

The Advent Review And Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 72, No. 31.

BATTLE CREEK, MICH., JULY 30, 1895.

WHOLE NO., 2127.

The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

COMING SOON.

BY ELDER L. D. SANTEE.

(Galesburg, Ill.)

"This generation shall not pass, till all these things be fulfilled."
Matt. 24:34.

O, so near us lies the future,
With its treasures manifold,
That I fear no more the burden,
Nor the dread of growing old.
No more think of eyesight failing,
Or of body filled with pain,
When the wine of life is vanished,
And the dregs alone remain.

To outlive one's strength and beauty
Is a prospect dark and drear;
But in our own "generation"
Shall the Blessed One appear.
'Ere the steps with age shall falter,
Or the eyes with years grow dim,
We shall hear the blessed summons
That shall call us up to him.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, 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.

INTERESTING EXPERIENCES IN AUSTRALIA.

[The following letter from sister White to brother Olsen, we are permitted to present to the readers of the REVIEW. The brethren everywhere will be interested in the happy experiences which it records.—EDS.]

North Fitzroy, Australia, May 27, 1895.

On Sabbath, May 25, we had a precious meeting in the hall where our people meet at North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold and was quite hoarse. I felt inclined to excuse myself from this appointment; but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers, and remove the hoarseness so that I can present my message to the people." I presented to my Heavenly Father the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Again, Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of Scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is his grace to be appreciated! The apostle says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the brethren A., who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women. I could then see why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when my son and I were the only ones whom I could see who would give us any help on that occasion. But as though some one had spoken to me, the thought passed through my mind, "Cannot you trust in the Lord?" I said, "I will, Lord." Although my son was much surprised that I should make such a call on this occasion, he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon brethren Faulkhead and Salisbury to come forward, and we knelt in prayer. My son took the lead, and the Lord surely indited his petition; for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the sisters A., who, for the first time, were taking a public stand for the truth. The Holy Spirit was in the meeting, and many were stirred by its deep movings.

At the close of the meeting many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, "I will." The sisters A. were introduced to me, and I found that their hearts were very tender.

I will tell you a little more definitely about the situation of these A. brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton camp-ground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be

able to receive the benefit of the meetings. The wives could be on the grounds whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music-store on the Sabbath. The father was very much troubled over their course, for they not only refused to do business themselves, but would not allow him to open their music-store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth, has been a most bitter opposer, and has threatened that if her daughter did become a Sabbath-keeper, she would not allow her to enter her home; for the mother would look upon her as a disgrace to the family. Mrs. A. had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one, said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse. When the brethren A. saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true; for in asking they have received, and their faith has been greatly increased in him who has made every promise sure in Jesus Christ.

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, the Lord sustained me, and lifted upon me the health of his countenance. I feel so grateful to my Heavenly Father for his loving-kindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought.

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fullness have all we received, and grace for grace."

This precious experience is one of the results of the Brighton camp-meeting. The influence of that meeting is far-reaching. The people have not yet forgotten it, but far and near it is spoken of in decidedly favorable terms. Should another camp-meeting be held in the vicinity of Melbourne, we have no doubt but that it would accomplish great good. It would be the means of aiding many who have received light and have not yet acknowledged the truth, to take their position in the ranks of commandment keepers.

To-day I have been in a council meeting where a resolution was offered to the effect that the next camp-meeting should be held in Ballarat, but before the vote was taken, I said: "I fear you are making a mistake in deciding to hold our camp-meeting in Ballarat this year. The Brighton camp meeting was successful far beyond our expectations, and from the light I have received concerning that meeting, I know that none of us have had a proper estimate of its wide-spreading influence. Impressions have been made upon minds that nothing has been able to efface. The efforts of ministers and people to undo the work of that camp-meeting have to a large degree been unavailing. Hundreds are reading their Bibles with heartfelt desires to know the truth. The Spirit of the Lord is drawing them to himself, though at present they are confused by the conflicting opinions of men. The Lord has wrought since the camp-meeting in Brighton. One season has passed since it was held, and should another season pass by, it would result in great loss. There are many who are far from Melbourne who may not be able to be present at the camp-meeting should it be held there, but the Lord has done much for his people."

"As an outgrowth of the Brighton camp-meeting, several churches have been raised up. I visited the church in Williamstown, and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that have been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the psalmist, where he says, 'It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.'

"A church has been also raised up in Hawthorne and another in Brighton. About sixty belong to these two churches. A large number of new members have been added to the Prahran church and to the church in North Fitzroy. A number of members have also moved away; but persons are continually coming in who heard the truth at the Brighton camp-meeting. The Lord is drawing, and some are responding to his drawing. It would be a mistake to take the camp-meeting to Ballarat. Let the meeting be held where the people are, that they may not only attend, but sustain it. Let it be held where persons who have had their minds exercised may have the benefit of hearing again the reasons of our faith. The truth may be presented also to a class who have never before heard it. Were the

tents pitched in a new locality, a new class of hearers would be reached.

"Some will say that these camp-meetings are very expensive, and that the Conference cannot afford to support another such meeting; but when we look at the three churches that have been organized, and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation, It will pay?"

PERSONALITY OF THE DEVIL.

BY ELDER J. N. LOUGHBOROUGH.

(Concluded.)

LETTER THIRD.

MY DEAR FRIEND J.: In this letter I shall call your attention again to the words of Christ in Matt. 12:28, 29: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Again, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Verse 26. How will it read, in the above verses which so clearly speak of a real being, if we substitute some of our friend's definitions of devils? Let us try it. If madness cast out madness, or if epileptic disorders cast out epileptic disorders, how shall the kingdom of lunacy, madness, and epilepsy stand?

After the seventy had acted on their commission, as they returned, they said: "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:17-20. In the above text the words "devils," "Satan," and "spirits" all refer to the same thing. If the devils which were subject to the seventy were simply brain disorders, the Satan of the text must be the same; and what senseless words for Christ to say, I beheld madness like lightning fall from heaven.

Why was it not just as easy for the inspired apostle to say that the swine were made lunatics by the power of Christ, as to say the devils entered into them? Why is it not more consistent to believe just what the record says, and then there is no necessity of resorting to hidden meaning of scriptures, such as would never appear to the mind of the reader?

Mr. Roberts says, "Devil in the singular number occurs only in the New Testament." True; but in the plural number it occurs in both the Old and New Testaments. Satan, the proper name of the Devil, occurs repeatedly, as in the case of Job's affliction, and in the case of David's numbering Israel. In Ephesians 6, we are told to "put on the whole armor of God," that we may "stand against the wiles of the Devil." Who is this Devil? Is it simply our evil dispositions, lusts of the flesh, and evil desires, or lunacy? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Verse 12. If the principalities, powers, and spiritual wickedness were simply men, it would be a warfare simply against "flesh and blood," for men are flesh and not spirit. That might be an even contest of flesh and blood against flesh and blood, but that is not Paul's view of the battle, "not against flesh and blood, but against spiritual wickedness ["wicked spirits," margin] in high places." Being such an uneven contest, not against flesh

but against spirit, he sees no hope for us but to "put on the whole armor of God," that we may resist, not simply the lusts of the flesh, but "the wiles of the Devil,"—that Devil, who, as Peter says, "goeth about like a roaring lion, seeking whom he may devour."

Satan entering Judas after the sop, Mr. Roberts says means only that "Judas's adverse or Satanic intentions with regard to Jesus developed themselves." "But we read, not that Judas was the only devil on this occasion, and that all this originated in his mind, but, 'Super being ended, the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,' etc. John 13:2. Instead of all this being in Judas's heart, and he being the only devil, the Devil put this into his heart. Who was the Devil that put it into his heart? Was it really the Devil of whom we read so often in the New Testament? or was the Devil, on this occasion, Peter, 'the Satan—adversary of Christ'?" Heb. 2:14 reads, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil." He quotes it "had the power of death." Take notice, it does not say that the Devil now has the power of death. He had it; but Christ says in Rev. 1:18: "I am he that liveth, and was dead; and, behold, am alive forevermore, Amen; and have the keys of hell and of death." The Devil had the power of death; for by introducing sin into our world he introduced death; but Christ has passed through death, and by his glorious resurrection has broken the power of death. He is able to "deliver those who through fear of death were all their lifetime subject to bondage." Christ's resurrection has made the resurrection of God's people a fixed fact, and robbed death and the grave of its gloom. Those who otherwise would fear death may now look upon the grave as only a brief resting-place from earth's toils and sorrows.

