serpent—was created by God, and by him endowed with the gift of speech on purpose to tempt Mother Eve. Seeing a defect in his own position, he says:—

"The difficulty about the serpent's speaking is more easily surmounted than that created by the theory of Satanic possession. If a dumb ass, speaking with man's voice, forbade the madness of Balaam (2 Peter 2:16), why not a serpent be enabled to utter its thoughts when it was necessary to try the faithfulness of Adam and Eve?"

But let us look a moment. In the case of Balaam's ass speaking, are we to conclude that this ass was one that God had created with the power of speech so that he might play his part in this test of Balaam's loyalty? It would have to be so, to be parallel to Mr. Roberts's explanation of the serpent's talking to Eve. Instead of this we read of the presence of the holy angel of God to resist Balaam, and the whole record gives the impression that this was not natural to the ass, but was produced by other power than his own. So, also, in the case of the serpent, there was more than the innocent workings of the mind of a serpent, "reasoning on what he heard and saw." Let us look at the text Mr. Roberts quotes from Paul to prove that this was only a literal serpent: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. "The serpent beguiled Eve." To beguile is to delude, or deceive, by artifice. It is not a mode of expression to represent so harmless a work as our friend calls the reasoning of the serpent from "what he saw and heard." Beguiling indicates a deep, sealed purpose, and a determination to deceive and lead away from the right path. This meaning of the word is strengthened by the very use Paul makes of it to the Corinthians, for those he mentions were going about with a fixed purpose to deceive and draw the brethren away from Christ.

If this deception of Eve was simply the thoughts originating in the brain of the serpent, with no other power brought to bear upon him, then we must conclude that sin in our world, with

*Mr. Roberts claims that the Elohim are those angels that never sinned.

all the misery and death resulting therefrom, originated in the brain of the serpent, a literal, veritable, talking serpent. If it is true that God created serpents and endowed them, by creation, with the power of speech, where shall we look for specimens of such serpents?

With the idea that the Devil and his angels, who had revolted, "kept not their first estate," had been "cast down to tartarus,"—the region of space surrounding our earth,—and that, stung to wrath by thus being thrust from heaven, they would seek to mar God's work, all is plain. In deceiving Adam and Eve they were showing their wrath—"beguiling" them into sin. That the Devil should use the subtle serpent as his medium, causing it to speak, is no more marvelous than that a holy angel should cause a voice to proceed from the mouth of the dumb ass; and neither of these is very marvelous from beings of higher power than man, when we reflect that even some men by the power of ventriloquism can cause voices to appear to proceed from objects both animate and inanimate. This is all in harmony with those scriptures which connect the Devil and the serpent, not only in the deception of Eve, but of the whole world.

After claiming that sin was introduced by the serpent, he says, "The result was, he was made to go upon his belly." That is true of the literal serpent as the medium of the temptation, but what about the rest of the sentence, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"? Gen. 3:15. Is this all fulfilled in the warfare of men on snakes, and in the fact that some in their warfare get bitten by the venomous serpents? Does it not rather anticipate the time of which Paul speaks in Rom. 16:20, "And the God of peace shall bruise Satan under your feet shortly"? It undoubtedly refers to the fact that Christ, the seed of the woman (Gal. 4:4), shall at last overthrow the Devil and all his works.

On page 156, after quoting from Peter and the book of Jude on the fall of angels, he says:—

"It does not tell of angels being expelled from heaven to engage in marauding expeditions against human interests and divine authority, wherever their caprice might lead them; but of disobedient angels not necessarily in heaven, being degraded from their position, and confined in the grave against a time of judgment."

He claims that these angels are a race of beings that existed on this earth prior to the days of Adam, and says that there is no evidence that they were cast out of heaven. His position on this subject we deny. They "left their own habitation," and were "cast down to tartarus," which, as we have before shown, is the region immediately surrounding this earth, and Revelation 12 seems to speak of a time when angels were "cast out of heaven." In Ezekiel 28 we have an account of what is there called the "anointed cherub" (beautiful angel), who had been in the garden of God, who aspired to "be like the Most High," in whom iniquity was found, and who was cast out of "the midst of the stones of fire."

We know of no pre-Adamic race, and know of no necessity for twisting the plain reading of the Bible, and saying that there had been a race of beings on earth, when God says that when he "made earth," "it was without form," and that, having brought it into form, he created man to till the ground. As far as the Bible record is concerned, there is not an intimation that there had ever been a race of beings on the earth previous to the time of Adam.

The Hebrew word translated "replenish," in Gen. 1:28, is "mahleh," or "mahlah." Gesenius says: "The primary idea seems to be that of abundance, overflow. (a) To fill up or out an empty space with one's own bulk or abundance. Gen. 1:22, 28; 9:1. Fill out the shields, that is, with your own bodies. Jer. 51:11.

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(b) To fill a place with anything. Eze. 8:17; 28:16." He speaks at much length concerning the signification of this word, but nothing to show that it signifies filling the second time. This Hebrew word does not necessarily signify anything but to fill, as any one may see who will examine the Lexicon of Gesenius or a good Hebrew concordance.

In Revelation 12 we have the dragon as a symbol of pagan Rome. This power warred against Christ and against the church—symbolized here by a woman. This power is defeated in its efforts to exterminate the church of God. As our Saviour said of that tribulation, "For the elect's sake those days shall be shortened." Matt. 24:22. While the dragon symbolizes pagan Rome, the spirit which stirred that power to its acts of terrible persecution upon the people of God, was the Devil himself. When the power of pagan Rome was broken, it was really a defeat of the purpose of the Devil to overthrow the church of Jesus Christ. There is nothing strange that, as John beholds in vision the defeat of Satan's purposes in the acts of pagan Rome, the Lord should carry him back to Satan's expulsion from heaven by Christ and the good angels. If the good angels had driven the fallen ones out of heaven, it is no marvel that Christ should defeat the efforts of Satan, through the power of Rome, to overthrow God's people. Thus we see how it is that this dragon is called "that old serpent, called the Devil, and Satan, which deceiveth the whole world."

On page 158, Mr. Roberts says:—

"It has to be remarked that in the divine dealings with the Jewish nation, there is an absence of everything giving countenance to the idea of a personal Devil. In all God's expostulations with the Jews through his prophets, the appeal is to the people themselves. Their stiff-necked disposition is charged with all the waywardness and wickedness that prevailed. There is no recognition of diabolical agency or occult influence."

Let us compare a few facts with this statement. Moses was a prophet to the Jews, for the Lord, in making a promise through him concerning Christ (see Deuteronomy 18 and Acts 3:22), said he would "raise them up a prophet" like unto Moses. Let us see what God said to them by Moses, and what they did. In Deut. 18:11, the Lord, through Moses, forbade their consulting with *familiar spirits*. In Lev. 20:27, they were told that a man or a woman that had a *familiar spirit* should be put to death. It is clear, from an examination of the case of Saul, as recorded in 1 Sam. 28:8, that in consulting with familiar spirits they professed to consult with the dead. By comparing a few texts we shall see what the Lord charged them with when they dealt with familiar spirits. In Num. 25:1-3 we read: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." Concerning this we read still further in Ps. 106:28: "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." In Deut. 32:16, 17, we read of their course: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Comparing these testimonies, we see that the gods to which these sacrifices were offered, were deified dead men; and the people were confirmed in worshipping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But though they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods, Paul tells us who really received this worship, and of course, who returned the response.

Thus he says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20. They worshiped dead men only in name. In reality they were worshipping the Devil. It seems from the Old Testament testimony that these devils were a snare unto them, and were continually leading them astray. They were warned to have nothing to do with them lest they should be led astray; yet our friend says they were warned of nothing outside of themselves. "No occult influence."

In the record of the case of Job, we have a plain statement that "Satan went forth and smote Job with boils." The record speaks of Satan as a real being as plainly as it does of Job, or his friends, or the "sons of God." To say that Satan here is only some evil passion, we might say with as much propriety that the sons of God were only good thoughts that came into the mind of Job and his three friends.

It seems that this case taxes Mr. Roberts's Satan theory somewhat, especially when it comes to telling who smote Job with boils. He says:—

"But who was the adversary, it may be asked, who proved such a terror to Job, against whom he exerted such power? All the answer that can be made is that there is no information as to who he was in particular. His title would show that he was inimical to the interests of Job, and probably the sons of God in general—a wicked, overbearing lord, whose envy and malice were only equal to the dominion he seems to have exercised."

Wonderful, that an earthly lord had power to smite Job with boils from the crown of his head to the sole of his feet. Strange, that these matters should so puzzle Job's three friends that they should think it a direct visitation of God upon him, when, as Mr. Roberts has discovered, it was only some overbearing, earthly lord who had done all this. Perhaps he would tell us it was some of the descendants of this same lord that constituted the "Satan" who had bound down a woman for eighteen years with her head to her feet so that she could not lift herself up until Christ loosed this bond from her. Luke 13:16. It is evident in each of these cases that Satan is recognized as a being who has power to afflict the bodies of men, if permitted thus to do. In many cases when Christ was on earth, we read that *the Devil* was cast out.

Of this use of language Mr. Roberts says:—

"The Grecian theory that madness, epileptic disorders, and obstructions of the senses (as distinct from ordinary diseases), were attributable to demoniacal possessions, had stamped itself upon the language of the time of Christ. Its use by all classes did not involve the acceptance of the pagan belief."

He quotes a case in illustration to show that Christ apparently recognizes the god of the Philistines. "If I by Beelzebub cast out devils, by whom do your children cast them out?" Matt. 12:27. He says:—

"Now Beelzebub signifies the god of flies, a god worshiped by the Philistines of Ekron (2 Kings 1:6); and Christ, in using the name, takes no pains to dwell upon the fact that Beelzebub was a heathen fiction, but seems rather to assume, for the sake of argument, that Beelzebub was a reality; it was a mere accommodation to the language of his opponents."

If this last statement be correct, and Christ was merely accommodating himself to the language of his opponents, let us be sure that we know what that language was. It is true that in the days of Ahaziah and Elijah, Baal-zebub signified the god of flies, but in the lapse of years, words undergo a change; for instance, at the time of the English settlement of the American colonies, the Indians, in trying to pronounce the French word for English (*Anglais*), called it "Yankees." So in the origin of the word it meant the English people. Now the English apply it to a citizen of the United States, while in the United States, Yankee is only applied to the New Englanders where the name originated. So at Ekron, in the days of Elijah, Baal-zebub meant the Philistines' god who they claimed

busied himself driving flies away from their sacrifices and their temples. In the days of Christ the name did not apply to the Philistines' god, but the Jews had applied this name to the chief of devils, of whose personal existence they spoke when using the word.

I am not prepared to accept the position that the writers of the New Testament, divinely inspired to perform their work, mixed the sentiments of heathenism with their writings. Should I thus teach, I fear I should weaken the force of New Testament authority.

(Concluded next week.)

THE HARBOR OF HEAVEN.

BY ELDER L. D. SANTEE.
(Gatesburg, I. I.)

THROUGH the years my frail bark thou hast guided,
And life's billows do not overwhelm;
Thou hast in compassion provided
The Crucified One at the helm;
And though wild be the billows of sorrow,
And storm-clouds by tempests are driven,
Soon, soon in the glorious morrow,
I shall rest in the harbor of heaven.
As time's rapid waters I'm cleaving,
Not a sigh for the pleasures behind;
Not a tear for the land I am leaving,
But a smile for the home I shall find.
Though a voyager lone, unattended,
I repine not at chastenings given;
For soon will the voyage be ended,
And I'll rest in the harbor of heaven.
By faith I can see all my treasures;
They will meet me with joy on the strand;
I shall taste of life's unfading pleasures
When my bark has come safely to land.
O, my heart 'mid the tempest rejoices,
And a song to my spirit is given;
I shall list to the sound of loved voices
When I enter the harbor of heaven.

THE GOSPEL IN THE SANCTUARY.

The Blessing of the Sanctuary.

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

(Continued.)

IN addition to the regular daily service, there was the ceremony known as "the atonement," or "the cleansing of the sanctuary." On other days, the high-priest came only into the holy place, or outer apartment of the sanctuary. Now the people are to enter by faith, and the high-priest, in fact, into the most holy place.

The high-priest chose for himself a bullock for a sin-offering and a ram for a burnt-offering. At the same time he chose for the people two goats for a sin-offering and a ram for a burnt-offering. Aaron was to put on his "holy garments;" then he was first to offer the sin offering for himself. This was offered the same as an ordinary sin-offering, only that the blood was carried within the veil, and sprinkled upon the mercy-seat. He then drew lots over the two goats that were for the sin-offering of the people, "one lot for the Lord, and the other lot for the scape-goat," Azazel, or Satan. Then the goat that represented the Lord, was slain for a sin-offering for the people, precisely as the bullock had been for the high-priest, and his blood was carried within the veil. Then the high-priest came out and confessed the sins of the people over the head of the live goat, and this goat was sent off, by the hand of a fit man, into the wilderness. Then the high-priest offered both the burnt-offering for himself and the burnt-offering for the people. (Read carefully Leviticus 16.)

What did all this mean? It is true that it was typical, representing the work in the heavenly sanctuary. Paul plainly speaks of the heavenly sanctuary being cleansed. There is a work of judgment up there. Thank God, the sins of the righteous, recorded in the book of remembrance, are to be "blotted out," and "be as though they had not been," even as the wicked, inseparably connecting themselves with sin, are

themselves to be "blotted out" and "be as though they had not been." Obadiah 16. Back there, while the high-priest was within the sanctuary, the people were afflicting their souls without and looking within by faith. The man that did not afflict his soul on this day, and repent, turning fully to the Lord, was cut off. Even so it is now. There is a sense in which God dwells in his church collectively, and in which, therefore, the church is his temple, or sanctuary. (See 2 Thess. 2:4.) The message is going. Rev. 14: 6-14. That sanctuary is being cleansed. It is true, also, that back there the cleansing of the sanctuary was understood not in type merely, but in fact, to be a day of revival and of purification for the church. (See Lev. 16: 16-22.)

Every service throughout the whole year had, however, been for this purpose,—the cleansing of the faithful heart. It is again and again said of the ordinary sin-offerings and of the trespass-offerings, that they are "to make an atonement." Sure enough, when the flesh dies as unholy, and the life is offered to be renewed by Christ's power, this purifies and makes us one with him who is pure.