How did sin originate? how was it introduced into our world? Mr. Roberts himself asks this question. In his answer he shows conclusively that though sin came into our world by Adam and Eve, it did not originate with them. He asks, Who prompted the sin? This he answers with the text, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:14, 15), and adds, "Sin originates in the untrained, natural inclinations. . . . All sin proceeds from the desires of the flesh."

James does not say that this is the only way in which men are tempted. They are tempted, it is true, by their own lusts, and the Bible plainly tells us that they are also tempted by the Devil. Christ was tempted by Satan, the Devil, during forty days. Mark 1:13; Luke 4:2. How would it read to say that the Devil who thus tempted the Son of God was his "untrained natural inclinations"? It is interesting to see to what straits our friend is driven to explain this temptation of Christ. Who was it that set him on a pinnacle of the temple? He says, "Why may the tempter of Jesus not have been a man?" He further adds, "To this court, the tempter doubtless walked with Jesus, and made the vain proposal suggested by the circumstances." Why was it not just as easy for Luke to say a certain man led Jesus into the temple, as to say the Devil set him on a pinnacle of it? But this explanation is more than matched in the effort to explain away the third temptation. The "high mountain," on which the Devil placed Christ, and from which he "showed him all the kingdoms of the world in a moment of time," we are told, was the top of one of the Syrian mountains from which they could see the territory within a radius of about eighty miles. "The tract of country so seen

would be Judea. The offer of power would therefore relate to that country." Then all the kingdoms of the world, and all the glory of them, in the time of Christ, was simply the provinces of Judea. But let us look at another step that Mr. Roberts takes in his explanation. Having denied that there is any *Devil*, he must make some explanation of this tempter. He asks:—

"But who was this Devil who thus busied himself to subvert Jesus from the path of obedience? The answer is, It is impossible to say positively who he was. As in the case of Job's Satan, we can only be positive as to who he was *not*. The probability suggested by the fact that he had power to allot the provinces of the Roman world, is that he was a leading functionary of state, or the Roman emperor himself."

Notice that Mr. Roberts first limits the field of vision so as to limit the power exercised, and all to prove that the Devil, in this case, was a man. A man could point Christ to the territory in sight of his natural eyes, but to bring "all the kingdoms of the world" before him borders strongly on the miraculous. It might be done by the "spirits of devils" who have power to work miracles, as we see by Revelation 16, but not by man. Further, the record says, this was a temptation. Christ had come into the world; a part of his work was to wrest the kingdoms of this world from the hands of the "wicked one," in whose hands they are (1 John 5:18, 19), and to set up his glorious kingdom. The Devil to whom man had surrendered himself and his dominion of the earth, came to Christ and offered to yield up this dominion of the entire world to him. An offer of such magnitude might possibly be a temptation to the Son of God, but to say that "a magnate of the Roman kingdom simply offered Christ what land he could see," lowers the dignity of the subject, and looks more like striving to amuse men with children's toys.

The word rendered "devil" is "*diabolus*." The word signifies a slanderer, or accuser. The word "devils" in the plural is from "*daimonion*," and also from "*daimon*." These words signify "demons." They have one prince called Beelzebub, mentioned in Matt. 9:34; 12:24-27, who is doubtless the same as "*diabolus*." Ephesians 6 shows us that there is one *diabolus* and a multitude of wicked spirits in heavenly places. Verses 11 and 12. Matt. 25:41 shows that there were angels who revolted with *diabolus*. Mr. Roberts says:—

"There is no Devil but man's own inclinations which tend to illegitimate activity. These are the origin of sin, and sin is the cause of death. Both together are the Devil."—Page 172.

Let us try this definition of "*diabolus*." We read that "the Devil sinneth from the beginning," and "abode not in the truth because there *is* no truth in him." Not "*was*," as Mr. Roberts quotes it on page 175. Quite a difference. If it reads, "*is* no truth in him," it clearly implies that the Devil that sinned from the beginning still exists, and the proof that he did not abide in the truth is in the fact that there is now no truth in him.

If this Devil, which "abode not in the truth," is simply man's evil inclinations and sin, shall we conclude that evil inclinations and sin were once in the truth, and that there was a time when evil inclinations and sin were righteousness? Suppose we carry this definition of Devil to Revelation 20. Is the Devil that is cast into the bottomless pit for one thousand years, the lusts of the flesh? and then at the end of that period are the lusts of the flesh to break forth in greater fury than ever, and carry the nations to destruction in the lake of fire?

"Satan" is a Hebrew word signifying an adversary or an enemy, and Gesenius says that with the article prefixed, it assumes the nature of a proper name, that is, Satan, the Devil. The word is found in the following places: Num. 22:22, 32 (see margin); 1 Sam. 29:4; 2 Sam. 19:22; 1 Kings 5:4; 11:14, 23, 25; 1 Chron. 21:1; Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4,

6, 7; Ps. 38:20; 71:13; 109:4, 6, 20, 29; Zach. 3:1 (see margin); 3:2 twice. In the Greek Testament *Satanas*, or Satan, is found in twenty-eight places.

The word "Satan" in the Hebrew language signifies an adversary, just as "*diabolus*" in the Greek language signifies a slanderer or an enemy. These words are, therefore, sometimes used with reference to human beings, but this does not militate against the fact that there is one great adversary, the prince of fallen angels.

As we are rapidly approaching the time when spirits of devils are to go forth working miracles to deceive the world (Rev. 16:14), and when Satan is to work with all power and signs and lying wonders (2 Thess. 2:9), and thus an hour of temptation be brought upon all the world to try all them that dwell upon the earth (Rev. 3:10), may we not be of those who depart from the faith and give heed to seducing spirits and doctrines of devils (1 Tim. 4:1), but, rather, being apprised of the existence of his Satanic majesty, and being warned of his deceptions, may we be of those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. 1 Peter 1:5.

THE MARINERS' PRAYER.

BY WORTHIE HARRIS.
(Washington, D. C.)

It is said that the fishermen of Britain are wont to offer this simple prayer when they are about to put to sea: "Keep me, my God! my boat is so small and the ocean so wide."

Keep me, my God! the threatening wave
Can well engulf my bark.
Thou only canst my Pilot be
To guide o'er waters dark.

The boat so small, the ocean wide,
The treacherous reefs near shore,
Most urgent plead my helplessness
And need of Thee the more.

I perish, Lord, without thine aid,
But know that thou art near;
Thou savest all who on thee call,
And calmest every fear.

My sin thou castest in the depths
Of the unfathomed sea,
But in the hollow of thine hand
Thou still upholdest me.

The waters measured are by Thee,
Thy mercy standeth sure;
Thou wouldest not suffer greater waves
Than I could well endure.

Embark within my skiff, I pray!
Then, tho' the waves run high,
I know that I am safe from harm
Since thou, my Lord, art nigh.

The sea fulfills thy mild command,
The waves obey thy will,
And, rolling back, a path reveal,
Or calm with, "Peace, be still!"

THE GOSPEL IN THE SANCTUARY.

Moving the Sanctuary.

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

(Concluded.)

God gave the most minute directions for the moving of the sanctuary. Everything must be done in perfect order. Aaron and his sons were to take down the veil and cover the ark, the altar of incense, and all the sacred vessels. The sons of Kohath were to bear them. Eleazar, the son of Aaron, had charge of the oil for the lights, the anointing oil, and the sweet incense. The sons of Gershon were to bear all the curtains of the sanctuary and the court, except the inner veil, which covered the ark. The sons of Merari carried the boards, the sockets, and the pillars. "Order is heaven's first law."

God also indicated just when the tabernacle should be moved, and just where it should go. A pillar of fire by night and a pillar of cloud

by day abode over the sanctuary, fit emblem of that omnipresent Holy Spirit which both illuminates and overshadows every true child of God. When this cloud lifted and moved onward, the sanctuary went where it led the way. Where the cloud rested, there the sanctuary remained. A splendid lesson in Christian experience. "Know ye not" "ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16.

God wishes minutely to direct in all the affairs of our lives; he wishes to lead us into the places where we shall receive the richest experiences ourselves, and where, also, we can be of the greatest service to others. Not in the tempest, the earthquake, nor the fire, it may be, but in the "still, small voice," God will speak to us if we will listen. 1 Kings 19:11, 12. As Fenelon says, "How seldom the soul becomes silent enough to hear God speak." There are so many other voices,—conflicting, wrangling voices; our own desires also pleading, it may be, "Let me go unto my own people." Nevertheless, if we look by faith, we shall see the cloud lifting and leading the way; we shall hear the Lord's voice, sweet and low, saying, perchance, "Depart; for I will send thee far hence unto the Gentiles." Acts 22:21. If so, it is better for us to go, saying, "Not my will, but thine be done." We need not fear to go where he leads the way, for we have his promise: "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

Consider how God verified that promise back there. The pillar of fire by night, the pillar of cloud by day, bread fresh from heaven each morning, and pure water "following" from the smitten rock,—light when they needed light, shadow when they needed shade, bread when they needed bread, water when they needed water, *guidance all the time*. "All these things happened unto them for ensamples; and are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. This is "present truth." There is much need for us to learn these lessons; for only those who learn them well will be able to pass safely through the Red Sea trials of the last days, and stand on the sea of glass, singing the song of Moses and the Lamb.

We read that these people "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4. Baptized, and yet it is said, "They went through the sea dry shod." How is this? Baptism means death to self and all earthly resources, and life through God's power. Death and resurrection, this is baptism, and this, we have seen, is the all in all of Christian experience. Did not the Israelites learn this, when they went through the Red Sea with their wives, their cattle, and their little ones,—went through into a land where there was no food and no water, and where, therefore, it was a human certainty that they would all perish? This was surely death to self and to all human possibilities of salvation. Then God gave them life, gave them bread from heaven *each day* and water from the rock. Death to self, and life in Christ—this is *baptism*.

While the world is suffering from famine and with only blood to drink, we shall yet be compelled to flee from our enemies into the wilderness; yet God has promised that "bread shall be given him; his waters shall be sure." Revelation 16 and Isa. 33:16. Have we faith? Can we say with the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High"? Ps. 46:1-4. Surely

when the earth is removed, we shall have to stand by faith alone. Can we claim the promise, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day." "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling"? Ps. 91: 5, 6, 9, and 10. We must learn to trust God for both spiritual and physical supplies, if we would stand, and not complain or find fault, "as did some of them."

How few of us have ever learned to trust God fully even for our spiritual food. Back there the bread would not keep over night; it bred worms and stank. God had fresh bread for them on the morrow. Those who tried to hoard the bread of to-day for to-morrow's use, were trusting in the bread they could see, and not in the unseen God. They were walking by sight, not by faith.

How many "Christians" now are seeking to live on the moldy, worm-eaten bread of some past experience. It might have been good then, but it has long since spoiled. God did not design it to keep, for the very reason that he had new, fresh experiences for them each day. Do not forget that it is not faith that lives in the past. "Now the just shall live by faith." Neither is it faith that looks forward with anxious thought for the future, praying, Give us this day bread for next week, or give us now strength to stand in the time of trouble. This is the prayer of faith, "Give us this day our daily bread." He who supplies our needs to-day can do the same for to-morrow, verifying his promise, "As thy day, so shall thy strength be." It is one of Satan's delusions to have men store up bread for the future, and then trust the bread, fancying the while that they are trusting the God who gave it. This is why it was said of the bread back there, "Let no man leave of it till the morning." Ex. 16: 19. What a lesson of peace and trust is here! "Sufficient unto the day is the evil thereof." "Take no anxious thought for the morrow." Let us enjoy each day all the spiritual food God gives us, knowing that he has an infinite supply for all the future. There is no such thing as dearth and famine *in him*, for he is both the living water and the living bread.

Ofttimes the cloud would lift, and move off farther into the desert. The Israelites might have said, "We will not go over there; there is no food there, there is no water." Yet if they went, to-morrow the bread came over there, and the water from the smitten rock "followed." Moreover, if they remained where they were, after the cloud had moved on, they were without food and without water. How many to-day are led by God for a time, and then, becoming attached to some spot of earth, they stop, while the pillar of fire and the cloud move on. They have then to "hew out for themselves cisterns," and live on the stagnant water and the putrid bread of the past. How often they find that even the cisterns are "broken cisterns, that can hold no water." Jer. 2: 13.

O that we might fully learn the lesson to let God have his way, praying always, "Not my will, but thine be done;" saying ever, "Where thou goest I will follow, yes, my Lord, I'll follow thee." O that we all might know that even now the pillar of cloud by day and the pillar of fire by night rests on, and hovers over, the soul that allows God to build it into a sanctuary for his indwelling; that the bread still falls from heaven, fresh each day for him who will but gather it; and the "river of water of life, clear as crystal," still proceeds "from the throne of God and the Lamb;" and "the Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." Rev. 22: 1, 17. David says that they that learn

this, and put their trust under the shadow of His wings, "shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Ps. 36: 8, 9.

These are some of the truths of the ever-present, ever-living, everlasting gospel which the writer discerns in the sanctuary of old. He well knows he has but partly seen and poorly told what there is there, and for this he humbly asks pardon of the patient reader. He only prays that others, also, may study under the Spirit's tuition, and see more clearly, and better tell what has been but dim to him.

WITHHOLDING IN TIME OF NEED.

BY ELDER GEO. B. THOMPSON.
(East London, S. Africa.)

"HE that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth." Prov. 11: 26. What would be thought of the man, who, in the time of famine, when the people were dying with hunger, would refuse to sell the people corn and wheat to give them sustenance, yet whose barns were filled with abundance of the necessities of life? The people come around him, and cry for bread to allay the pangs of hunger. They plead in piteous tones. But he heeds them not; his hard, obdurate heart is unmoved by their distress. They implore long and loud, but in vain, and in despair they turn from him to die. The famine increases, entailing greater suffering. But in the midst of the anguish caused by the dearth, with well-filled barns, this man sits and enjoys the prosperity given him of God, revels in abundance, unmindful of human suffering. How true, as the text states, that the bitter curses of the people would rest upon him, and surely the displeasure of Him who feeds the ravens when they cry would be upon his house.

But how different the scene would be if this same man, when the impoverished people importuned him for bread, should yield to their entreaties, and in liberality open his well-filled granaries and supply their wants so long as his bounties were sufficient to do so; who, like the widow at Zarephath, would divide the last loaf with the famine-stricken population. O how the blessings of the relieved people would rest upon his head! and the Saviour would say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

But as we look abroad over the earth, we ask, Is there not a scarcity of bread in the earth? We mean not the bread that perisheth, but the bread of life. From all parts of the earth the cry for help is coming up like the sound of many waters. The people are hungering for the truth. The millions of India and the Dark Continent, who grope in heathen blindness, are calling to us for the bread of eternal life. They are in need, and multitudes of their famished souls go out in eternal night,—lost, eternally lost,—while they wait on us to respond to their call. God has given to us light and truth. He has commissioned us to carry to these needy souls the bread of life, the "unsearchable riches of Christ." Our Father has bread and to spare, and from our abundance we are to carry them a few crumbs if no more. Shall we sit in the midst of our plenty, and see the souls of our fellow-creatures rush down to ruin? Can we do so, and hear at last the "well done" said unto us?