It is not the repented sins only that, stored up in the sanctuary, defile it; but the unrepented, and perhaps the unknown sins; for we read, "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord." Num. 19: 20. Still it is true in a certain sense that even the repented sins of the people are carried into the sanctuary, and remain there until the day of atonement.

Not that sins are arbitrarily transferred from the repentant sinner to the sanctuary, and stored up there; then on the day of atonement, as arbitrarily laid over on the head of Satan, the scape-goat, much as one man might pass a piece of money to another, who, keeping it for a time, should then pass it on. Even so Christ's righteousness is not arbitrarily transferred to us. This would be pure antinomianism,—Christ keeping the law in our stead, and so we going free to break it. No; Christ's righteousness is wrought out in us, by the same means it was in Christ. It is true God sees us in Christ's perfect righteousness even now, while we are yet imperfect; not, however, because of any transference of righteousness, but because Christ, having sealed the covenant with us to make us righteous, while we trust Christ, God also trusts him to complete his work, and so sees us not as we are but as we are to be when it is completed.

It is true that Satan will suffer for all his sins whether wrought out in the flesh of Peter, or of Paul, or in my own, even as Christ will finally enter into the joy of all his righteousness, no matter in whose life that righteousness may have been manifested. If I lie, and deceive a man, and cause him to sin, the evil manifested in his life is my own. He may be in a certain degree responsible, but when he has repented of his fault and been forgiven, the only sin that remains is my own; therefore it is just that I should bear it. So Satan has deceived us, and his iniquity has been wrought out in our lives; and we, before the eyes of the universe, have been bearing not only our own sin, but his also, for they could not distinguish between the two. When our sins are all repented of and forgiven, the only sin that will remain will be his; and all intelligent beings in the universe will see just how much he was at fault; then and thus his sins will be laid back upon his own head.

Just as the record-books, or book of remembrance, is kept in the sanctuary on high, so here in the mind of each sinner is laid up the record, or memory, of his sins. Even repentance cannot blot this out, but in fact, only refreshes it, and makes it more distinct. Even the memory of a sin is an evil thought dwelt on either with pleasure or pain. To remember it with pleasure is to

commit the sin again. To remember it with pain is to suffer grief. Even this last is our imperfection, which, thank God, will not be eternal. In the completion of the work of God in the soul, there is to be a blotting out of sin. Former things will not "be remembered, nor come into mind." Isa. 65: 17. The impressions of the past fade out as deeper impressions are made and fill the mind. So the glory and the joy of the full revelation of God in the soul will blot out the memory even of the sad and sinful past. Only the lessons of love and trust learned here will remain.

Yes; here is represented the full cleansing of the soul temple. There are two things that make me sin, my own sinful flesh, and Satan working through that flesh. Here is a symbol for each of these, the flesh of the sin-offering and the scape-goat. Thank God, both are destroyed. The flesh is burned without the camp, and the scape-goat is let go into the wilderness to wander and perish.

To understand more fully the scape-goat, let the mind go back to the eternal past. God cast Satan out into the "deep," or "abyss." (See Liddell and Scott's definition of the Greek word "tartarus." 2 Peter 2: 4.) He came into our hearts by our consent, and made for himself a kingdom there. So many have yielded their hearts to him that he is now the "God of this world," "the prince of the power of the air," the "spirit that now worketh in the children of disobedience." Christ's kingdom is also here in the hearts of his faithful children. When a soul is truly brought to Jesus, God delivers him from the "power of darkness," and translates him "into the kingdom of his dear Son." Col. 1: 13. The one thing the devils feared in Christ's time was being sent back kingdomless into the deep, or abyss. Luke 8: 31. They preferred to reign even over swine to this.

Nevertheless, when all the righteous have fully turned to God, and the wicked are destroyed by the brightness of Christ's coming, Satan will be turned back, kingdomless, homeless, into the abyss, to await his doom. Revelation 20. This is just what is done in each individual soul when the soul temple is fully cleansed. That soul is delivered from the kingdom of Satan. The flesh is burned, or crucified, without the camp. So far as that soul is concerned, Satan's kingdom is destroyed, and he sent back into the abyss or out into the wilderness to await his doom.

(Concluded next week.)

REFLECTIONS ON ATTENDING THE TENNESSEE TRIALS.

BY ELDER SMITH SHARP.
(Chattanooga, Tenn.)

THE first thing that specially impressed me at the recent trial of our brethren at Dayton was the parallel between these persecutions and those of the early Christians. Passages from chapters 16 and 37 of Gibbons's "Decline and Fall of the Roman Empire" came vividly to my mind. A few moments later, passages from chapters 36, 39, and 40 of "Great Controversy" flashed through my mind. We ought to be very thankful for the history of the past and exceedingly thankful for the history of the future.

In private the judge was asked if he realized that there never was any persecution in this world inflicted for anything but violation of civil law. He said he did. His attention was called to what Gibbons says, chapter 37, paragraph 3: "It is incumbent on the authors of persecution previously to reflect, whether they are determined to support it in the last extreme. . . . The fine which he is unwilling or unable to discharge, exposes his person to the severity of the law, and his contempt suggests the use and propriety of capital punishment." He was

asked if he realized that, holding the position he did, he would before the end be called upon to sentence some one to hang, whose crime had been cutting wood on Sunday. He realized it.

The death sentence is in the very first sentence, and no one need have any difficulty in seeing that the two horned beast causes all to be killed that refuse to receive the mark or worship the image. Rev. 13: 15. Neither does it follow that a single one will be put to death. He causes all to receive the mark, but all do not receive it. Rev. 15: 2. He causeth all to be put to death, but all do not die, and possibly no one will die. "The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail." Isa. 51: 14, R. V. "If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest to God."—"Great Controversy," page 634.

The attention of the judge was called to the fact that the tables would be turned, and these humble Christians (himself being judge) would have the cup of trembling taken out of their hands, and the Lord would give it to their persecutors. Isa. 51: 22, 23. Our souls pitied him, and a few minutes later, in company with our brethren after they were incarcerated in the jail, we bowed and prayed that the impression made on his heart might be more lasting than that on Pilate's under similar circumstances.

One thing was clearly demonstrated, and that is that our people do not need any attorneys under such circumstances. The only one that employed counsel was found guilty, and sentenced as heavily as any. Our brethren who spoke at all made some telling points. Especially was this the case with one who said he lived right in Dayton while he was a member of the Baptist church, and worked regularly and openly every Sunday for the coal company, and was never molested until he began to keep the Sabbath, thus proving that he was persecuted for Sabbath-keeping. Another one illustrated the impossibility of his acceding to their request to refrain from work on Sunday and at the same time keep the Sabbath, by using the Union flag to represent the Sabbath, and the rebel flag to represent Sunday. He said the Union soldier would cheerfully comply when invited to salute the stars and stripes; but he asked with telling effect, "Would you then have turned and saluted the rebel flag? You ask me to keep Sunday; I cannot do it. The Sabbath is a sign of my loyalty to God. The Sunday is the rebel standard that waves in the land; you can put me in jail; you can put me in the chain-gang; but I cannot keep Sunday." No one felt that he said it in a defiant spirit, but that he felt that it was a question of life or death with him.

To those that live where there have never been any such persecutions, it will seem strange when I say that these things do not make any great stir in the community. Men say, "It is too bad; it is a great outrage," and there the matter rests. The editors of the political papers usually notice it and deplore it. The leading paper in this part of the State, the *Chattanooga Times*, freely grants space; and an article written July 4 calls the attention of the people to the fact that "while thousands are rejoicing that they live in the land of the free, humble Christians are incarcerated in the Rhea county jail for doing just what Christ did during his life on earth—keeping the Sabbath, and working on Sunday, and that in the person of his brethren, Christ is condemned to prison for violating a Tennessee law."

It makes no stir, we shall have to depend upon something besides persecution to spread the message. I have no reason to suppose that if a man were to be hanged to-day in the Chattanooga jail for cutting wood on Sunday, it would make a greater stir than if he were to be hanged for murder. O for the Spirit to attend the message as it did on the day of Pentecost!

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.

WHAT NOT TO LOSE.

Do n't lose courage; spirit brave
Carry with you to the grave.

Do n't lose time in vain distress;
Work, not worry, brings success.

Do n't lose hope; who lets her stray
Goes forlornly all the way.

Do n't lose patience, come what will;
Patience oftentimes outruns skill.

Do n't lose gladness; every hour
Blooms for you some happy flower.

Though be foiled your dearest plan,
Do n't lose faith in God and man.

— Selected.

OBSTACLES. THEIR USES.

LAST week we promised to say something about going to school where the expense is considerable when money is wanting. There would be no trouble in filling our school-houses and colleges if there were no expense connected with them; or if each young man and young woman had a purse full of money. People generally do not require to be convinced of the utility of an education, but the obstacles seem so great that many are prevented from even seriously contemplating the idea of going away from home to attend school.

Obstacles, instead of being a hindrance to our development, are the means thereof. Learn a lesson from the trailing vine. When the vine prone upon the ground meets a wall, a tree, or a post, it does not settle back in despondency and lament the obstacle it has met; but throwing out its tendrils, it grasps the object, and by degrees, contrary to the laws of gravitation, lifts itself from the earth into the sunlight, gathering strength and volume by the effort. The obstacle becomes a support to its feeble strength. In overcoming the difficulty, the beauty, strength, and possibilities of the vine are brought out. Instead of poverty being a hindrance to men, not one in a hundred of men or women would ever know the stuff they are made of but for the exigencies of a poor man's lot. "Self-made men," as we call them, have mostly come from these lowly stations of life. Every one born into this world with two good strong fists and a clear head, and a willingness to use them, possesses the only necessary means to a successful career.

To ninety-nine out of a hundred, unearned money is a curse, and the necessity of honest toil is a blessing. And about the only use we have for the hundredth man is as an example of the folly of supplying people with money of which they do not know the value. Therefore, don't murmur at poverty and despise your best friend.

The expense at our schools is not unreasonably large. The rates have been barely sufficient for their support in prosperous years, often having the buildings and outfit donated.

But reasonable though they be, the expenses exceed the pocket-books of many. How, then, are they to get an education? In the first place it requires some of that same spirit of quiet determination that it does to master any other difficulty. A great many young people have successfully solved this problem by simply going to school and taking things as they could get them; living cheaply, working hard, attending school perhaps but part of the time, and so going through with no other capital than a determined spirit and constant push. But not every one can do that; and some in doing it have imposed an unreasonable burden on others. We do not advise any general movement on the Coxe plan. The world owes us neither a living nor an education until we have earned it.

Education is capital, and one who will make a good use of what he learns is simply exchanging money for that which will help him to procure money. Therefore, in such cases it will not be bad financiering to borrow money to go to school with, provided it is used carefully and wisely. Those who have means cannot do better than to intrust it to worthy young women and young men for their education. It will generally be a safe investment, one which will yield large returns.

Much may be done by our schools in making it possible for students to assist themselves financially while in attendance. The nearer instruction in theory and practical work can be brought together, the better. It is in this respect that our sanitariums afford such excellent school opportunities. Timely theory is thoroughly "rubbed in" with good honest hard work, and when the student is done with school, he not only knows what to do, he knows how to do it.

Steps in this direction are being taken by our schools, and much more should be done. Perhaps there may be some branches of study for which it will be difficult to find practical use. Let them be weeded out; the only use we have for anything is a practical use. It is not a sufficient reason for pursuing abstruse studies year after year simply that some other very learned people have done so. The question in obtaining an education, as, in purchasing any other commodity, should be, Do I need it? How can I use it?

The financial problem which our young people have to face in considering the school question is not as serious as it seems. Faith, energy, and economy are more than a match for it. Thousands have overcome it with these, and their struggles with it have formed the best part of their education.

VISITING THE SICK.

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

THE unlimited freedom that people often assume in visiting the sick is not always productive of the good that is intended. It is true that one who is ill is very apt to feel depressed, and will frequently be tempted to believe that even his nearest friends are in some way neglecting him; and it is very gratifying to such to be called upon; yet visiting the sick is a work that demands an unusual amount of wisdom and thought. The common custom of having visitors lounging around, gossiping with the sick one or conversing in funereal whispers among themselves, is only productive of harm, no matter how good the intentions may be.

The presence of the visitors and the conversation will arouse many trains of thought in the mind of the feeble patient, which will only serve to excite the already restless mind, and frequently end in a sleepless night, and thus mistaken courtesy has only ended in harm. Often visitors will take upon themselves the responsibility of regulating the temperature and the ventilation of the sick room, or will suggest to the patient the necessity for such changes, and thus make him restless unless they are made.

Although Christ commends those who, under proper circumstances, have visited the sick, it is undoubtedly true that if he should personally enter many sick rooms to-day, he would again "put them all out," and take with him only those who would be a help. The sick should not be neglected, and frequent inquiries should be made as to their welfare, and an earnest endeavor be made to discover if there is not some way in which the burdens of those who are caring for them can be lightened, in various ways furnishing them such substantial assistance as their circumstances will demand, and above all, mingling with our deeds of mercy sympathizing prayer for the afflicted one. Such visiting will

bring cheer and sunlight to the sufferer without all the harm that is associated with the ordinary manner of calling upon the sick.

REAL GREATNESS.

PRESIDENT CLEVELAND is a great man as well as a big man. And in his capacity there is room not only for the qualities of statesmanship, but for a strong attachment to home life. The simplicity of his life is made the subject of rude jests and vile cartoons, but these cannot quench the admiration which the glimpses we obtain of his simple domestic affection awakens. Writing some time since to a friend who was contemplating marriage, Mr. Cleveland is quoted as saying: "As I look back upon the years that have passed since God in his infinite goodness bestowed upon me the best of all his gifts,—a loving and affectionate wife,—all else—honor, the opportunity of usefulness, and the esteem of my fellow-countrymen—are subordinates in every aspiration of gratitude and thankfulness. You will, I know, feel that our kind wishes can reach no greater sincerity and force than when my wife joins me in the fervent desire that you and your bride may enter upon and enjoy the same felicity which has made our married life 'one grand, sweet song.'"

But whatever may be the various opinions in regard to Mr. Cleveland, there is a universal and hearty consent to the opinion that Mrs. Cleveland is a queen among women. Her position as first lady of the land has not detracted from the purity and simplicity of her character as a wife and mother. Her children are not sacrificed to the goddess of vanity. They are not relegated to hirelings who have no care for them beyond a selfish desire to keep a good position. They are nursed in nature's way. Their every step is guided by a mother's hand.