Missionaries are needed to plant the cross of Christ in different parts of the earth, and money is needed to send and sustain them. And it will be forthcoming. The Lord, who owns the silver and the gold, will find ways to sustain his cause. And it will come speedily; for the cries of those who sit in darkness have entered

into the ears of the Lord of Sabaoth. But what about ourselves? Are we holding on to our farms, our houses, and lots? Are we using the Lord's money to fill our homes with costly furniture and fancy pictures? Are our barns filled with plenty? have we flocks and herds around us? and are we holding on to them with a covetous grasp, while the world starves for bread—the bread of life? We fear that some are. And if so, are we not more blamable than the man, who, in the time of a famine for temporal bread, refuses to sell or give of his abundance to sustain and strengthen the famishing people? "There is that maketh himself rich, yet hath nothing." Prov. 13: 7.

The time has now come to "sell that ye have, and give alms." We are in the "last days," in "perilous times." The Judge is at the door. The last great storm-cloud is far above the horizon, and the muttering thunders betoken a tempest of unwonted power. Soon the hand of persecution will lay its grasp upon us and our earthly possessions. Very soon we must go in haste to the mountains, and hide in the "munitions of rocks." Shall any flee as did Lot, and leave all behind to be consumed in the "destruction from the Almighty?" This is very dangerous. "Remember Lot's wife." Better have our last penny in the Lord's work. It is worth the investment. "There is that maketh himself poor, yet hath great riches." Ponder seriously the following: "I saw that if any held on to their property, and did not inquire duty of the Lord, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven.'"—"*Early Writings*," p. 48. O what a bitter cry will this be! How sad that some who now rejoice in the truth will utter it. Let us all say, Lord, is it I?

Again: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control.'"—*Id.*, p. 128.

As it is *Satan's study* how he can keep the money from flowing into the treasury of the Lord, let it be *our study* to devise ways by which we can place means in the treasury. Let us study how we can give bread to these hungry, starving souls. Though it may be but little, with the Lord's blessing upon it, it may feed a multitude. "But the liberal *deviseth* liberal things; and by liberal things shall he stand." Isa. 32: 8.

—The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; thou must fight manfully and suffer patiently. Without labor none can obtain rest; and without contending there can be no conquest.

Special Mention.

OUR READING.

MUCH has been said in late years and perhaps in former years, too, about the iniquity of fiction. The yellow-backed novel, the blood-and-thunder stories of adventure and hair-breadth escapes, the lascivious trash that lures thousands to ruin, has all received the attention of thoughtful writers, who have raised the voice of protest and warning. Not a word too much has been said. The evils which attend such base literature cannot be overestimated.

But we are brought face to face with what seems a greater evil in the chronicles of current facts. The newspaper of the present day comes up from the depths of society like the scoop of a river dredge reeking with moral filth and full of abominations. It is the legitimate sphere of the daily newspapers to tell these things. That is what they are paid for doing; and the great mass of their readers demand it of them. More than that, the more sensational and astonishing the news which the paper contains, the more popular the paper with the people. One of the most sensational of New York dailies boasts of a circulation of more than half a million copies each day.

The columns of these papers are filled to overflowing with tales of crime, sin, shame, murder, robbery, hair-breadth escapes, dare-devilism, that are enough to astonish an Arab, and they are not fictions either. The effect of such stories taken from real life is worse than that of those that are purely fictitious. Under the influence of such reading the mind becomes saturated with filthy dreams, murderous plans, dishonest and Satanic deeds of every sort. To such morbid minds good reading becomes as insipid as porridge after pickles.

The writers of those hideous novels must surely have a hard task to invent any kind of yarn that will excel in blood-curdling monstrosity the daily recital of events. Then, too, the newspapers, taking advantage of recent improvements in the illustrative art, are filling up with cheap pictures to assist the imagination in taking in their startling accounts.

If only the pure in heart shall see God, surely the modern newspaper will not lead people to heaven. We cannot censure the press for this state of things, for the newspaper is what the wicked world and its readers make it. But we are profoundly sure that the practice of spending our time in poring over the columns of our metropolitan dailies is not only unprofitable, but absolutely pernicious in its effects upon the minds of all classes and more particularly those of the youth. It is undoubtedly better to remain in ignorance than to have the mind crammed with the vile and awful things which in these days go to make up the daily record. T.

PERSECUTION CONTINUES.

FROM the articles in the Progress department this week by D. W. Reavis and A. O. Tait, our readers will be able to discern the spirit of persecution which pervades our times. Let no one flatter himself that the time for fiendish cruelty in the name of religion has gone by. It is true that some centuries have elapsed since the church of Rome exercised the functions of the infamous Inquisition to correct heretics. But in those centuries human nature has not improved one

particle. There is in it the same bigoted determination to compel men to think and act in the orthodox groove that there ever was.

The treatment of our brethren in the chain-gang, by not allowing them the time that they are in confinement and probably charging them for their board, is an outrage. The miserable fare and unfair treatment to which they are subjected are, if possible, still more outrageous and cruel. Such things are but a step from the rack and the stake. The persistent hunting of the poor in Maryland is worthy of the Dark Ages. O for shame, that free America should harbor such deeds!

But thank God, we are prepared to suffer them. The word of God foretells what our sufferings are to be. We have not gone into this in ignorance of what we are to pass through. For years we faithfully pointed out the hollow pretenses of the National Reformers who sought to soothe our apprehensions by spider-to-the-fly assurances. We know this struggle means to us the loss of everything earthly except life itself. But we are not dismayed. We are not at our own charges. This is the Lord's cause—it is the truth, and it will triumph. Beyond the crisis we see the land of everlasting liberty, where the oppressor will not come. If Maryland wishes to precipitate this crisis by a grand attack, we are prepared, we trust, to meet the consequences. But let our persecutors know that they are undertaking a work of greater magnitude and deeper significance than they conceive. They have the power; we have the truth. They can destroy; we can endure. They may revile; we shall pray. They may exult; we can wait. T.

PASSING EVENTS AND COMMENTS.

Poor Madagascar!—The queen of Madagascar has issued to Christendom a most pathetic appeal for sympathy, asking all Christians to pray for her kingdom and her people. France has evidently determined to seize the island and make it a part of its own territory. The queen nobly exclaims, "We shall fight and die a thousand deaths rather than concede to France's conditions; it is better that as a free nation we should disappear or be exterminated than become the servile subjects of France or any foreign power." These are the sentiments of freedom. They must awaken in the hearts of freemen the deepest sympathy and commiseration. It is the wailing cry of the peaceful gazelle as she quails before the spring of a lion.

Madagascar has been held up to an unbelieving world as a trophy of saving grace. The gospel was introduced in the island after one fourth of the present century had passed away. It enjoyed a season of favor, but soon the jealousy of the native priests was excited and found a ready instrument of cruelty in the reigning queen, Ranavalona I. During her reign and until 1862 the Christian converts suffered untold miseries, meeting death in every way that devilish cruelty could invent. The history of heroism furnishes no brighter examples than are to be found in the sad tales of those faithful Malagasy martyrs.

Since 1862, and especially since the accession of Ranavalona II., in 1868, Christianity has been recognized and fostered by the government, and the progress of the country in education and all lines of advancement has been remarkable. It was not without many misgivings,

however, that the people yielded their idols to the flames. The priests have prognosticated evil; they have forewarned the people of dark designs of the Christians; but they have confidently trusted in the justice and righteousness of those from whom they were receiving light. What effect, then, will this armed invasion of their peaceful kingdom have? How can Christendom answer to God for permitting their trusting protégé to become the victim of Satanic greed,—swallowed bodily by a powerful nation? With what feelings will this people contemplate the fate to which, apparently, Christianity has led them? O religion; what crimes are perpetrated under thy cloak!

An Unwarranted Persecution.—We have heretofore alluded to the case and the work of John A. Dowie, of faith-cure fame. He is located in South Chicago, where he has homes for the sick who come to be prayed for. He also has a tabernacle where he preaches and holds public services. He has not been left to pursue an untrammelled path. From time to time various charges at law have been preferred against him by the municipal authorities, principally the health department, and lately his neighbors have taken up the complaint. He is sued for being a nuisance and for violating the hospital ordinances. Sunday before last he was twice taken forcibly from his pulpit by officers with warrants in their hands. He has been fined \$100 on one charge, \$50 on another, and there are forty hanging over his head. In a case tried July 23 he was successful and pronounced not guilty. This gives him courage to meet the rest.

Without indorsing Mr. Dowie's methods or work, we do not hesitate to state that this treatment comes nothing short of malicious persecution. The pretext that the cough of consumptives and the voice of prayer disturb the neighborhood, is a thin excuse for dragging a minister from his pulpit, interrupting worship, and trampling under foot the rights which every citizen possesses. If the neighbors of "Zion's Tabernacle" wish the sympathy of the people, they should pursue a different course. If they wish to abate a nuisance, about the most effectual way is to let it alone. Letting it alone will kill a bad cause as well as it will a good cause.

High Mass for Soldiers.—For the first time in the history of our country, a regiment of United States soldiers celebrated military high mass. This took place in camp at Springfield, Ill. The platform was a gun carriage. Every pains was taken to have every man of the regiment present. Several Catholic priests were on hand, one of whom delivered a sermon on patriotism. Among other things, he said that if boys are to be brought up as soldiers, they should see pictures of Napoleon and other generals on the wall. If Christians are wanted, they should be brought up to see pictures of the Virgin Mary. The entire regiment stood through the services of two hours, and fired a salute when the bishop pronounced the pontifical blessing.

If any have doubted the insinuation of Rome into the affairs of this country, here is another evidence of its designs and its success. Napoleon and the Catholic Church are the models for heroism and Christianity. There is no doubt that our Saviour would prefer to be left out of such associations.

An Outrageous Mob.—We noticed last week the attempted assassination of M. Stam-bouloff, the ex-premier of Bulgaria. The attempt was successful, for the statesman died. While he posed before the world as a devoted patriot, and gained the title from some quarters of the "Bulgarian Bismarck," he did not succeed in gaining the confidence of a large portion of his countrymen. By many he was execrated for the cruelties he practiced toward those who opposed his schemes.

It is also believed that Prince Ferdinand, the ruler, as well as Russian influence, connived at his death. The government, however, sought to maintain at least a show of respect for the man. His funeral on July 20 was designed to be a State affair, attended with considerable pomp. It was destined to be a terrible struggle in which much blood was shed, a black disgrace to civilization, and very likely a cause of disturbance in Europe.

No sooner had the procession begun to move, than it was fiercely attacked by a mob, and the march to the cemetery was a continuous battle between a deficient military guard and a howling mob. Once the crowd gained access to the hearse, tore the flowers from the coffin and from the hands of the mourners, and trampled them under foot, and were driven back by the sabers of the cavalry. At the cemetery even a worse struggle took place, the frantic mob being driven from the grave by the force of arms. It is now necessary to guard the grave from being plundered by the insane mob. Such proceedings outrage every sense of humanity. It will not be strange if the nations hold the unpopular Prince Ferdinand to account for that day's proceedings.

The Indian War.—Very suddenly the sky in our western horizon becomes lurid with the flames of war. It has been supposed that the days of Indian massacres and scalping were in the past, the poor red men being wasted away to a mere remnant of their former powerful tribes. Upon this presumption the Indians have become the victims of every species of imposition and injury because they are too weak to protest, too disheartened to retaliate. Their sad march toward the "setting sun" has been cut off by the rapid settlement of the Pacific Coast. The crowding from the east has not ceased, and now the few wild men of this country are cooped up in small reservations among the rugged regions of the Rocky Mountains.

The worm turns at last upon its persecutor, and so have these Indians made one more desperate dash at those who are wresting from them the last vestiges of home and freedom. They do this in their own mode of warfare. As to how far they have carried their awful work the dispatches are as yet uncertain. But troops of cavalry are being pressed to the seat of trouble with all possible speed. It is to be hoped that the reports are exaggerated, and that the fiery rage of the maddened savages may be quenched without great bloodshed.

We also indulge the hope that these original owners of our country may be better protected from wicked and designing men, from the lawless marauders who haunt their lives and hunt their liberties. The American people can afford to be magnanimous to the few Indians who are left. Their removal and gradual extinction has been according to the natural law of progress, but let their exit from the world be peaceful. T.

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.

TAKE COURAGE.

BY EMMA S. PARMELE.
(Normal, Ill.)

Tired of life, did I hear you say?
Of plodding along in this weary way?
Tired of thinking, tired of strife,
Tired of this weary, weary life?

The road is rough with many a stone,
The clouds are deep and deeper grown,
A voice I hear from the throne of God,—
"I love you notwithstanding the rod."

But let us not idly stand to-day
Bemoaning our lot; time passes away.
Look round about you, there's work to do.
Souls are longing for help from you.

FRIENDSHIP.

FRIENDSHIP is a very precious word, conveying in its deepest meaning the most sacred and tender ties of kindred hearts. There are degrees of friendship, beginning with the first steps of acquaintanceship and extending to the full depth of unselfish love and devotion. Then, too, there is much in the world that passes for friendship, that is no more friendship than a gilded copper is a gold coin. Hypocrisy often parades in the garb of friendship. The most wicked designs are covered by the same specious cloak. The arts of Satan universally employ the guise of friendship. The swindler, the gambler, the seducer, the tattler, the rum-seller, the worldly-wise man, and all similar agents of Satan,—each pretends to be our very best friend. It is of their ways that the proverb says, "There is a way that seemeth right unto a man; but the ends thereof are the ways of death."

The usual sign of such friendship is flattery. There is a soft spot in our natures, more or less soft and extensive in different people, and flattery always goes to that vulnerable spot, and through it seeks an entrance to the heart. The wise man says: "A flattering mouth worketh ruin." And, "A man that flattereth his neighbors spreadeth a net for his feet." So, if one approaches us to tickle our vanity, our pride, or self-esteem, to praise our deeds, our looks, our qualities, beware of him. His words are deadly poison; his purposes are unholy.

The very best evidence of true friendship is confidence. Our Saviour said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Here are the eternal Father and the eternal Son. The counsels of peace and salvation are between them. That which one knows, the other knows; their wills, their purposes, are one. Here, too, is fallen, lost man. To him the offers of divine grace are extended. To such as receive them is given "the privilege to become the sons of God." These are not servants but friends; and the evidence of this friendship is that to them Christ, by his Spirit, unfolds all the counsels of the divine wisdom and truth. All the heavenly plan is made known to them. This is the evidence of Heaven's friendship. O how high, how deep, is such friendship!

On the other hand, we are required to give evidence of our friendship to Christ. "Ye are my friends, if ye do whatsoever I command you." It is vain to call him, Lord, Lord, and not do the things he says.

There is a class of persons who appear very friendly, who make it their business to pry into other people's affairs, and then go their way boasting of their cuteness and glorying in their ill-gotten spoils. These work through flattery

and pretended sympathy. But they never confide anything. They have nothing to give away. They are sneaking spies. Beware of them. Such creep into houses, and pry into family matters. They hunt the closets for skeletons, insinuate and foster difficulties between neighbors and even between members of a family. Treat them to such a portion of truthful candor that they will be ashamed and heartily repent of their Satanic work, or keep out of your doors. They are agents of the devil; give them no place; and spurn their hypocritical friendship.

Our real friends will oftener be found pointing out in a loving spirit our mistakes and faults. "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." The psalmist says: "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."

Such are some of the Bible thoughts about friendship. Such, too, is the friendship of the world. The Bible declares that the friendship of the world is enmity with God." But if we choose this heavenly friendship, we must also be prepared to reciprocate it. For, "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."

T.

CLEANLINESS IN THE SICK ROOM.

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

THE absolute necessity of having pure air in the sick room has already been referred to, but unless strict attention is paid to cleanliness, it will be very difficult to keep the air fresh even with reasonable means of ventilation. If "cleanliness is next to godliness," it is equally true that it is a valuable stepping-stone back to health.