The demands of "society" are held secondary, in the mind of Mrs. Cleveland, to her domestic privileges and duties. Although standing in a place from which she might command the attention of the world as a model of fashion, and sway a vast influence as a woman of the world, she chooses that sweeter part of life which endears her to every home in the land, the legitimate, homely life of a true wife and mother. She occupies no dangerous pinnacle of a fickle fame from which so many fall to ruin. Her name is graven deep in the hearts of the people with those who have stood by the very foundation principles of our national greatness.

HOW THE BLOOD IS MADE IMPURE.

Cleanliness.

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

THE effect of personal cleanliness on the character of the blood must not be overlooked. The skin is constantly pouring out upon its surface through its millions of perspiratory ducts large quantities of poisonous matter in solution. Chief among these are urea, chlorid of sodium, and cholesterine. The skin also excretes carbon dioxide. In a short time the whole surface of the body is covered with a coating of these waste products, which, if not removed, are absorbed into the blood from whence they were eliminated, and the system is again poisoned by its own secretions. The sebaceous glands also secrete an oily fluid which serves to lubricate the skin. This oily matter coming in contact with the air soon ferments, forming fatty acids, which add to the poisonous accumulation on the surface of the body.

For the removal of this organic waste, frequent ablutions are necessary. During warm weather a daily bath may be taken with benefit; and not less than two or three times a week at any season of the year should the body be

thoroughly washed. Frequent bathing not only removes the external filth from the body, but it stimulates the skin to healthy action, thus enabling it to perform well its excretory and respiratory functions. Careful attention must be given to the question of cleanliness by those who would maintain "the free circulation of pure blood" in their organisms.

EXERCISE.

"The growth and the vigorous condition of every member of the body, as, in fact, of every function of existence in the universe, depend on exercise." Water in rapid motion tends to purify itself. Stagnant water is impure. The effect of exercise on the quality of the blood is no less marked. It was no arbitrary decree that laid upon man the duty of earning his bread in the sweat of his face. It was for his highest and best good, physically and mentally. Vigorous exercise is not only a hygienic necessity, but it is also one of the most powerful of all remedial agencies known. Exercise aids digestion, and promotes those processes by which good blood is made. It increases respiration, thus bringing in a more abundant supply of the life-giving oxygen. It hastens the destruction of the old, worn-out tissues of the body, and stimulates to healthy activity the cells that build up new tissue. Exercise quickens circulation, and thus hastens the impurities of the body to the eliminative organs. It stimulates to action all of the secretory glands, thus enabling them to separate more rapidly, and to remove more quickly the accumulating poisons of the body. Daily, systematic, vigorous exercise is the law of health for all, old or young, rich or poor. Thus it will appear that in physical regeneration and development, as in the spiritual, one must work out his own salvation, remembering that nature's God is constantly working in him, in harmony with nature's laws, leading him upward to health and happiness as rapidly as he wills.

SOME THOUGHTS FOR SLOW WOMEN.

BY MRS. W. T. B.

THE article which recently appeared on "Comfort for Slow Women," was read with a great deal of interest. I have been an observer of slow women and their methods of work, and quite agree with the writer that it is always the wise thing to do to "submit gracefully to the inevitable." But I cannot believe that some people are predestinated to be slow, while others, without any effort or judicious planning, have a "knack of turning off work," as we say.

If this "dear slow sister" who rose at 3:30 A. M., to begin her wash, and who was still struggling with it at 1:30 P. M., would begin her wash the night before, she would find her work apparently lessened by half, her nerves would not assert themselves so loudly, and the husband and the children would rejoice that mother was not too tired to be pleasant. Let her get the first boilerful of clothes out of the first suds and into the boiler and on the back of the stove to begin to heat as soon as the fire is started in the morning. As soon as breakfast is prepared, place the boiler on the front of the stove, and by the time she is ready for the clothes, they will be ready for her. Then follow her neighbor's plan, and do not get up before the usual time in the morning. Eat a good breakfast before attempting the hard work of the day; thus strengthened, the system will not "sink from exhaustion" before the work is done or more nourishment taken.

A great many women are "slaves of labor, not masters of labor," and that is largely due to a wrong education. Our daughters are trained to think that in some way the daily, necessary work of the home is drudgery, and that they degrade themselves just so much as they mingle with it. So they are content to

drag through the dreaded work from day to day, finding no pleasure in it, and never once remembering that we can preach the third angel's message in our kitchens as surely as in the pulpit.

I do not understand that the term "quick" is at all synonymous with "extravagant," "wasteful," "excitable," or "impetuous," as this "swift neighbor" must have been who was so prodigal, and ruinous "with everything that came into her possession," and "ran her swift course," and burned out her life when she was most needed.

The Lord in a recent testimony, speaking right on this subject, says: "It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits must be overcome. The man who is slow and does his work at disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work and have time for something else. It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. You can become stereotyped in a wrong course of action, because you have not the determination to take yourselves in hand and to reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. 'Whatsoever thy hand findeth to do, do it with thy might.' 'Not slothful in business; fervent in spirit; serving the Lord.'"

If we wish to make a success of our work, we must cultivate method, and we must spend time and thought in planning how to work to the best advantage. While it is true that the Lord loves the slow ones fully as much as the spry ones, yet, as the word now has come that we have a defect in our characters, and that the "slow habits must be overcome," the only wise thing for every Christian woman to do is to study herself, and as fast as a fault is made known, seek to rid herself of that blemish; for he tells us that "we are not to be dwarfed in any kind of service for God."

THE MADRAS PRESIDENCY.

THE Madras presidency consists of the southern part of the peninsula of India and a long strip of territory on the west coast of the Bay of Bengal, and contains 138,000 square miles. It includes part of the tableland of Deccan, but chiefly consists of the districts lying between the Ghauts and the sea. The Western and Eastern Ghauts are the chief mountain ranges.

The climate is hot, especially on the east coast; yet the extremes of heat and cold are not so great as in northern India. The population is about thirty-six million, speaking four different languages. The majority of the people are Hindus; Mohammedans are one in sixteen.

Madras, the capital, and the largest city in southern India, is situated on the coast. The site is so low that from the sea only the first line of buildings can be seen. The principal business part of the city is Black Town, an ill-built, densely populated block. Immediately

south of Black Town is an open space with a sea frontage of about two miles, containing the fort, esplanade, government house, and several handsome public buildings. Farther south lie Triplicane and St. Thome. The former contains the Nawab's palace, and a large tank of great antiquity and sanctity, attached to a Hindu temple. According to the Sthala Puranam, this tank contains the holiest of all holy waters. A single bath in it is said to remove all sin, and to be equivalent to ten thousand baths in the Ganges, the sacred river of the Hindus. The Brahman population of Triplicane consider it a sacred duty to perform their daily ablutions and supplications in this tank.

The Madras harbor is quite open. Before the erection of the breakwater and pier, passengers and cargo from calling steamers had to be landed by means of large native boats, the planks of which were only tied together to prevent their being broken to pieces when dashed on the shore by the waves. Even now, this rude system of disembarkation is largely used, and is indispensable.

The population of Madras is as varied in respect to nationalities, castes, and creeds as it is generally found to be in all capitals of countries, and consists of 450,000 people, 3300 of whom are Europeans. During the summer months, many, to escape the oppressive heat, go to Ootacamund, Bangalore, Coonoor, and the Neilgherry Hills, delightfully cool and picturesque stations, which are easily accessible.

The second city in the presidency is Trichinopoly, a large military station 250 miles southwest of Madras. Inside the fort is an immense rock, which rises abruptly out of the plain to the height of 273 feet. The ascent to this rock is partly by a covered stone staircase and partly by steps cut in the rock itself. Upon it is a Siva temple, and at the top a small temple dedicated to Ganega. Every year a festival attracts a crowd of pilgrims. In 1849 a panic occurred, and 250 persons lost their lives in the crush.

At Seringham, on an island in the Cavery, near Trichinopoly, there is a famous temple of Vishnu, the largest in India. The Brahmans and others who officiate in its courts are said to number 10,000. Hindu temples are quite numerous in the Madras presidency, and are noted for their size, in which they far surpass those of northern India. They are generally square or oblong, with pyramidal gateways on each side. In the center is the shrine, containing an idol. The numerous pillars in these temples are largely composed of granite, wonderfully carved with hideous-looking images. Travancore, a native State in the southwest, escaped Mohammedan invasion, and thus has retained Hinduism in its most primitive form. It is the most Brahman-ridden State in India. At one ceremony the Maharajah officiates for a short time as one of the bearers of the palanquin of the chief Brahman, whose feet the Maharajah washes, and then drinks some of the water. On the west coast is the city of Calicut, which has given name to the cloth known to the English as calico.—*F. Masters, in Bible Echo.*

ROSE CONSERVE.

THE delicious flavor of the rose may be preserved for years in the following manner: Gather the rose leaves in the morning and chop while fresh; then mix with melted sugar, forming a paste, and spread on plates to dry, after which pack in jelly tumblers and cover closely. The sugar should be nearly cool when used so as not to shrivel the leaves. This is delicious for flavoring apple pies, sauce, or cake.—*Selected.*

—Well was it said by St. Augustine: "Thou hast made us for thyself, and our hearts are restless until they rest in thee."

Special Mention.

PASSING EVENTS AND COMMENTS.

Defective Justice.—The defects of human justice are many; but there is one which it would seem might be, and most certainly ought to be, remedied. It is illustrated in the sad case of Maria Barberi, which has just passed through the New York court, resulting in the sentence of death upon a poor, helpless Italian girl. She had been led astray, betrayed, and ruined by a wretch who professed to love her, and when he spurned her pleadings for marriage with curses and kicks, her deep love turned to deeper revenge, and in a desperate moment she cut his throat. Much sympathy has been shown her in her trial; but the law was clear, and according to it she must die.

Without discussing the righteousness of that dreadful sentence, we look to see what protection the law throws about the victims of such vile creatures. Her betrayer had committed a crime against her compared with which murder would have been a blessing. But there was absolutely no redress. Leaving this wretched victim, he was at liberty to pursue another. His life was given to that work, and the law interposed no barrier to his fiendish deeds. This case is but one out of countless thousands of innocent, trusting lives, which, through misguided love, are wretchedly sacrificed to demons who have no conscience in laying waste and desolate the purest of human hearts as trophies of their lust. These things go on year after year. The victims submit to a life of degraded reproach, or flee from such a life by suicide, or perhaps in desperation take vengeance into their own hands only to have it fall upon their own heads. If there is a crime in the catalogue that deserves swift retribution, it is the one under consideration; but yet its perpetrators not only go free, while their victims fade and die, they are often petted and fondled by the very society they outrage. The God of justice will requite all these things.

Punished for Stubbornness.—The following dispatch is taken from the *New York Sun* for July 17:—

"All interest in Rhea county, Tenn., is centered in the dealings of the State with the colony of Seventh-day Adventists in the county limits. In the second trial of the Adventists, a few weeks since, eight leading members of this sect were found guilty of desecrating Sunday, and were fined. They refused to pay the fines, and all went to jail on workhouse mittimus, which require the prisoners to work out their sentences on the county roads. . . . The equivalent in service to the fines incurred makes their terms of imprisonment range from sixty to eighty days. To-day, July 17, they were put to work with the county convicts on the public highways. Although associated with criminals of the chain-gang, they wear no chains."

This is the reward our brethren get for their "stubbornness," as Judge Parks called it. They insist in following what they conscientiously believe to be a direct command of God. Because they will not yield their consciences to an iniquitous law, they are treated as obstinate and incorrigible renegades. A similar case is recorded in Daniel 3. The three worthies answered to the king, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image

which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego." They, too, were stubborn. When sincerity comes in contact with bigotry through unsophisticated simplicity, it may be forgiven if it will change its course and apologize. But if it insists upon persevering in its disagreeable course, the visage of affairs becomes changed, and the furnace is heated seven times hotter than it was.

The Pope Speaks Again.—About a year ago the pope issued a bull forbidding Catholics to join secret societies, and commanding those who had already joined to withdraw. The order created some stir then, but as it was not enforced very vigorously, it came to be regarded as inoperative, especially as relating to the Odd-Fellows and Knights of Pythias. This impression prevailed to that extent that some of the Catholic journals openly declared that it did not apply to these orders. Members of these societies who belonged to the Catholic Church again breathed easily and went on paying their dues.

But now comes a blast of the trumpet having no uncertain sound. Satolli says in his letter:—

"His Eminence Cardinal Monaco, in a letter of May 27, announces to me that he has learned that several American papers have asserted on the authority of prelates that the promulgation of the decree of the holy office concerning the three societies,—Odd-Fellows, Knights of Pythias, and Sons of Temperance,—is not obligatory, but left to the judgment of the bishops as a disciplinary and variable matter. Moreover, the same journals affirm that his promulgation has, by superior authority, been discouraged and suspended, at least in some dioceses. His eminence greatly deplors this state of affairs, and again recommends that the decree be published and enforced in every diocese in such way as the respective bishops shall deem most expedient. By this letter of his eminence the obligation of the decree and of its publication is put beyond all question, and it is no longer lawful for any Catholic journal to express any doubt concerning it."

It will be something of a hardship for devout Catholics to choose between the church and the insurance lodges in which they have invested so much money. It will be difficult for them to decide which of the two is the better insurance company.

A Question Settled.—The nationality of Henry M. Stanley has been for years an uncertain quantity. Americans have claimed his citizenship for this country; some Englishmen have contended that he was an all-around Briton, while others have denied it as vehemently, not caring whom he belonged to so long as he was not charged up to Old England. He first appears on the stage of action a lad of fifteen, a waif under the cognomen of John Rowlands. His parents were obscure people of Denbigh, Wales, where he was born in 1840. At the time spoken of, he was on shipboard as an apprentice, but was adopted by a merchant of New Orleans, whose name he took, leaving every vestige of his old title with the ship. At the breaking out of the war he enlisted in the confederate service, was taken prisoner, and, changing his politics to suit the new situation, enlisted in the Union navy.

After the war he became quite noted as a correspondent of the *New York Herald*, and was sent by Bennett to find Livingstone. This made him famous. The reporter's pen was laid aside, and Stanley became the explorer of his day. After penetrating the darkest parts of "Darkest Africa," and telling his wonderful tales by pen and voice to a gaping world, with rather more regard for the heroic than for the truth,

after creating for himself a very disagreeable savor in the eyes of many Englishmen by maligning his companions, he settled down in England. In the meantime, by a marriage with Miss Dorothy Tennant, celebrated in Westminster Abbey, he opened for himself a clear path into a very select set. The elections last week gave him a seat in the House of Commons, but failed to bring to him anything more than a very cool recognition upon the part of the people. It was the tide of Tory politics rather than his popularity that gave him this victory. Yes, we give it up; he is an Englishman, right enough. T.

WASHINGTON ON RELIGIOUS LIBERTY.

THE saying of George Washington that the Constitution guarantees the religious rights of the people is often quoted, and well understood; but it is not so generally known what called forth his statements, and when they were uttered. On this point we find the following in a sermon by Geo. B. Eager, D.D., before the Southern Baptist Convention, in Washington, D. C., in April last, as reported in the *Alabama Baptist* of May 16, 1895:—

"It is a matter of record that in March, 1788, a meeting of Baptists was held in Virginia, at which were present representatives from New York, Rhode Island, Massachusetts, and other States, in which the question was taken up whether the Constitution made sufficient provision for religious liberty. Upon consultation with Mr. Madison, they determined to address General Washington, and in August, 1789, they did so in these words:—

"When the Constitution first made its appearance in Virginia, we had unusual strugglings of mind, fearing that the liberty of conscience (dearer to us than property and life) was not sufficiently secured. Perhaps our jealousies were heightened on account of the usage we received in Virginia, under the British government, when mobs, bonds, fines, and prisons were our frequent repast."

It was in response to this letter that Washington gave utterance to the sentiments referred to above. And though he had been trained in an established church when persecution of dissenters was thought to be doing God service, he expressed sentiments which have been the admiration of lovers of liberty, the world over. He said:—

"If I could have entertained the slightest apprehension that the Constitution framed in the convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more jealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. As you doubtless remember, I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

The intention of all those who had a part in the framing of the Constitution, was, no doubt, just as liberal and just, as that entertained by General Washington. The question now is, Will this intention be maintained by so modifying our present laws as to erect an absolute barrier against spiritual tyranny? U. S.

The Review and Herald.

BATTLE CREEK, MICH., JULY 23, 1895.

URIAH SMITH,
GEO. C. TENNEY, }

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SADLY MIXED.

ALLUSION is often made to the wonderful mixtures concocted in the witch's cauldron, but those fall far short of the curious combinations that are made in reference to the Sabbath question. It seems a little late in the day for theologians to sit down and argue, seriously, that the Sabbath has been changed to the first day of the week, or that it has been abolished, or that it has expired by limitation, and that another institution has taken its place by divine command; namely, the first day of the week, either as the successor of the Sabbath or as an independent institution. These positions have been so often annihilated in the forensic world that but very few can now be found who are willing to risk a defense of them. Yet there seem to be a few who have not yet found their way beyond this stage of the controversy.

The *Christian*, of Boston, has recently given an exposition of the ten commandments, and considering its position and influence, what it says concerning the fourth commandment may deserve to be briefly noticed. It quotes the fourth commandment as far as the words, "In it thou shalt not do any work," and then says, "We have, however, no command for rest upon this day until this law was given to Moses, nor do we have any distinct record of the previous observance of the day."

In the first place it cannot properly be said that this law was given to Moses. It was spoken by the Lord, with an audible voice, from the summit of Sinai, in the hearing of all the people, and with a voice which the apostle Paul tells us shook the whole earth (Heb. 12:26), showing that it was designed for the inhabitants of all the earth, as much as the other nine commandments were, with which it was inseparably connected, both in spoken words and in the written record. They were written, it is true, for that dispensation, on tables of stone, and Moses, as the minister of that dispensation, took the tables from the hand of God and deposited them in the ark and tabernacle, which, by the command of God, he had erected for them. But that law was not to Moses, or for Moses, any more than for others; and we may be sure that God would not be guilty of any such irregularity (pardon the expression) as to put a local and temporary precept in the very bosom of the code of laws, every "jot and tittle" of the remainder of which is of universal and perpetual obligation.

But, says the *Christian*, "We find no command for rest upon this day until the time of Moses." Where is the obligation to rest found here? It is in the words, "Thou shalt not do any work." But upon what do these words rest?—Upon the fact that God blessed and sanctified the day, as stated in the latter part of the commandment. The resting, then, is involved in the fact of the sanctification of that day. But when was the day sanctified?—In the beginning, as stated in Gen. 2:3. Now if the fourth commandment explains that the word

"sanctify" means, among other things, not to do any work of our own, did it not mean the same thing when the Sabbath was sanctified in Eden?—Most assuredly it did, yet the *Christian* can find no command to rest until the time of Moses!

The record says that God sanctified the Sabbath in Eden. The fourth commandment says that he did it by saying to Adam, "Remember the Sabbath day, to keep it holy. 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, thou, nor thy son," etc. We say that was the way it was sanctified, because there was no other way in which it could be sanctified except by telling man how to use it, and God would certainly not give Adam one way to do it in Eden and the Israelites another way at Sinai. Why will men claim that there was no law for the Sabbath before Moses, when there is such a direct and explicit statement that there was a Sabbath law given to Adam, in Eden, and of course through him to all his posterity? Men would look sharper than they do, if there was involved in the matter their title to half an acre of land. Quotations from the *Christian* we will mark "C."

C. "Such a rest [as the seventh day] is needed for spiritual training, for religious instruction, for mental improvement, and for bodily recuperation."

Very well. Did God leave the world from Adam to Moses without the means of procuring these benefits,—leave them with this need unsupplied? If so, his people might plead that as an excuse for any loss resulting from that lack. But if not, then there was a law for rest on the Sabbath before Sinai.

How the matter was managed afterward the *Christian* tells us as follows:—

C. "So long as a stranger dwelt within the gates of the cities of Israel, so long he was bound by this law of the land; but it does not appear that it was binding in any other nation or land. When the stranger passed beyond the land of Israel, he was free from this law, though not free from the natural necessity of a weekly day of rest."

This statement will certainly bear a little examination. There is a necessity, we are told, for a weekly day of rest. The Sabbath law to Israel covered this ground, and provided them with just such a rest. Was this law necessary that they might have such a rest? If it was, then why not let other nations, who need the same rest just as much, have that law too? In this case other nations than Israel were left destitute of what they needed. And does God deal thus with his creatures? But if the law was not necessary to secure the rest, then why was it given to Israel at all? Does God impose upon people what is not necessary to enable them to reach the end he wishes them to gain?

How evident it is that men want their own way. They want a law for a rest day, but they do not want that law which God has given to secure that very thing. Men are willing to worship, but they do not want to worship those things which the Lord points out, or in the way he prescribes, but something of their own devising. They want a rest day, but yet are not willing to take that which God has instituted, but prefer one of their own choosing. No better evidence is needed to show that the carnal heart is not subject to the law of God, neither indeed can be. They essay to find in nature what they

desire, and though they claim it is the same thing that the law of God prescribes, that law must not by any means come into the account. Why such an aversion to this law? The *Christian* says that the Jews were carried into captivity because they did not observe the seventh year sabbath; but Jeremiah says it was because they did not keep the weekly Sabbath of the Lord their God. Jer. 17:21-27.

The claim is put forth that this was foretold by Hos. 2:11, but this Scripture refers to the ceremonial sabbaths of the Jews, not the Sabbath of the Lord. The sabbaths of Hosea are associated with feast days and new moons, and are called "her sabbaths;" but this has nothing to do with the Sabbath of the Lord, which was a part of the moral law.

It is attempted to make a point on the expression, "The Sabbath was made for the man, not 'for man' as in our version, but for the man." But we are not told what the design or the distinction is. We do not, however, object to the rendering, for reference would then be most emphatically made to the man Adam, in the beginning; and if the Sabbath was made for him, it was made for all that were then represented in him, that is, the whole human family. An illustration is now called in to show the force of the argument.

C. "The force of the argument may be illustrated. The boot is made for the foot, and not the foot for the boot. If the foot were made for the boot, then the foot might be too large, and it might be whittled down, for the foot must yield to the boot. But if the boot is made for the foot, then if the boot is too small, we must split it open. We must make room for the foot, even if we spoil the boot. So the Sabbath is made for man, and not man for the Sabbath."

This illustration we submit is hardly pertinent to set forth the work of the Lord in reference to the Sabbath; for the boot is the work of man, the Sabbath the work of the Lord. A man might make a mistake in fitting a boot, and get it too large or too small, so that it would need to be changed to fit the foot; but when the Lord made the Sabbath for man, did he make any mistake? Did he miscalculate and make a misfit? Who will charge him with such folly? But, if he made no mistake, the illustration will not apply. The only place where the Sabbath pinches, is the carnal mind, but we may be sure the Lord will not split open the Sabbath to make room for that; that must be brought to fit the commandment.

The remainder of this article will be given next week. U. S.

"KEEP YOUR EYES TURNED TOWARD ROME"!

THE above words spoken recently by one of the State ministers of Europe, seem to become more and more the ruling motto all over the world. Almost every week presents new features of the fulfillment of the prophecy in Revelation 13, "All the world wondered after the beast," and "worshipped the beast." Among the many evidences in this direction the present situation in Belgium affords a very striking one. Belgium, which was constituted a kingdom in 1831 under a German prince, notwithstanding that out of its six million inhabitants only 15,000 are Protestants, had a free constitution, granting religious liberty. The Roman clergy being so

arrogant, that they even demanded the constitution should be changed on the basis of the papal syllabus, caused their party to succumb, and the Liberals gained the majority in the elections of 1878. The power of the Roman Church was restrained by creating State schools, and all the communities had to start public schools of their own. But the clerical party did everything in their power to hinder their attendance, and used their great riches to establish free schools in charge of the clergy. This battle waged till 1884, when the clericals again gained the majority; and since then they have bent every energy to undermine the State schools. Numerous public schools were closed, and thousands of teachers dismissed. The one great aim was to force the State out of the schools, and to gain full control over them again. The newly elected minister on education, Schollaert, declared openly that he would now realize this object, and would accordingly bring before the session a rigid Catholic school law. His words, spoken in the chamber at Brussels, June 8, are as follows: "My heart and soul are identified with the free-school system [of the Catholics]. The Liberal press states that I will refuse the bishops nothing; it would indeed be difficult for me to refuse them anything, as to them owes the country its greatness, and it shall owe its future. Away with the unhappy contentions of the past! *Keep your eyes turned toward Rome! There is the life, the truth!*"

Stormy sessions are the result, and some of the representatives have demanded explanation of the government as to the secret dealings of the foreign office with the pope and concerning the papal intervention in Belgium; surprising developments are in prospect. As it is well known, the Belgian foreign office has, through its legation at the Vatican, asked the pope to condemn and repulse the Christian social movements and the clerical leaders of the Christian Democrats. The Duke of Ursel has been sent on a confidential mission to the pope; the leader of the Christian Democrats, Abbé Daens, has been ordered to Rome, and has returned converted.

At the same time the Sunday movement there is also growing. As to what means are used to further this movement can be best seen by the following statement of the *Figaro*, May 17, one of the leading Paris journals: "*Religious propaganda through playing-cards.* Do you want to know what ingenious means the Catholics at Ghent (Belgium) employ to propagate their ideas concerning the necessity of Sunday rest? Their league for Sunday rest had special cards manufactured, of which all the aces contain the following appeal to the good sentiment of the players of Ghent, both in French and Flemish: 'Do not enter a store after Sunday afternoon, in order to allow those who are obliged to work on Sunday also the enjoyment of a half-day's rest.' The profit of these playing-cards goes to the benefit of the 'league for Sunday rest.'"

Here also the principle of the Jesuits is undoubtedly employed,—“the aim sanctifies the means employed.” The “league for the sanctification of Sunday” in France has increased from 966 members in 1890 to 3764 members in 1894. Thus the aims of the papacy are the same all over, and gradually but surely they gain their object of universal prestige. May we be active in sounding the warning, while the golden opportunity lasts.

L. R. C.

OUR MISSIONARY PAPER,

“The Signs of the Times.”

No greater work in connection with the gospel has ever been committed to men than the proclamation of the third angel's message. The prophetic word gives the signs which mark the coming of the Son of man, describes accurately the condition of the world prior to his coming, gives the leading characteristics of the people of God during the last days, and presents, in words of the most solemn import, the very warning and message that are to be heralded in the closing days of this period, to every nation, tongue, and people. The prophecies, line after line, seem, as it were, to focus on the events transpiring immediately around us. The crisis of the world is approaching. There are everywhere in all lands those who fear God and hate iniquity; and they, with many now living in the grossest darkness, will heed the message when brought to their attention.

God has chosen different agencies and instrumentalities for proclaiming his truth. One of the most important of these is the printed page. In the providence of God, our missionary paper, the *Signs of the Times*, has been called to bear a very important part in the message. From an article from sister White we quote the following brief extract regarding the importance of this paper:—

“Our missionary paper, the *Signs of the Times*, is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to many souls. . . . The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith. Our brethren do not realize the importance of this paper. If they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. . . . This silent preacher, the *Signs*, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.”

The special sphere of the *Signs of the Times* is to call the attention of the people to the truths for this time. The design is that it shall have the widest circulation in all English-speaking countries, especially in the United States; and with this end in view, every possible effort is being made to make the paper thoroughly representative of the work it is designed to advance, and so to increase the facilities for printing and circulating it that it may take a position in harmony with the importance of its mission, and the leading place among religious papers.

The *Signs* has accomplished very important results in the past, and with the increased field of influence which it is proposed that it shall occupy in the future, we may expect correspondingly increased results. Many persons are to be found scattered throughout the country who have gained a knowledge of present truth through the direct means of reading the paper; in some cases entire companies have been brought out through its instrumentality. Numerous cases have occurred where an interest has been awakened by reading it, and a demand produced for a course of meetings. Illustrating what is being accomplished in this direction, I take from a letter just received from W. H. Falconer, the following statement: “I have an earnest call from near Morden for preaching. The call comes from some good Methodist people, who have become interested from reading the *Signs*. I shall go down there soon.” Numerous similar instances might be given where an interest has been awakened in present truth by reading that paper.

The largest possible circulation of the paper is now required of our people. We trust that our brethren and sisters throughout the field are giving this matter attention. It is important that there should be the greatest activity manifested in this work at the present time. Let there be a general awakening with reference to this matter. We shall have more to say, from time to time, in regard to the circulation of our missionary paper.

O. A. O.

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.]

526 — CHRIST'S PRESENCE. MATT. 24:3.

Certain parties here claim that the word “coming,” in Matt. 24:3, in the sentence, “What shall be the sign of thy coming, and of the end of the world?” means *presence* only, and that he is now present, his coming having taken place in 1874; and that his invisibility to the world now is as it was during the forty days between his resurrection and ascension. Is their rendering of Matt. 24:3 correct?