The sick room should not contain large and bulky furniture which cannot be readily moved out and the floor cleansed where it stood. If this is not done, there will soon be a collection of dust, which may be a hot-bed of germs to be a constant source of contamination to the air to be breathed by both sick and well. It is often the case that a room or a house becomes so thoroughly saturated with disease in this way that whoever lives there for years afterward is sure to become sick. Such houses are often known as "haunted houses," while all that would be necessary to dispel the mysterious dispensation of death would be thorough-going disinfection and a liberal amount of hot water and soap applied with a will.

It is unfortunate that the idea is so deep seated that it is very dangerous to wash a sick room with soap and water while the patient is in it, so this important duty is often left until it is vacated, and as a result, death comes much more often than it otherwise would. If we could realize that all filth and dust in a sick room are deadly enemies, and only make the recovery of our friends much more doubtful, what a zeal would be manifested that every nook and corner should be kept clean and sweet.

All dust should be carefully gathered up with a moist cloth from the furniture and other loose articles in the room, the floor washed with soap and water daily, and any rugs that may be on the floor should be taken out and vigorously shaken. A carpeted floor is not the best for a sick room, for the reason that much of the dust lodges in the texture of the cloth, and more works entirely through it as can be seen any time when a carpet is taken up. As the attendants upon the sick walk upon it, they are continually raising into the air particles of dust, to which cling swarms of disease germs. Therefore, it is much better simply to have rugs spread down on such a room, which can be taken out-of-doors daily to be beaten and aired.

MUSIC IN THE HOME.

BY ANNA C. KING.
(Battle Creek, Mich.)

THE idea largely prevails that only those who show special adaptiveness for music, should have any education in the art. True, all persons could not attain to the same proficiency, even if given the same advantages, but there are few persons who cannot learn to sing simple melodies, and very few indeed but possess some degree of talent for music. It is seldom asked whether or not a child has any talent for the learning of mathematics; it is considered so essential to his future convenience and happiness, that he is put to the task of acquiring a knowledge of it whether he likes or dislikes it. If he shows a distaste for it, he is encouraged by every means to become interested, and the way is adroitly paved by teacher and parent, until he has acquired at least a fair degree of knowledge. Why is not music as useful and essential to man's happiness as mathematics? The person who must have others do his singing for him is as unhappy as he who must have others do his counting for him. He may not be sensible of it to the same degree, but nevertheless he is conscious of a great loss. There is, of course, pleasure in hearing music, but that soul is starved indeed which cannot partake in the smallest degree of the exercise of music.

All children love music, and the pleasure is heightened if performed on some kind of instrument. Every mother recognizes the power of music over her babe, inasmuch as she always seeks to soothe it with songs, and very few children fail to yield to its influence. I remember when a very small child, coming in from out-of-doors after some altercation with an older brother, and flinging myself on the floor near where my mother was at work, I burst into a storm of tears. She inquired the cause of my grief, but I could not answer her for sobbing. She did not become excited at my demonstrations, nor shake me and tell me to hush, but began to sing very softly, "Rock of Ages Cleft for Me," and before she had reached the end of the third line, I had ceased to cry, and remained quiet while she still sang on in a low tone. I remember even now the power the song had over me, and feel again the influence of her voice so soft and low. When she ceased to sing, I had difficulty in telling my grievance; indeed, I felt quite ashamed of myself, as my trial took on another aspect, under the love and pathos of the song. Not only upon children is this power of music felt, but it is still potent when we have reached maturer years, and have met sorer grief and disappointment. But if its joys are to be felt, and its influences appreciated in after life, the study of it must be begun in childhood. In fact, the failure has not been so much in not beginning the education early enough, but in not continuing the study. The "lullaby" song is used to charm the infant, but as he grows older, little effort is made to advance to that class of music that will still be adapted to his tastes and needs.

Some have feared to give their children an education in music, because of its tendency to absorb the interest, to the neglect of other study. If it does have such an effect, its study should be restrained, but not forbidden. Give music its place in the curriculum of study, and seek to carry it evenly along with other branches of knowledge. Since all children love music, and it appeals to their better nature, why not use it as a lever to lift them into useful and noble lives? It is a strong inducement for boys and girls to spend their evenings at home, and a double effect for good is gained in the uplifting effect of song. This is overcoming evil with good.

Not only has music power to do all these things, but it is also a healthful physical exercise. Many persons who it was thought

must die of consumption, have been entirely restored to health by voice culture, together with the cheerful and hopeful effects produced by the melody. Then why should not a greater effort be made to cultivate in the home an art so potent for good, developing our threefold nature, drawing us nearer our Maker, the Grand Master of music?

"Of all the arts beneath the heaven,
That man has found or God has given,
None draws the soul so sweet away
As music's melting, mystic lay,—
Slight emblem of that bliss above,
It soothes the spirit all to love."

HEALTHFUL, DELIGHTFUL.

EVERY family should seek to put up a good supply of the juices of fruit for the use of the sick or feeble. Presses for expressing the fruit of grapes and berries are to be obtained for two or three dollars; or the fruit may be stewed in a little water, the juice drained off and preserved. The residue of fruit will still be acceptable for use, if the juice be not too thoroughly extracted. To can the juice, no greater trouble is involved than in canning fruit. The process is the same. It is best to have the juices quite heavy, or thick, as they can be diluted when used, and space will be saved. Boil and skim the juice, and while boiling hot, pour into glass cans and seal. The juice may be sweetened, and it will be better to introduce the sugar before canning than after, though not absolutely necessary.

Fruit juices thus preserved come in as a most grateful and refreshing beverage to those who need a nourishing, pleasant drink. The gift of a can of fruit juice is most appropriate and acceptable to those sick who are not provided. There is scarcely any fruit that cannot be used in this way, grapes and berries being perhaps most preferable.

HOW TO RETAIN HEALTH.

ONE of the most important features of a city is good sanitary conditions. This fact was recognized by the ancient Greeks and Romans, though their knowledge of the causes of disease was very vague. In fact, it has been within the last fifty, and I may safely say thirty years, that the true causes of the various maladies affecting mankind have been discovered and demonstrated. The recent developments of histology and bacteriology have proved a Godsend to the world at large. The public press has for several years past been an important factor in the distribution of knowledge pertaining to the germ theory of disease; so that to-day medical advancements are the property of every individual who reads and is no longer confined to the pages of restricted journals and text-books.

At certain periods of the year the people of some localities are stricken down with infectious disease; and the question naturally arises, What is the cause? For example, typhoid fever, throat trouble in some form of tonsillitis, so-called hay-fever, and malarial miasma,—all these and many more have their origin in the decomposition of animal and vegetable matter; and they are introduced into our systems by the air we breathe, the water we drink, and the substance we eat. These germs of disease have to resist the action of things used for their destruction; they hold tenaciously to life, so that when they once invade and take effect in the system, it is at times impossible even to retard their action, much less destroy them. It is obvious, then, that the adage, "An ounce of prevention is better than a pound of cure," holds good. Now we have seen that these diseases have their source in the offal, the impure water, the bad air, etc., in our large cities; and, therefore, if we find ways and means of disposing of them so that the noxious gases and morbid substances cannot reach the system, we prevent their effect.

Every residence is, as far as this subject is concerned, a city. Let the dwellers in every house see that the garbage barrel is at least fifty feet from the house, and that it is never allowed to become full; and in case of sickness in the house let all the discharges be disinfected immediately. Keep the air pure in the house by free ventilation. See that every sink and closet in the city is furnished with a trap. Have every house in the city connected with the main sewer if possible.—*Health Officer Frank.*

FRAGMENTS.

BY MRS. H. E. S. HOPKINS.
(Oakland, Cal.)

"THOSE who are slaves to appetite will fail of perfecting Christian characters."

"Nature's path is the road he marks out, and it is broad enough for any Christian."

"Time is well spent in gaining a knowledge how to preserve physical and mental health."

"One of the greatest temptations that we have to meet is upon the point of appetite."

"The end of all things is at hand, appetite and passion are overcoming thousands of Christ's professed followers."