D. W. M.

Answer.—The word for “coming,” used in the text above referred to, is *parousia*, and it is defined as follows: “Presence, a coming, arrival, advent.” The second, third, and fourth definitions here given show clearly what is meant by the first one. It means a coming, arrival, which *results* in the personal, visible presence of the person or object in question. It cannot mean simply the state of being present; for that is not the idea involved in the question which the disciples asked. The question had reference to a future event, and the request was that Christ would give them some sign to show when it was approaching. Christ gave them the signs, and among them were false christs, wars, and rumors of wars, false prophets, the abounding of iniquity, and the love of many waxing cold. According to the position of those referred to by our correspondent, it would follow that the evidence that Christ is now present personally in the world, consists of all these evil works; whereas, such conditions and movements are the most conclusive evidence that Christ is not yet here, and that he is even now withdrawing his Spirit from among men. They explain his invisibility to the world by the forty days between the resurrection and the ascension; but it was only to the world that Christ was not then visible. The disciples saw him frequently, he appeared unto them and had interviews with them, and they talked, ate, and drank with him. Now have any of these who claim that Christ has already come, and is now in the world, ever seen him? If so, when, where, and under what circumstances? If not, on what ground can they claim that he is now here? But if he is invisible to every one, saint and sinner alike, that is *just contrary* to the definition they give to the word “coming” in Matt. 24:3, which certainly includes a personal, visible *presence*. But Satan is working through Spiritualism, and it is claimed, brings before believers the visible forms of their friends. Now suppose he should bring before these people a visible form of strength and majesty which should claim to be Christ? Could they dispute it? Their very position, that Christ is now in the world, would compel them to accept the claim. And this very thing Satan is yet to do. So these people not only occupy ground which is wholly unscriptural, but which makes them a sure prey to a fatal deception which is soon to be sprung upon the world.

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.

THE NORTH DAKOTA CAMP-MEETING.

THIS meeting was held at Jamestown in a pleasant grove near the city. There were over two hundred of our brethren camped on the grounds. There were forty tents pitched for the convenience of the campers, while a few found lodgings in covered wagons. The attendance was about equally divided between the Germans and the Americans. There were but few Scandinavians present, yet the few who did attend held services in their own tongue each day.

The laborers from abroad were Elders Shultz, Klein, Boettcher, Dr. Paulson, and the writer. There were several of the Dakota Conference laborers present who assisted in the preaching. The interest was good from the first, and a good degree of freedom was manifested till the close. Seven persons were baptized, and thirteen others were accepted for baptism who will be baptized after they return to their homes. About \$250 were raised in cash and pledges for the different enterprises that were presented. There seems to be a desire on the part of the brethren in this part of the field to keep pace with the message in all its branches.

The transfer of North Dakota from the Minnesota Conference to the South Dakota Conference is well received by the brethren in this territory. Those present expressed themselves as being well pleased with the change, and anxious to do all within their power to forward the work in this State. The Conference committee has shown a willingness to do all that is possible to fill the present openings. I see no reason why this State may not soon have a Conference if the brethren are faithful in supporting the work and doing missionary work among their neighbors.

As this meeting closed, and the people began to scatter to different parts, all expressed themselves as glad for the privileges enjoyed, and returned to their homes encouraged and strengthened for the work of spreading the last message to the world.

J. H. DURLAND.

THE CALIFORNIA CAMP-MEETING.

THIS meeting was held in a beautiful park, at Oakland, May 30 to June 10. The attendance was not as large as last year, yet there were 850 camped upon the grounds, occupying 265 tents, besides those living in the city of Oakland, who did not camp upon the grounds.

The laborers from abroad were Elder Kauble, from Colorado, and Professor Prescott, who spent a few days at the meeting on his way to Australia. His labors were much appreciated by those present. We did not at first expect him, yet were glad to have his assistance and counsel at this time. Elder Donnell and Professor Sutherland were visiting the meeting, and shared in the labors.

The meetings in California are somewhat different from those of other Conferences in the district, in that the meetings of the Pacific Press Publishing Company, Healdsburg College, and Rural Health Retreat, are held in connection with the camp-meeting. There could not be as much time given to each one of the institutions as seemed necessary. Especially was this true of the college. Professor Howe and others were busy doing what they could to enlist the interests of the brethren in the work of the school for the coming year. We hope to see many of our young men and young women in the school fitting themselves for usefulness in some department of the work. Steps were taken to relieve the indebtedness of the college, by securing pledges, taking stock, and by raising

funds by donations; but the close times continue on the coast, and it is hard to raise means for present needs. Altogether there were raised for different enterprises \$375. The work of the Conference has been quite successful the past year. Many openings for labor are seen in all parts of the State, not only among American people, but among Japanese and Chinese as well. It is a perplexing question to know how to meet the many interests that are found on the coast, and carry on all branches of the work, and keep all moving.

Sabbath afternoon, at the close of the meeting, W. N. Glenn and Grant Adkins were ordained to the ministry. It was a solemn scene, and the Lord by his Spirit witnessed to the service. At the close the ministers, who were all on the rostrum, spent a short time in a social meeting, which was interesting to all. The meeting closed, and the brethren returned to their homes, many saying it was the best meeting ever held in the Conference. Elder Mc Clure was again elected president of the Conference, the executive committee remaining about the same as last year. California is an important field. The different institutions established here bring great responsibilities, but if these brethren walk with God, which it is the privilege of us all to do, he will cause his work to prosper in their hands. A spirit of union and harmony prevailed, and the prospects are good for the work in the future.

A. J. BREED.

VERMONT LOCAL CAMP-MEETING.

THIS meeting was held at South Londonderry, June 25 to July 1, on the same grounds occupied the year before. Elder J. E. Jayne, of Maine, was present the last five days of the meeting, and Elder G. B. Wheeler, of Boston, was with us one day. Besides these, all the ministers of the Vermont Conference assisted in the work. Many of the services were profitable seasons, and especially was this true of meetings during the Sabbath. At the noon hour of that day perhaps half of those present came forward to seek a closer relation to the Lord. Quite a number were starting for the first time.

Nearly all the youth and the children in the camp were among the seekers. These had been under the instruction of teachers appointed for the purpose, and the word of God was doing its work upon their hearts. Seeing that so many desired to draw nigh to God, the congregation was divided into three parts,—adults, youth, and children,—that all might have an opportunity to speak more fully of what was impressing the heart. At this time solemnity pervaded the camp, and nearly all the congregation was under its tender influence.

There were twenty-six tents upon the grounds, occupied by about one hundred and thirty persons. The people of the village and neighborhood attended fairly well. One family that had previously been interested, decided to keep the Sabbath from that time forward. The interest was such that Elder Bicknell and the writer are continuing the preaching services evenings, in a tent erected within the grove. The attendance from the vicinity is about the same as it was during the camp meeting. We are told that one more kept last Sabbath.

An excellent meeting was enjoyed at Windham, a place five miles distant from South Londonderry. There we baptized three youth who had made a start during the camp-meeting. One encouraging feature of the work here is that the friends are judiciously circulating our literature, and some are visiting the people at their homes and doing missionary work in that way, while others are giving Bible readings and in some instances meet in school-houses and read to the people. All these things are helpful when done in humility and with consecrated Christian judgment.

WM. COVERT.

ENGLAND.

SOUTHAMPTON.—Since the last report, the work here has undergone considerable change. Brethren Washburn and Hanson have gone to other fields of labor. Sisters Mina Robinson and Tennie Bartlett and myself remain. The work is onward, the interest continues, and our Sunday meeting is very well attended; in fact, it is reported to be the largest congregation in the town. Since coming here, some eighty have embraced the truth, so that at present the company numbers 112, of whom eighty-seven have been baptized. We have had two baptisms and expect to have another in a few days.

On Thursday evenings we hold a service in the Emigrants' Home, and have the privilege of preaching the word to the many wanderers to and from America and other parts of the world. On several occasions we have met some of our own people, who were much surprised and encouraged to find we were of like precious faith. In this building we are putting up a distributor, and will keep it filled with tracts and papers in the various tongues. Brother and sister Warne are still working on the *Present Truth* and sell 300 copies weekly.

FRANCIS HOPE.

QUEBEC.

ALTHOUGH our camp-meeting has been reported by another, I wish to say that we appreciated the faithful labors of Elders R. C. Porter and Wm. Covert. Our meeting the last Sabbath was excellent. Some confessions were made which brought sunlight into the meeting. The outside interest was good; a favorable influence is left as the result of the meeting, and we expect some will yet obey the truth.

Sabbath, June 29, I met with the church at Fitch Bay; one united with the church, and the ordinances were celebrated. Some who had been discouraged took hold again, and we all felt to thank God and take courage. July 6 and 7 I was in East Angus, and held four meetings; three were buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also are to walk in newness of life. The Lord blessed us in our meetings, and a brother and a sister who have been keeping the Sabbath many years have seen their prayers answered in the conversion of their only son, his wife, and daughter. We still hope and pray that the Lord will remember the prayers of others, and add unto the church such as shall be saved.

July 11 I was at Ayer's Flat, where a brother seventy-seven years old was baptized; at the water he said that he was then doing what he ought to have done fifty years ago. Others are still interested; may God help them to obey.

July 12.

J. B. GOODRICH.

ONTARIO.

SELTON, DUART.—After waiting from June 10 to July 4 brother R. Watt got the justice's decision that "the Lord's Day Act of Ontario" does not apply to farmers. This was really according to the Common Pleas decision, and is an important rendering for all of our people in the province. It helps develop our work here still further. The following from the *Toronto World* of July 5 will be of interest:—

"Judgment has been given in the case of the queen vs. Robert Watt, a Seventh-day Adventist living near Chatham, who was summoned for working on the Lord's day. His offense consisted of hauling rails on that day. The magistrate who tried the case dismissed it on the ground that the defendant was a farmer, and as such was not amenable to the provisions of the Lord's Day Act. The defendant, being a Seventh-day Adventist, observes Saturday instead of Sunday as the true Sabbath. In this he follows to the letter the Scriptural injunction which bids us

work six days in the week and rest on the seventh. Mr Watt is deacon of a church with forty-two members, and he and his co-religionists were most anxious to have the case determined from a religious standpoint. The case was brought by some Methodists, who wished to make out that the civil law was superior to the Biblical commandment. In Toronto the theologians say that the fourth commandment has been amended, and they stick by the amendment, although no such amendment can be found within the covers of the Bible. The point raised is a knotty one, but it does not seem to matter, because Watt is a farmer, and a farmer is excepted from the laws of Cæsar in regard to Sunday observance. The question naturally arises why a farmer should be privileged to draw fence rails and do other work on Sunday, while the people of the city have to sit with their hands tied all day. Not only can a resident of Toronto not draw rails on Sunday, but he cannot ride in a street-car. The great Equal Rights party, of which Principal Caven once boasted to be the head, ought to look into this matter, and see that one and the same system of laws is made for all the people of this province. Whatever the law is, it should be made applicable to all. At the same time he might get his amendment to the fourth commandment inserted as a foot-note in the Bible, so that readers of the Bible may understand it."

We had our tent pitched near Morpeth for two weeks, but no interest sufficient was developed for us to remain longer. We have now been here at Duart for a week with some prospects. The people have been shy, but a few more come each evening. It is a small village some ten miles east of Selton. There seem to be mountains of prejudice to overcome.

A. O. BURKILL,
W. H. SPEAR.

INDIANA.

THE work in northern Indiana has been prospering some since I came to my special field. The most of the time has been spent in two churches at Ligonier and Wolf Lake. The quarterly meetings in both places have just closed. These have been seasons of unusual excellence. The Lord has been ready to bless, to instruct, and to encourage. With the exception of a few individuals the churches are rising with the message. Four have united with the church at Ligonier, one by baptism and three by letter. Twelve have been baptized at Wolf Lake, and others are keeping the Sabbath that we hope soon to see in full membership. A short course of meetings is being held at Cold Springs, a few miles from Wolf Lake. Urgent calls for labor are extended from places near by. About seventy subscriptions in all have been taken for our periodicals and papers; more will be taken. "The harvest truly is great." May God increase faith and courage in all.

D. H. LAMSON.

MINNESOTA.

NEW RICHLAND.—We pitched our tent in this place, June 20. This is a village of about eight hundred inhabitants, mostly Danish people. Most of them understand the English language, so we have little trouble in that respect. There is but one English church here, a Congregationalist. We have a fair attendance, and some apparent interest. At the Fourth-of-July celebration we were invited to make short speeches. We occupied the time to good effect in upholding the American principles, and advocating the separation of Church and State, stating that the American flag was an emblem of freedom. Since this, our attendance has increased, though we do not have large crowds. Our Saturday night and Sunday night gatherings are quite good, especially the latter. The people are quite friendly,

and invite us to visit them, so this gives a feeling of freedom to make calls. A number have begun to make inquiry about the Sabbath question, and we shall soon introduce that subject. We hope for good results, and trust we shall be remembered at the throne of grace.

VICTOR THOMPSON, O. O. BERNSTEIN.

NEW YORK.

BROOKLYN.—After closing our meetings in the halls, which we had rented for the winter, we put up a fifty-foot tent, and have had meetings regularly every night since June 9. Our congregations have been very small, so that at times we have gathered in the small family tent with good accommodation, there being only from five to ten in attendance. The words of our Lord in Matt. 10:11-14, have often come to my mind, and the example of the early Christians (Acts 13:51, 52), and I do feel that we have no time to cast pearls to those that will not even take them when they are brought to them, while there are so many places in the great harvest-field where souls would gladly come to hear the word of the Lord.

I think that we, by our plans, sometimes dictate too much to the Lord, and mark out for him the way we want, instead of letting his Holy Spirit guide in the matter. Our courage in the Lord is good; he is our present help and our only future hope. Although many hindrances to the advancement of the cause which we so dearly love present themselves, the Lord is blessing us here in Brooklyn among the Scandinavians in a remarkable manner. He is converting the souls of men and women, healing the sick, and giving light from his holy word to those with whom we come in contact.

Between fifty and sixty have been added to our church number this last Conference year. Our quarterly meeting has just passed, and it was a blessed one. Eleven souls united with the church, ten by baptism and one by vote. Five or six of these were Finnish-Swede, for whom work has been done by brother Hoen and others for some time, but who now by attending our lectures in the tent have fully decided to obey in all things. They are most excellent souls. If faithful to all the light that the Lord will give them, some of them will make workers in God's cause among the Swedes and the Finns of this city, which is so much needed here.