Alexander fell through the indulgence of appetite. Daniel and his companions formed temperate habits which enabled them in the fear of God to make wise decisions.

"God will not bear with the evil much longer. The sins of the people have reached unto heaven, and will soon be answered by the fearful plagues of God upon the earth."

"Continual transgression for over six thousand years has brought sickness, pain, and death as its fruit; and as we draw near the close of time, Satan's temptations to indulge appetite will be more powerful and more difficult to resist."

"God has bountifully provided for the sustenance and happiness of all his creatures; but in order for us to enjoy the natural appetite, which will preserve health and prolong life, he restricts the appetite. He says, 'Beware! restrain, deny unnatural appetite.'"

If we saw a treasure within our reach, would we not deem it of the utmost importance to do all within our power to secure it? The treasure which I now have in mind is health. This is the first thing to be considered if happiness is found in this life; without it, we cannot even render acceptable service to our Creator.

TEACH CHILDREN TO WORK.

To cultivate habits of effective and cheerful industry in our children is of the highest importance to their moral and physical well-being. When I hear the remark so often repeated by mothers, "I want my daughters to know how to work, and then, if they are ever obliged to, they can do so," I am both surprised and pained. To "know how to work," as a matter of theory, is but the first step in the development of a character fitted for the highest usefulness or happiness. If we set a standard lower than this for our children's attainment, we do them and ourselves an irreparable wrong. Education is the drawing out and unfolding of the capabilities of the child's mind and body. No amount of information imparted to him as a mere recipient of others' intellectual stores can develop his powers with harmonious proportions.

I believe a child is made to work as well as to walk, and may begin the one as soon as the other. The consciousness of being helpful is one of the sweetest pleasures to young children. If we cultivate this spirit, accepting their services gratefully, and affording opportunities of usefulness for the little willing hands, we shall seldom complain of indolence in our children. Work, play, and study are the pastimes of childhood. Either one may become as interesting and recreative as the others, if wisely appointed.—*Selected.*

The Review and Herald.

BATTLE CREEK, MICH., JULY 30, 1895.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

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

SADLY MIXED.

(Concluded.)

C. "THEREFORE, if a man is sick, or in trouble, or hungry, or naked, the Sabbath must yield to the necessity of the man, since it was ordained for the benefit of man. . . . This does not at all justify persons in disregarding the requirements of nature for a day of rest, but it does operate to prevent the making of this law a yoke of bondage."

We make no apology for dissenting, in toto, from such a view of the Sabbath. It does not yield at all. It is no encroachment upon the Sabbath law at all to attend to a man's necessities upon that day. "It is lawful," said Christ, that is, according to law, "to do well on the Sabbath day." There is no yielding of the law in any respect when we do only what is in accordance with both its spirit and its requirements. But according to the foregoing statements, the law of nature contains no such merciful provisions; and that, then, must be indeed a yoke of bondage.

We come now to the great effort to establish the first day of the week in the Christian church as the day of rest and worship; and this is the extraordinary line of argument on which it rests:—

1. The first day of the week became to the apostles a day of worship and finally a day of rest.

2. Paul tarried a whole week at Troas, and passed over the seventh day of the week entirely, holding no meeting, but met the disciples on the first day of the week.

3. Paul wrote fourteen epistles and never mentioned the Sabbath at all, showing "how widely he differed from those who make the keeping of the Sabbath the burden of their message."

4. Paul says that "one man esteemeth one day above another, and another esteemeth every day alike; therefore, no man should judge you in reference to the Sabbath."

5. The Jewish commonwealth is subverted, and no nation is now under the Mosaic law. "Many legislatures have adopted many of its provisions and acted quite in its spirit in reserving a weekly day of rest for the common benefit of mankind." Such a day should be observed as a day of rest in obedience to the law of the land.

6. No man is to judge you as to what day you are to keep.

This is a further illustration of the embarrassing predicament people find themselves in on the Sabbath question when they depart from the straight line of argument presented in the Scriptures. They want a Sabbath, but they want a different day from that which the Lord has designated, and in appealing to the Scriptures to sustain them in this innovation, all the testimony they can find, if it applies to the Sabbath at all, proves that there is no Sabbath in this dispensation.

A strange claim is set up on Acts 20:7, and

that is that Paul did not hold a single meeting during his seven days' tarry at Troas, except on the first day, because no other meeting is mentioned except on that day. The more probable conclusion would be that he held a meeting every day, and the reason of the mention of the meeting on the first day of the week, just before his departure, was simply for the purpose of bringing in the miracle of the healing of Eutychus. But on account of this silence the *Christian* asserts, positively, that Paul did not hold any meeting on the seventh day, but did on the first day, showing that he had transferred his day of worship from the seventh day to the first. But let us see how this argument will work in verses 2 and 3 of the same chapter. The record states that Paul came into Greece "and there abode three months." Nothing at all is said about any meeting during all this time; and we may, on as good authority, assert that Paul did not hold a meeting on the first day of the week, or on any other day, for three months, because it is not here mentioned, as the *Christian* can assert that no meeting was held on the seventh day at Troas, because it is not mentioned.

But his meeting on that first day of verse 7 amounts to nothing in behalf of any sacredness to be attached to the day; for there is nothing to show that it was a regular custom, the word being simply a participle, "The disciples having come together," etc. And the meeting was in the evening, just as the day began, and while Paul was preaching, the other disciples, his companions, were sailing the ship around the promontory to Assos. Paul preached until daylight, and then went off on foot, during the daytime of Sunday, about twenty miles, to Assos, traveling all the daylight of that same Sunday.

It will be noticed that they carefully waited until the Sabbath was past, and then Paul's companions hastened to take the ship around the promontory to Assos, while he could remain behind and hold one more meeting with the disciples, and overtake them at Assos, by going afoot the next day across the base of the peninsula, which he did on that pleasant Syrian Sunday, and thus forever demolished any claim it could present to being the Sabbath day.

But what about Paul's writing fourteen epistles, and not mentioning the Sabbath? Why, pray, should he mention it? There was no controversy on the Sabbath question in his day. There was a controversy over the ceremonial system of the Jews, and on that the apostle spoke in Colossians 2, Ephesians 2, and Romans 14, which the *Christian* unaccountably mixes up with the entirely distinct system of moral laws, as contained in the decalogue. But while Paul does not specify the weekly Sabbath by name, he does something better. He, in the most explicit and emphatic manner, defends and upholds the law as a whole; and it is a principle of logic which every one understands, that whatever is affirmed of anything as a whole is equally affirmed of every part of which that whole is composed. And hence, when Paul affirms that the law is not made void by faith in Christ, but is established thereby (Rom. 3:31), he equally affirms that the Sabbath is not made void by faith in Christ, but is established thereby. That is enough. Paul does not "differ from those who make the Sabbath the burden of their message," but quite the contrary. Nor do we differ with him. We accept "Pauline Theology" on the Sabbath question as fully as we do on the question of life only in Christ.

C. "The Jewish commonwealth is subverted. There is no city or country to-day under the Mosaic law. The legislatures of many countries have adopted many provisions of that law, and have acted quite in the spirit of that law in reserving a weekly day of rest for the common benefit of mankind." Here, then, is the authority we have for a day of rest: Legislatures have reserved it from the Mosaic law "for the benefit of mankind." But has God left mankind destitute of this observance, which would be for their benefit in his service? Having once given man the Sabbath, which is held up as so beneficial, why did he abandon it? If he has anywhere enjoined this rest day, which human legislatures have so wisely reserved, where has he done so? and where is his law for it? But if he has not given us a day of rest, where is his care for his people?

But the *Christian* says we should keep the law of the land, and yet should let no man judge us with reference to what day we should keep. And all this, remember, in an exposition of the fourth commandment of the decalogue!

So much for this effort to stretch and curtail, trim and twist, the testimony of the Scriptures to fit a custom founded on apostasy and error. But it is all of no avail, and all the arguments by which it is attempted are like the iron and the clay composing the feet and the toes of the great image of Daniel 2; they will not cleave one to the other. Better conform a wrong custom to the plain testimony of the Scriptures, and so be prepared for the verdict, "Well done," at the last.