J. F. HANSEN.

NEBRASKA.

LOUP CITY.—The quarterly meeting at this place was held July 6 and 7. Although no minister was present, the meeting was most excellent. The Arcadia branch of the church did not get to the meeting, but some were present from North Loup. All the members near were in attendance. Brother Edward Wakenight, the elder of the church, officiated for the first time alone in the celebration of the ordinances. All present took part in the ordinance of humility, and partook of the precious emblems of Christ's broken body and spilled blood. It was a most impressive ceremony, and the occasion will long be remembered. All felt that it was the very house of God and the very gate of heaven. All are of good courage in the Lord. The old place of worship is still held; the rent has been reduced and will be easily paid. This place was in the midst of the drouth-stricken district last year, but all are hoping for better times now.

By the assistance of kind friends of the cause, the church has been provided with an organ. The whole church feel that this is a special blessing, and recognize it as God's gift. Delegates were elected to the State Conference to convene at Lincoln. God is on the giving hand, and faithfulness on the part of the church there will command still greater blessings. We will rejoice with them.

D. H. LAMSON.

OKLAHOMA.

HENNESSEY.—We pitched a forty-foot tent here and began meetings, May 24. The town has about seven hundred inhabitants. The churches of the place had been engaged for weeks in union revival meetings, and were on the eve of closing when we began to put up our tent. They had had no interest, but then they sent to Guthrie for a revivalist minister, and renewed their effort. They managed to keep the church-going people mostly away while they continued. Our interest of course was rather small. We sent word to our people living in the country to come and camp with us on a certain Sabbath and Sunday. There was quite a response to our call, and about sixty attended the meeting. We enjoyed a pleasant season together. We closed the effort there June 30. As a result, six were added to the Dover church, four by baptism. The Dover company meets four miles from Hennessey in the country. While not all was accomplished that we had hoped for, we praise God for what was done. We are now at Watonga, Blaine Co. We pitched our tent the 4th, and began meetings the evening of the 5th. This is a small town of about three hundred inhabitants. We hope for some interest here.

July 8.

W. H. WHITE,
R. H. BROOK.

TENNESSEE.

WATERTOWN.—It is now nearly three weeks since we came to this place, and pitched our tent and began meetings. This is a pleasant village in a fine farming country, between forty and fifty miles east of Nashville. The country for many miles around is awakened by this gospel truth. I have never before seen such an interest in Tennessee. Last night the seats in our fifty-foot tent were full, and many people stood. Of course we cannot tell what the end will be, but we confidently hope that some of the good seed is falling on good ground, and that it will bear fruit for the heavenly garner. The people are hospitable.

The many questions which come in show that some are considering the matter of obedience. Professor Beardslee, who embraced the truth last summer, has charge of the singing, and renders valuable assistance in visiting and in other ways. Sister Worthen is canvassing and doing house-to-house Bible work. A daughter of the late brother R. M. King, now a member of our family, is with us, and teaches a class of children at the tent each morning.

We trust God has a people to whose help he has sent us. Satan is disturbed and has been trying to side-track us for controversy; but this seems to be numbered with the "all things" that are working for our good. This is a new place, not a Sabbath keeper in this community. Brethren, pray for us.

CHAS. L. BOYD.

DISTRICT NO. 3.

I HAVE spent the most of my time the last quarter in looking after the work, studying the necessities, and acquainting myself with the workers of this district, which includes about one third of the Sabbath-keepers of the United States.

First, I attended the spring council meetings held in Illinois, Indiana, and Ohio. These meetings lasted about one week each, and were designed especially for the workers, and were all well attended. Perfect harmony seemed to prevail throughout. This we are always glad to see, knowing that without it, no Conference can prosper. The best plans cannot succeed unless all harmonize in carrying them out. A poor plan well executed, oftentimes will show much better in results, where all are determined to

make the most and the best of it; this is just as true in a Conference as in a church or a Sabbath-school. Success is reported in these Conferences in carrying out the plans laid down at these meetings. All our workers seem well satisfied with the distribution of workers and the change of laborers which took place at our last General Conference. I don't think I ever saw any class of people more determined to make a success and to consecrate themselves anew to the work of God than these brethren.

Second, I spent nearly five weeks in company with Elder I. H. Evans, president of the Michigan Conference, visiting some ten different companies of Sabbath-keepers. During this time there were three church buildings dedicated to the worship of God. We had good meetings in all these places. The brethren laid aside all their work and attended the meetings in the daytime as well as in the evening, notwithstanding it was a very busy time for them, as they were mostly farmers. We had two or three meetings daily besides social meetings. The words spoken seemed to be much appreciated, as God came very near by his presence. The speakers as well as the people enjoyed these occasions, while we all felt sorry that they had to be so short.

In all these places there was a good interest manifested among outsiders to listen to the message, and it seemed that if we could have stayed a week or ten days in a place, much might have been accomplished. God is truly stirring the people all over our Conferences to hear the truth, and if we were ready to do our part, the work would go with power. I enjoyed my work very much, and also the companionship of these workers. I was glad to become more intimately acquainted with those whom I am expected to labor with for some time in the future, and to find them loyal to the cause, willing to give themselves and all they have and are to God's service. I trust that our labor together may serve to bring us all nearer to God, where our work may prove to be more effectual than it ever has been.

J. H. MORRISON.

AMONG THE FRENCH.

AFTER my departure from home in Battle Creek, Mich., June 19, I had the privilege of spending a few days at the camp-meeting in Corry, Pa., where I enjoyed profitable seasons and special blessings at the hand of God. June 27, I came to points near Pittsburg to labor among the people in these parts who speak French, as the Lord may open the way before me. The coal and oil works which have opened largely in this section during a few years past, have induced many from Europe, mostly Belgians, to come here to find work. But lately hard times, frequent strikes, lack of work, and low wages have brought great depression upon the poorer class. I find that the brethren here, in trying to find work, have become scattered far from each other, which has been a cause of discouragement to them; but I am trying to reach them where they are, to encourage them, and to enlighten others who are willing to hear, and disposed to seek after the truth as it is revealed in God's work.

I am now on the ground where my brother, D. T. Bourdeau, labored two years ago. Nearly all those who embraced the truth under his labors, were converted from Roman Catholicism, and needed, at the beginning, to be taught the first principles of the gospel. I have found them greatly in need of a laborer who could speak to them in their own language. I have already commenced to hold meetings in two places and to visit from house to house. I thank the Lord and praise his holy name that he has seen fit to prolong my days and to give me strength to labor again in his cause. It is my desire ever to keep humble, and to devote myself wholly to his service.

A. C. BOURDEAU.

FROM THE FRENCH TENT AT OCONTO, WIS.

A GRAND new tent kindly furnished us by the Wisconsin Conference was pitched at Oconto, Wis., the last week in June, since which time I have given sixteen lectures in it, having thoroughly advertised by means of French and English hand-bills, and by numerous visits, especially among the French.

As prejudice and the power of the Catholic clergy have kept most of the French away, and as the interest among those of that nationality has been very small, we have turned our principal attention to those of the English tongue, especially so because the few of the French attending our meetings understand the English.

Besides going to Robinson to preach the funeral sermon of one of the members of that church, I have recently spent four days in laboring in the western part of the township of Oconto and in and near the village of Lena, where the Spirit of God greatly aided in speaking the word. I had the privilege of baptizing fifteen persons, six of whom were from Oconto. It was a refreshing long to be remembered. Nine persons were added to the Lena church, with whom we celebrated the ordinances. This was the first privilege of the kind they had enjoyed in four years. It was indeed encouraging to be with a people who were hungering for the truth. At first it was thought that only two persons at Lena would be baptized, but the Spirit of God wrought so mightily through the truth that nine persons of that place arose, asking for baptism, besides those who had accompanied us from Oconto.

D. T. BOURDEAU.

WHAT LOYAL PAPERS SAY.

"THE *News*, being strongly in favor of personal and religious liberty for all, is sorry to see that the spirit of fanaticism is still active in some parts of this great country. J. Q. Allison, of Douglasville, Ga., has been convicted of violating the Sabbath statutes of Georgia, and put to work on the public roads in the chain-gang. This is a sad illustration of our boasted 'freedom.' . . . If the fanatical cranks who did this ever read anything, we would advise them to read and study the history of religious persecutions in Europe; but they are too densely wrapped up in their own ignorance, bigotry, and self-importance to be capable of improvement, except in the same way that 'good Indians' are made."—*Gillespie County News* (Fredericksburg, Tex.).

"There are what David calls 'secret sins,' and he who knows much of the life of cities, knows that they flourish in the shade of puritanic observance. The spiritual life is not of necessity most vigorous where the street-cars cease to run and the newspapers to be published on Sunday, and where the day is misnamed the Sabbath. The plain fact is that in Chicago, more, we believe, than in any other city of the first magnitude, a teacher whose message is from God to man, as distinct from a sect to man, is sure of a hearing. He who teaches the 'ten great commandments,' and who expounds their infinite applicability to every act and deed of man, is sure of a following in Chicago."—*The Inter Ocean* (Chicago, Ill.).

"Where or by what authority such a law can be created and sustained in any State, when the Constitution of the United States guarantees to every citizen free religious liberty, is more than can be understood, let alone to live under it. These people should carry their cause to the highest court in the nation, that justice may be done them, and that they may have the enjoyment of 'life, liberty, and the pursuit of happiness.'"—*The Free Press* (Fairmont, W. Va.).

"And now we see that Mississippi is entitled to the honor of being enrolled among the States which persecute for religious opinion's sake.

Last week Mr. Robert T. Nash was arrested at Amory for working in his garden on the Sunday previous. The trial was set for June 1. Whither are we drifting? Are we going back to the days of puritanic intolerance and the Inquisition? It looks very much like it, and it is certainly time that the people arose in their might and called a halt, by electing liberal-minded men to the legislature, who will repeal laws that can be made use of by fanatics to persecute those who do not chance to agree with them in religious matters. Franklin was about right when he said a religion which could not be maintained without the aid of the civil law, was not worth maintaining."—*Sunday Gazetteer* (Dennison, Tex.).

"The Sunday observance laws of Georgia deal as harshly with those who believe in the observance of some other day as do the laws of Tennessee, and Seventh-day Adventists find prisons and chain-gangs waiting for them if they obey their consciences instead of the statutes made and provided. . . . Public sentiment in Georgia is grossly misrepresented by the laws of that State, or else it classes Seventh-day Adventists, who think that they are commanded by the Bible to observe the seventh day as the Sabbath and to work on the other six, with criminals of all sorts, black and white, thieves, drunkards, and vagabonds. If it does not so class them, why permit them to be sentenced to herd and suffer with such criminals in the chain-gang?—the most humiliating of all punishments to such a man as Judge James said Allison was, honest, moral, and law-abiding in all respects save in this one particular where his conscience and the law ran at cross purposes. It does not seem possible that zeal for Sunday observance is so fierce as these laws indicate in Georgia, or in Tennessee, or anywhere else; if it was, there should be no Sunday newspapers, no Sunday trains, no Sunday street-cars, and no trafficking of any kind, nothing but the puritanic Sabbath. The truth is that such laws are anachronisms, and do not represent the sentiment of the people of any State, not even of Christian people and Sunday-keepers."—*The Republican* (Springfield, Mass.).

"The puritanic Sabbath has generally been associated with the New England States, while the South, with its cavalier sentiment, has been held up as rather liberal and tolerant. But facts show the reverse to be true. There was a time when they persecuted witches in New England, but persecutions of a different order are in vogue in the South. All newspaper readers have heard of the cruelties which were inflicted upon the Seventh-day Adventists in Tennessee. But more recently a Georgia case of a similar nature has attracted wide attention. The name of this man is James Allison. He was referred to by the judge before whom he was tried, as an upright, moral, and intelligent man, law-abiding in all respects except as to Sabbath observance. The fact that he had worked on Sunday was admitted, so was the fact that he had faithfully observed Saturday as his [Sabbath] Sunday. But the law left no discretion, and the man was doomed to the chain gang for a period of twelve months. Think of it! And even then the judge was lenient, so severe are the laws of the State of Georgia, as interpreted in the Douglas county courts. The law imposes a fine of \$1000, imprisonment for six months, and twelve months in the chain-gang, any or all of them, in the discretion of the judge. Is it possible that men are still condemned to chain-gangs for not observing Sunday, the first day of the week, as others think they ought to observe it? It is a reproach to American civilization. Those Georgia laws belong to the period of the Inquisition. The South, with its chain-gangs for theological offenders, and lynchings for colored men, and stake-burnings, is 200 years behind the right time. And yet, no one doubts, if cer-

tain sour-hearted clerics even in Iowa could have their way, they would have Sunday laws enforced in the same way."—*Iowa State Register*.

"In common with those of many of her sister States, the statutes of Georgia require an observance of the first day of the week as a holy day, and impose certain penalties for a violation of the provisions thereof. Allison placed what he believes to be a divine ordinance above purely human commandment, and held fast to the letter as well as the spirit of the Mosaic law. But having rendered obedience as best he might to the only command on record with any pretense of divine authority, he assumed the right to labor upon the first day of the week. He interfered with the rights of no other resident of his community, State, or country; but he was in violation of the law of Georgia, nevertheless. For this violation he was arrested, tried, convicted, and fined. As an honest, conscientious man, fully persuaded he had acted in strict accord with the laws of God, he refused to pay the fine, and was ordered to the chain-gang for a twelvemonth. To the credit of the presiding judge it should be said, the fine was remitted, but it was beyond his power to remit the costs of the trial. Some of the friends of this offender against the intolerance and bigotry of these statutes, paid the amount, and Allison was spared a year's companionship with thieves, murderers, drunkards, vagabonds, and criminals of every description, who had broken one or all the remaining nine commandments of the decalogue. He was solemnly warned against a continuance of his course and commanded to sacrifice his convictions of duty or be counted as an enemy to the State.

"No claim has been or can be made that the treatment accorded to this citizen is not in strict conformity to the laws of the State. But any pretense that it is obedience to any higher than human authority is without the slightest warrant. There is no record of a word spoken by the Founder of the Christian religion to justify the enactment or enforcement of the statutes of Georgia, or any other State, nation, or community in this regard. These laws were born of human passions, fostered by intolerance, and nurtured in bigotry. There never has been, there never will be, the least warrant for changing by one jot or tittle the command of Jehovah delivered to Moses amid the thunders and lightnings of Sinai. The protection of society, the temporal welfare of humanity, may warrant the enactment of laws providing for a period of rest; but, so far as divine judgment has been communicated to man, Mr. Allison was in strict obedience when he labored on the first and rested on the seventh day of the arbitrary division of time that men call weeks.

"At its recent anniversary meeting at Saratoga, N. Y., the members of the American Baptist Home Mission Society adopted a resolution protesting against the 'violation of the right of religious liberty for which our fathers have contended at the cost of imprisonment and spoiling of their goods, and stripes and exile, and even the taking of life itself.' The preamble to this resolution recites the cases of Allison and others who have been prosecuted, arrested, fined, imprisoned, and sent to the chain-gang, for 'conscientiously observing the seventh day as a day of rest and worship.'

"If the members of the sect known as Seventh-day Adventists have a right to immunity from punishment for a violation of these laws in any one particular, each and every citizen has an equal right to violate them in any other particular. If the Mosaic law is binding upon this day and generation, it is binding in every line and word upon every human being in the universe of God. The trouble is not with the enforcement of these laws, they were never intended for enforcement, but with the laws themselves. They are a remnant of barbarism, a relic of the ages when men sought the enforcement of their

'finite judgments with the sword, the rack, the fagot, and the stake, under the guise of obedience to the commands of the Almighty.'—*St. Albans (Vt.) Messenger*.

"Are these States (Georgia and Mississippi) relapsing into barbarism? Are they deliberately going back to the practices which civilized States abandoned centuries ago? . . . They have no right to forbid any one's pursuing, on a Sunday, any vocation which shall not disturb his fellow-men nor interfere with their rights. If a man, on a Sunday, chooses to hoe in his garden, or to engage in any other peaceful occupation which disturbs no one, he is within his right. Religious liberty is violated if he is molested by the law. This holds good whatever faith he professes, or if he professes no faith at all. But the case is still stronger when the man is a conscientious follower of a faith which holds sacred the seventh day, and when he attests his conscientiousness by abstaining from labor on that day, and by engaging in public worship.

"These, the principles of religious liberty, were held dear by our Baptist fathers, who suffered for their maintenance. The Baptists of Georgia are a great host, numbering 161,000 white and 206,000 colored people, probably exceeding in number any other denomination. The principles of religious liberty have been firmly and intelligently held by leading Baptists of the State, eminently by Hon. J. L. M. Curry, LL.D., a native of Georgia, now secretary of the Peabody Fund, a distinguished Baptist, than whom no one in the Southern States has a more potent voice. We respectfully and earnestly urge upon Dr. Curry and upon ex-Governor Northen, of Georgia, and other Georgia Baptists, laymen, and ministers, to protest against these violations of religious liberty, and to plead with their fellow-citizens to do away with the laws which belong to the Dark Ages. To the men who are suffering for conscience' sake, we extend our most sincere sympathy, as we extend it to the Stundists and all others of the noble army of men who are enduring hardship for following out their religious convictions.—*The Examiner* (New York).

News of the Week.

FOR WEEK ENDING JULY 20, 1895.

NEWS NOTES.

New York City is deeply agitated over the rigid enforcement of the excise law, which forbids liquor-selling on Sunday. The police force, under the direction of Commissioner Roosevelt, are doing effective work in preventing drink-selling, and Roosevelt says he will extend the prohibition to soda-water. The consequence is that the city is greatly stirred, and some of the papers are boiling over with indignant remonstrances against a law which thus interferes with personal right, in behalf of a religious measure. It is worthy of remark that the closing of saloons on Sunday excites a more active protest than does the imprisonment of innocent men. Those who for conscience' sake refuse to observe the Sunday may be thrust into jail, but it does not create anything like the interest that the loss of a drink of beer excites.

The *Present Truth* publishes the following item as a sample of the working of medieval religious law in the Grand Duchy of Mecklenburg-Schwerin: "A poor woman has just been sentenced there to fine and imprisonment for having recited a prayer over the body of her child, the minister having failed to appear at the cemetery. It seems that by virtue of a law passed in 1751, it is a penal offense to recite prayers or pronounce a speech at any funeral in the absence of an ecclesiastic." Such monstrous cruelty, and in the name of religion, seems incredible. But it has been proved many thousand times that bigotry halts at no fiendish measure to accomplish its Satanic will. Even the agony of a mother over her beloved dead is food for its ghoulish lust. This is the same spirit that consigns Christians to the chain-gang for not bowing to the image of papal power, the venerable day of the sun. We have no cause to envy those who choose to exercise such cruel power. We would rather have our portion with those who suffer such wrongs than with those who inflict them.

The English elections have resulted in a great Tory victory. The Liberals will be at a great disadvantage in the next Parliament, and the means which they have so ardently urged under the leadership of Gladstone will undoubtedly be almost hopelessly buried. Prominent among these issues is that of the disestablishment of the church in Wales and home rule for Ireland. The revulsion of sentiment is very similar to that which took place in this country at our last fall elections in the overwhelming defeat of the Democratic party. The reasons for this change are doubtless found in the weakness of the administration, rather than that of the principles which it represented.

The crisis that sprung up between Bolivia and Peru, which seemed so likely to precipitate war between those countries, is likely to be averted through the intervention of the papal delegate Macchi. After a little cool thought both parties express themselves as willing to submit the points of contention to arbitration. The belligerent feeling is very strong on either side, and it is not improbable that war may yet result. By recent changes resulting from unfortunate trouble with Peru and Chili, Bolivia has been shut off from access to the sea-coast, and becomes an inland country. She would, therefore, have an evident object in going to war with Peru. Whether the object would be gained is uncertain.

It is proposed to hold a prophetic conference in Pittsburg, Pa., provided speakers of suitable prominence can be secured. It is supposed that there will be no difficulty on this point since it is said that there are five ministers who believe in the soon advent of Christ where there was one ten years ago. The projectors of the convention thus outline the trend of discussion: A thousand years before the general judgment, Christ will come personally to earth and inaugurate his kingdom of righteousness. At that time there will be a resurrection of the righteous dead. The resurrection of the wicked will not occur till the close of the thousand years, then the final judgment will take place. Whether the Lord will remain on the earth during the millennial period is not asserted.

ITEMS.

— Henry M. Stanley has been elected a member of the British Parliament.

— Mrs. Henry Ward Beecher, who is in her eighty-third year, has gone to the Pacific coast to visit her son Herbert Beecher.

— British subjects who have been expelled from Nicaragua make a claim for over \$1,000,000 damages from the government.

— The Christian Endeavor Convention in Boston was a great success. It is estimated that over 60,000 delegates were in attendance.

— The Spanish government has decided to pay the Mora claim which is presented by the United States. Thus trouble on that score is settled.

— There is a prospect that the trouble between France and Brazil will be settled by arbitration. It is said that the president of the Swiss Republic will act as arbitrator in the disputed question of the boundary of Amapa on the Guiana border.

— Dr. Arthur Brooks, a Boston clergyman and brother of the late Bishop Phillips Brooks, recently went to Europe for his health. But he continued to fail, and undertook to return on the same vessel which carried him out. He died on the homeward passage.

— Three examiners who were busied in the Helena, Mont., United States land office on Sunday asked that they be allowed their regular *per diem* allowance for the same, but the Secretary of the Interior holds that Sunday is not a day for labor, and that he is not authorized to pay for work done on that day.

— The belief that the shallower parts of the bottom of the eastern Atlantic are part of a submerged continent once joined to the American mainland, seems to be growing. A writer in the *Westminster Review* says that the scientific evidence in support of Plato's story of a lost Atlantis has recently multiplied a hundredfold.

— A Louisville man writes: "I had arranged to have a new walk laid in front of my house. The morning the work was to commence, the contractor arrived — on a wheel. A few minutes later the plumber came — on a wheel. Then the carpenter came — on a wheel. Next the foreman of the gang arrived — on a wheel. Then I left — on a wheel.

— A little eight-year-old girl in northern Minnesota, while picking berries beside a railway, saw a section of the line sink out of sight in a bog hole after the passing of a train. Knowing that a passenger train was nearly due, she ran down the track to a bend, and by violently swinging her bonnet, induced the engineer to stop the train just in time to avert plunging into a pit. Portions of the track were found thirty feet under water, and but for her thoughtful bravery there would have been a fearful catastrophe.

—Prince Khilkoff, Russian Minister of Ways and Communications, is a practical engineer of skill and experience. He worked as an ordinary mechanic and as a locomotive engineer in Canada and the United States, and subsequently spent several years with an engineering firm in Liverpool.

—Stambouloff, the Bulgarian statesman and ex-premier, was attacked with a sword by an unknown assassin and received a dozen or more gashes about the head. The sight of both eyes was destroyed, and there is no hope of his recovery. The inactivity of the police indicated that they were in sympathy with the murderer.

—The street-cars of Sacramento, Cal., are now run by electricity generated by the falls of the American River at Folsom, twenty-four miles away. After turning the turbine wheels at the dam, the water is not allowed to escape further service, but is used for irrigation. Sacramento expects soon to be warmed and lighted by the river.

—Daniel Smith, a nine-year-old boy, in Wichita, Kan., being in ill-health, his father got a patent medicine to recuperate him. The boy had an aversion to medicine, and his father promised to give him a cent for every dose he would take. The boy went to where the medicine was, and in his innocence took ten teaspoonfuls of it in order to get a dime. He died before medical attendance could be secured.

—The United States has forbidden the use of the water of Fox River in Wisconsin for manufacturing purposes. Congress years ago declared the river a navigable stream, though practically it never has been so except to a small extent. But mills were permitted to use the water so long as they did not interfere with the character of the stream. This decision cuts off over two score of paper and pulp mills besides other factories, throwing more than 6000 men out of employment.

Special Notices.

MICHIGAN, NOTICE!

THERE will be a two days' meeting in the tent at Owosso, Mich., Aug. 11, 12. Let the brethren in the surrounding churches make an effort to attend. Come prepared to care for yourselves as far as possible.

R. C. HORTON,
H. C. BASNEY.

KANSAS, NOTICE!

WE are requested by telegram from Elder Mc Reynolds to announce one and one-third rates on railroads to the Hutchinson camp-meeting. Probably this is on the usual certificate plan. Obtain certificates when you purchase tickets going to the meeting. These being signed on the grounds, permit you to return at one-third fare. ED. REVIEW.

REDUCED FARE FOR THE INDIANA CAMP-MEETING.

WE have already given notice of the arrangements that have been made with the railroads for reduced rates to our State camp-meeting and Conference. But fearing that some may overlook the former notice, we speak of it again. Tickets will be sold to persons coming to the meeting from July 27 to Aug. 1. All should note the fact that no reduction will be given after Aug. 1. When you purchase your ticket, ask the agent for excursion certificate; this certificate will be signed Aug. 8, at the camp-grounds by the secretary of the Conference, also by special agent who will be on the grounds, Aug. 8, for that purpose. Certificates thus signed will enable you to purchase return ticket at one-third fare. A failure on the part of any to comply with the above regulations will debar them from the benefits of reduced rates to camp-meeting.

J. W. WATT.

THE NEBRASKA STATE CAMP-MEETING.

THIS important meeting will soon be here. It will be held in Lincoln, Aug. 26 to Sept. 9. The camp will be pitched this year in Cushman's Park, a beautiful tract of natural timber about four miles west of Lincoln, which is one of the finest groves we have seen in the State for such a meeting. This will probably be the largest meeting of its kind ever held in the Conference, and we trust it may be the most profitable, which it will be if all come prepared in mind and heart to be a blessing to others. We should not attend these meetings merely to get good, but to impart it as well. Daily meetings will be held for adults, youth, and children, and we trust this may be the happy time when many will turn from darkness to light, and from the power of Satan to the light and liberty of the children of God. Let prayers ascend to God that great victories may be gained in Christ at this time.

Plenty of tents will be pitched on the grounds,

which may be rented at usual prices. Hay and straw will be furnished, but as grain is quite expensive, we shall not keep it this year, so those who come with teams would better bring it with them, or they can purchase it, as they desire. No general dining-hall will be upon the grounds this year, although warm food may be obtained. But few bed-springs can be obtained, so all should provide for themselves. On arriving at the depot in Lincoln, you will be met by one of our brethren who will give you instruction in reference to getting to the grounds.

And now, brethren, prepare to come, and may God bless this gathering to our good. W. B. WHITE.

KANSAS LOCAL CAMP-MEETING.

A LOCAL camp-meeting will be held at Pittsburg, Crawford Co., Kan., Aug. 8-14. This meeting is appointed especially for the benefit of the brethren and the sisters of the southeastern part of the State. It is appointed at Pittsburg because of the interest in the tent-meeting which is now in progress there. We do not expect that this meeting will in any way result in decreasing the attendance at the State camp-meeting, but rather will increase it.

There will be plenty of tents on the grounds to be rented at the usual prices, and other accommodations usually found on small camp-grounds, will be had there. A supply of our books and tracts will be on the grounds, and we trust that our people will come prepared to supply themselves with what they want and save postage and express. Elder E. W. Farnsworth will attend this meeting and also the meeting at Hutchinson. It is expected that Mrs. Vesta J. Farnsworth, Secretary of the International Sabbath-school Association will be there; and Elder O. S. Ferren, president of the Kansas State Sabbath-school Association, with the writer and the brethren who are conducting the tent-meeting, will constitute the force of help that will attend.

Elder Farnsworth, who comes to us from Union College, will give all necessary time and attention to the interests of the school work, and we hope that many students will be encouraged to make earnest efforts to attend the college the coming year. This meeting comes within the reach of many of our people who have not been to a camp-meeting for a long time. We trust that you will put forth an earnest effort to be there from the first to the last. Let those who desire tents write to S. B. Davis, 412 West Fifth St., Hutchinson, Kan., at once. C. MC REYNOLDS, Pres.

Appointments.

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

CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.

Atlantic, Newark, Del.,	Aug.	1-12
Virginia, Mt. Jackson,	"	8-19
Vermont, Morrisville,	"	16-26
Maine,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to " 9
New York,	Sept.	5-16
West Virginia, Parkersburg,	"	12-23

DISTRICT NUMBER THREE.

Indiana, Anderson,	July	30 to Aug. 12
Ohio, Newark,	Aug.	9-19
Illinois, Plano,	"	21 to Sept. 1
Michigan, Lansing,	Sept.	11-30
" (local), Traverse City,	Aug.	19-25

DISTRICT NUMBER FOUR.

*Nebraska, Lincoln,		
" Cushman Park,"	Sept.	3-9

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER EIGHT.†

Switzerland,	Aug.	1-11
England,	"	15-25

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

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

THE next annual session of the Indiana Tract Society will be held in connection with the camp-meeting which is to convene at Anderson, July 30 to Aug. 12.

J. W. WATT, Pres.

THE next annual session of the Nebraska State Conference and Tract Society will be held in connection with the State camp-meeting at Cushman's Park, Lincoln, Sept. 3-9, for the election of officers for the ensuing year and the transaction of all necessary business.

W. B. WHITE, Pres.

NOTICES.

FOR SALE CHEAP.—A desirable home three blocks from College at College Place, Wash. Write for particulars. CHAS. HOLT.

FOR SALE OR EXCHANGE FOR FARM.—A good-sized new house and six lots well fruited, in Morrice, Mich. Address H. C. Basney, Owosso, Mich.

WANTED.—A Sabbath-keeping young man seventeen or eighteen years of age as an assistant at farming and carpet-weaving. Steady work. Address, stating wages desired, T. J. Handley, Galion, O.

WANTED.—To exchange a house and lot in Battle Creek for a small home in the country valued at \$550. Prefer it farther south than Michigan. Address Mrs. Sarah Harring, 222 Washington St., Battle Creek, Mich.

Obituary Notices.

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

HAMILTON.—Died in Sanborn, N. Dak., infant son of brother and sister Hamilton, aged 8 months and 11 days. J. W. WAREAM.

RUSK.—The son of Thomas and Nettie Rusk died in Cleveland, O., June 22, 1895, aged six months. The Lord gave freedom in speaking from Jer. 31:15, 16. W. H. SAXBY.

SHEFFIELD.—Died in Allendale, Ottawa Co., Mich., June 29, 1895, sister Emma Sheffield, at the age of twenty-nine years. She leaves a husband and four small children besides other relatives to mourn their loss. E. H. ROOT.

HASKINS.—Abigail Haskins died Aug. 13, 1894, near Fairview, Ore., of *la grippe*, aged eighty years. She had kept the Sabbath for two years, but for the last four months she was more forcibly impressed with the truth and earnest in living it out. J. C. BUNCH.

BOLLINGER.—Died in Apollo, Pa., July 4, 1895, of consumption, brother Bollinger [first name not given], aged sixty-eight years. Death did not come unawares. He died in the triumphs of faith. The home is bereft of husband and father. MRS. M. L. BOLLINGER.

SECRIST.—Died at her home in Galena, Kan., July 9, 1895, of neurasthenia, Rachel Frances Secrist, aged forty years. She was brought up in the third angel's message, and died triumphing in the Lord. A husband, four children, a father, and others are left to mourn. WM. H. BROWN.

PICKETT.—Died near Smith Center, Kan., Oct. 19, 1895, Flora Pickett, aged 13 years and 11 months. She gave her heart to the Lord and was baptized at the Herington camp-meeting. She was a good girl, loved by all, and is greatly missed; but she will come forth when Jesus comes. O. S. FERREN.

MEUCKE.—Died in Cleveland, O., June 20, 1895, of heart failure, Martha Meucke, aged seventy-two years. Two years ago she united with the church here. She died in bright hope of coming up in the morning of the resurrection. Words of comfort were spoken by the writer, from Job 14:14, 15. W. H. SAXBY.

HALL.—Died at Holgate, O., July 6, 1895, after a short illness, Louvina Hall, aged thirty-two years. A babe of a few days preceded her but a short time. Sister Hall was a devoted Christian, and her death is mourned by many friends and relatives. She leaves a husband and one daughter. D. E. LINDSEY.

INGERSOLL.—Died at her home in Alameda, Cal., Mrs. Kate Ingersoll, wife of Dr. A. E. Ingersoll, in the forty-third year of her age. Sister Kate Ingersoll, *née* Donnelly, was born in Butler county, Pa., March 12, 1853, and died June 20, 1895. Nearly one year ago she went to the Rural Health Retreat, and received help and a very favorable impression concerning our people. She attended a short series of meetings held in Alameda in April and May, and accepted the third angel's message. While attending camp-meeting, she was taken violently ill and never fully recovered, but soon fell asleep in Jesus. The writer officiated at the funeral. H. F. COURTER.

ANDERSEN.—Died June 14, 1895, in Fremont, Neb., Josephine B. Andersen, aged forty-five years.

COLTRIN.—Died June 5, 1895, in Sebastopol, Cal., of consumption, Mrs. Martha P. Coltrin, in the forty-second year of her age.

WILLIAMSON.—Died at her home in Huron county, Mich., June 10, 1895, Elizabeth A. Williamson, aged forty-two years.

AINSWORTH.—Died in Piqua, O., July 1, 1895, of paralysis, brother Robert Ainsworth, in the sixty-fifth year of his age.

WARD.—Died in Brunswick, Me., May 28, 1895, Hannah A. Ward, aged seventy-nine years.

PARSHALL.—Died near Leslie, Mich., July 7, 1895, Melissa Loop Parshall, aged fifty-five years.

DUNCOMB.—Died at his home in West Somerville, Mass., May 20, 1895, John S. Duncomb, of heart-disease, complicated with other difficulties.

LANGDON.—Died at Mendon, Mich., June 19, 1895, sister Emily A. Langdon, aged eighty-four years.

PACKARD.—Died of Bright's disease, April 10, 1895, at Scottville, Mich., Henry N. Packard, aged seventy-one years.

DRAKE.—Died June 7, 1895, in Oakland, Cal., of inflammation of the lining membrane of the heart, complicated with other difficulties.

DARLING.—David Darling was born in Rhode Island in 1805. Forty-two years ago he moved to Iowa, where, under the labors of Elder James White and wife and Elder Cornell, he accepted the truth.

BEAMAN.—Died in College View, Neb., of heart trouble, Nannie Elizabeth Beaman, aged forty-five years.

WOOD.—Died of heart-disease in Battle Creek, Mich., Jan. 18, 1895, Lewis Wood, aged sixty years.

ROBERTSON.—Died in Alma, Mich., May 30, 1895, of cancer, Elizabeth Robertson, in the fifty-sixth year of her age.

JONES.—Died at the home of brother and sister Hill, near Rives Junction, Mich., June 11, 1895, sister Sarah M. Jones, aged seventy-nine years.

KENNEDY.—Died July 8, 1895, near Dassel, Minn., Chardon Kennedy, aged thirty-one years.

CHAMBERLAIN.—Died in the township of Patton, Quebec, June 12, 1895, Mary E. Ruter, wife of James A. Chamberlain, aged 29 years and 5 months.

CULBERTSON.—Died at the home of her daughter at Willis, Mich., May 21, 1895, Mrs. Mary Culbertson, aged eighty-four years.

HIGLEY.—Died at the home of his son, H. W. Higley, in Sharon, Wis., April 29, 1895, Wm. S. Higley, in the eighty-first year of his age.

WAKENIGHT.—Died near Boelus, Neb., Sept. 27, 1894, Mary Elisabeth Wakenight, in the sixty-eighth year of her age.

WAKENIGHT.—Fell asleep in Jesus, near Boelus, Neb., June 2, 1895, Robert Chaney Wakenight, in the seventy-first year of his age.

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SANBORN.—Died at Sparta, Wis., of heart failure, July 7, 1895, wife of Elder I. Sanborn, in the fifty-ninth year of her age.

KIMBALL.—Died June 19, 1895, at the residence of Dr. M. H. Gardner, Spartanburg, S. C., Emma E., wife of Elder I. E. Kimball, aged 32 years, 8 months, and 7 days.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, and various train services. Includes times for Chicago, Detroit, and other stations.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.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 with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, and other stations.

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.

The Review and Herald.

BATTLE CREEK, MICH., JULY 23, 1895.

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It is expected that Elder O. A. Olsen or Elder J. H. Durland will attend the grove meeting at Pottsville, Mich., next Sabbath.

Brother G. G. Rupert is in the city, and is warmly welcomed by many friends who knew him in the days of his former active labors in the cause, before he met the loss of his eyesight. He is again afflicted in the death of his wife, who has for a long time been seriously afflicted.

Agitation of the Sunday question and Sunday legislation, is greatly increasing in South Africa. Public sentiment, which a year ago was strongly against Sunday legislation, seems now to be setting as strongly in its favor. Brother Haskell has sent us an article on the subject, which was received just too late for this number, but will appear next week. A strong, clear argument, by brother A. T. Robinson, setting forth the position of Seventh-day Adventists, and on what ground we protest against religious legislation, has been laid before the government.

The General Conference Committee has been in session in this city during the past week. The members present were, O. A. Olsen, G. A. Irwin, J. H. Morrison, R. C. Porter, J. H. Durland. In connection with their meetings the trustees of the General Conference Association, Foreign Mission Board, and International Tract Society officers have held several meetings. Important questions relating to plans of work have been under consideration. Among other points that of the later camp-meetings, of Bible schools, the week of prayer, and the wants of destitute fields have been considered. Among other recommendations and appointments Elder E. Van Deusen, of Michigan, is invited to go to the island of Barbadoes next autumn, and W. W. Eastman is appointed to Jamaica instead of the African Gold Coast as first appointed. Other appointments were made, but it would be premature to publish them until the parties interested

have been consulted. It is expected that Elder D. A. Robinson, of England, will go to India in September with a few workers.

It is probable that we shall be able to give a more detailed report next week. The constant expansion of our work makes continually increasing demands upon our strength, and calls for the active employment of every talent we each possess in the Master's service.

That the purchase and use of bicycles has become a “craze,” is seen and acknowledged by people of all classes. For instance, the *Scientific American* of July 20, 1895, speaking of the necessity of general economy for a time past, on account of hard times, says: “And now when a great craze seizes the public, we are confronted by a curious anomaly.” The anomaly is that such great numbers, who, it was thought, could not raise a hundred dollars, are seen with wheels. Again it says, “We are the last to find fault with this particular craze,” etc.

The *Christian Work* says:—

“Just see how recklessly some of these religious editors write! Here is our old friend, Dr. Lyman Abbott, declaring, as he did in Chicago the other day, that ‘there is no question that man ascended from a lower animal order,’ and a week later comes the *New York Observer* and asserts that ‘the New Testament records the practice of the early Christian Church, and shows that the first day of the week was made the great day of Christian worship.’ It isn't necessary to employ any italics to point out the absurdities in the above quotations.”

Very good; but in the same issue of the *Christian Work* we read an editorial note as follows: “A married couple generally get along better after they find out which one is boss.” How is that for a sample of recklessness?

Elder S. McCullagh, of the Australian Conference, writes to the *Bible Echo* of having baptized in Sydney an old Waldensian of the celebrated family of Fortescues and the ancient Le Celercs. This man, he says, “was baptized sixty years ago by Merlé D' Aubigné, the author of the ‘History of the Reformation,’ in Lake Lucerne, Switzerland, and has believed the Sabbath for many years. He is now seventy-eight years old.” The *Echo* appropriately remarks, “This seems like connecting almost directly the Reformation of the sixteenth century with that of the nineteenth (our own), and the faithful witnesses of the Piedmont Valleys with the commandment-keeping people now rising in all parts of the earth.”

NEWS FROM TENNESSEE.

Our readers will be deeply interested to hear from the brethren in Tennessee who were lately imprisoned for carrying on their work on Sunday. A letter from brother D. W. Reavis, says: “The Dayton people are preparing to put prisoners into the workhouse. As they have no workhouse, they will call the public roads and works the workhouse. Unless there is some change, not now expected, our people now in jail will be put to work on some public works in company with other criminals, mostly colored, inside of two weeks. I will say in behalf of the officials of Rhea county that our people will not be put in chains, and that they will be used kindly as far as kindness can exist under such circumstances. There is considerable contention in Dayton over the putting of our people

to work. Some of the leading people are very much opposed to it, but the county officials are at a loss to know what to do. The county is heavily in debt, and the expense of these prisoners, unemployed, is constantly increasing their indebtedness. Our brethren now in jail are not those who are afraid of work, chain-gang, nor the reproach of the people. They are not even mourning over their lot, but are happy that they are counted worthy thus to stand for principle in this important time of the message. The presence of the Lord makes them equal to the occasion, and I sincerely wish all our people were spiritually blessed as they are.”

Later word from brother Reavis is that the prisoners, eighteen in number, including two colored women, were taken to Spring City, near Dayton, and set to work on a bridge. Our people wear no chains, but there are two guards armed with guns and pistols. They have been informed that they will not be required to work on the Sabbath. It will take from sixty to eighty days to work out their fines.

TENNESSEE PERSECUTIONS.

We have a communication from Elder G. W. Colcord, of Graysville, Tenn., received just before we close this paper. We make room for the following communication he had received from those who are now in bonds for the truth's sake:—

“Spring City, July, 16, 1895.

“DEAR—: We started from Dayton about 9 A. M., Monday, July 15. We Adventists came in one wagon, and the other prisoners in a different vehicle. Some were handcuffed together, two and two. Two guards went with the other wagon; but they paid no attention to the Adventist lot. None of the Adventists were handcuffed. The people are very friendly to us; the county officers have bought everything new; bedsteads, bedding, tools,—in fact, everything is new. Surely it will cost the county a considerable sum. We are in a house of four rooms. The Adventists and the officers are on the ground-floor; the cooking is done in an ell; two girls work in the kitchen.

“This evening we made tables and filled bed-ticks; to-morrow we shall put handles in picks, and in a general way arrange for work. If some of the brethren could come up next Sabbath, we should be glad.

“The fines and costs are as follows: W. S. Burchard, \$21.15; J. M. Hall, \$21.20; W. J. Kerr, \$20.90; H. C. Leach, \$19.80; Monroe Morgan, \$20.20; Byrd Terry, \$19.70; Dwight Plumb, \$24.80.”

APPRECIATED.

A SABBATH-SCHOOL superintendent, on being asked what he regarded as his most valuable help, aside from the Bible, in the study of the lessons now used in our schools on the Sabbath question, said, “The ‘History of the Sabbath.’ I find in it about everything I want to know upon this great theme.”

The readers of the REVIEW will remember the description of the book given in last week's paper, and that it can be had in three neatly bound pamphlets for 75 cents, by addressing the International Tract Society, Battle Creek, Mich. Many are getting these pamphlets, and we hope that many more will do so while they can use them to such good advantage in the study of the Sabbath-school lessons.

A. O. TART.