U. S.

SUNDAY LAWS IN SOUTH AFRICA.

CAPE COLONY has thus far been comparatively free from Sunday persecution by enforcement of Sunday laws. This has not been because there have not been any, neither because there has not been a disposition to enforce them. These laws have been on the statute-books, but they have specified certain kinds of labor that were unlawful, such as opening of shops for trade, the penalty of which was confiscation of goods and certain other punishments, chopping firewood, etc. But building and work in general were not forbidden. So our brethren who have had shops have never opened them, and they have done the work in general that was not forbidden. However, we as a people have not been beneath the notice of the authorities. There have been repeated evidences of this in various ways. But during this Parliament there was a deputation of the leading ministers and some others who waited upon the government officials and desired more strict Sunday laws. They claimed to represent all the Christian people in South Africa. The government promised them Sunday legislation. They claimed the opening of theaters was principally their cause of complaint, although the building in the suburbs was also carried on so they were disturbed. Work on the sanitarium was carried on, on Sunday, the same as on the other five days as it relates to our brethren, although those who contracted to perform a certain amount of labor were Sunday-keepers, and they did not work either on the Sabbath or Sunday.

A short time since, our brethren thought it would be well for us to organize a deputation, and also appear before the government and set forth our principles showing how Sunday legislation would affect us, by bringing upon us

Sunday persecution. A careful statement was drawn up, stating our views upon the subject, and a few appeared before Mr. C. C. Rhodes, who is the prime minister and the general treasurer, who represented the government. We were treated very courteously, and they heard the paper which Elder Robinson presented, and then followed considerable conversation upon the subject. It is evident that Mr. Rhodes is not a religious man, as far as conscience is concerned; he takes no special interest in religious matters, any further than they relate to the interests, as he supposes, of the government. In the course of conversation, many important points were brought out. Personal interests were not the subject at all; but simply the principle of religious legislation, and that Sunday was a religious institution. He at once said, "Your protest should be directed against the already existing laws, and from your position nothing of that kind should exist." This of course was admitted. But like all other men of liberal ideas, he thought that no legislation they would effect, would be any way embarrassing to us. He said they proposed to legislate against theater-going on Sunday, and we did not go to theaters, so that would not affect us. And as to labor, we had come to the colony and had prospered, conceded in not opening our shops, so if they should legislate on work, that would not affect us. As we had acknowledged the law regulating the opening of shops, he could not see what harm there would be to us in some further legislation in that direction.

The conversation impressed us with one solemn truth, and that was that in matters of religion we not only need the wisdom of the serpent and the harmlessness of the dove, but what is equally important, an uncompromising position in matters of faith and practice. God holds the monopoly of the conscience, and will not permit any other power or influence to come in and take possession without our suffering an irreparable loss. The history of Daniel and the reason that God could work with and for him so he could be set forth as a light to the world, was the uncompromising character with which he ever conducted himself in whatever the law of God required. His character is well worthy of careful study in these times on which we have entered.

Another item is worthy of notice; namely, the change of sentiment that has taken place here in reference to Sunday laws within the year past. This is not the first time the Sunday question has come up in Parliament. But always before this the political papers have been open to discussion, and there has been a lively time of it; and the popular sentiment has been against any further legislation upon the question; but this year it is altogether different. They absolutely refuse articles upon the subject, which heretofore they would gladly discuss. Some cautiously written articles have appeared, but with the understanding that as it was as a personal favor, they could not put in more. So the opposition side have to keep their mouths closed as far as a free expression in the papers, which heretofore would have been admitted, is concerned.

The very atmosphere is for Sunday observance. It is not only so, but there is an irresistible current set in for Sunday laws, and it really seems the Spirit of God is withdrawn from the people to see the results which are sure to follow. It is so in every so-called civilized country of the world. What is this power that is moving the world on with such a frenzy upon this question?

It is not the power of God, for it is in opposition to the truth. In the very best of men, as far as this world is concerned, with the object-lesson before them of selecting the Sabbatarian for prosecution and imprisonment, there is an insanity to stop, not merely Sunday labor, but those who would keep the Sabbath of the Lord under the third angel's message, to bring upon them the wrath of the dragon. The solution of this question is found in the following words of Holy Writ: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Truly we have fallen upon solemn times.

S. N. H.

IN THE DAYS OF THESE KINGS.

WHEN the prophet Daniel explained to Nebuchadnezzar his dream of the great image, as referred to in Daniel 2, he concluded by saying, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." These words were used after the description of the division of the kingdom, as stated in verse 41. The division which did take place in Rome, so as to produce a plurality of kingdoms, as brought to view in verse 44, was its division into ten parts by the barbarians of the North. The legs, the feet, and the toes, of the image represented Rome, and all that came out of Rome, that is, out of the territory of what was finally western Rome, which is that belonging to the Roman empire proper, in the prophecy. In this territory there did arise just ten kingdoms, and it is so natural to take the ten toes of the image as representing these kingdoms, that it is only by an effort that seems like wresting the prophecy to decline so to apply them.

But certainly the ten kingdoms which sprang from the Roman empire are plainly brought to view by the words, "these kings," in verse 44; and to the words, "In the days of these kings shall the God of heaven set up a kingdom," we wish to call the special attention of the reader. These kings, it will be noticed, continue till the setting up of the kingdom of the God of heaven. They stand in unbroken succession till that time. There is no intimation that another set of ten kingdoms arises in place of the original ten, before the kingdom of God is set up. But after the kingdom of God is set up, Christ's work as priest is done, probation has ended, and the conclusion of the history of all the kingdoms of this world is reached, except their final overthrow. There are to be no further developments of earthly kingdoms after that.

Thus it is conclusively shown that there is but one series of ten kingdoms to exist in connection with Rome, and these have already been developed, and are not to give place to another series to be developed in the future. In whatever prophecy, therefore, the ten kingdoms are represented in connection with a symbol designating the Roman power in any of its phases, they refer to one and the same series.

John lived and wrote in the days of imperial Rome. His prophecy does not go back of Rome, which is the only kingdom represented with ten horns. So the dragon, leopard, and scarlet beast of Revelation 12, 13, and 17, each have the ten horns, denoting the same as the divisions of Daniel 2 and the ten horns of Daniel 7; and in the days of *these* Kings, the kingdom of heaven is to be set up.

U. S.

In the Question Chair.

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

527.—IN THE IMAGE OF GOD.

1. In what sense was man made after the image of God? 2. Was that image changed by the fall of man? 3. Can it be said of the wicked, "Ye are the temple of God"?

C. M. E.

Answer.—1. Primarily and chiefly, man was in the image of God in *physical form*. Secondly and figuratively, he was in his image in his moral nature, or a state of innocence. 2. This image, in both senses, has been marred by the fall of man. By sin and its results men have reduced themselves to a condition of deformed and misshapen pigmies, compared with the physical perfection in which man was created. His moral nature has also been paralyzed and perverted, so that it needs to be "renewed in knowledge after the image of him that created him." Col. 3:10. 3. Of the wicked, whose hearts are yet unrenewed, it cannot be said, "Ye are the temple of God."

528.—CHRIST'S MINISTRY.

Will you kindly prove from the Scriptures that our Saviour was baptized six months before the first pass-over that followed that event? It seems hardly fair to prove the necessity of these six months plus the three years, which constituted the three and a half years of our Lord's ministry, because Dan. 9: 24-27 demands it. Please sift the matter in the columns of the REVIEW.

D. L.

Ans.—It is true that Dan. 9: 24-27 does demand three years and a half for the ministry of Christ, for sixty-nine of the seventy weeks of years, or 483 years from the going forth of the commandment to build Jerusalem, in 457 B. C., were to reach to the Messiah the Prince, that is, to the beginning of Christ's ministry; and three and one-half years later, that is, in the middle of the last or seventieth week of years, he was to be cut off, and that was certainly his crucifixion, giving us three and a half years for the length of his ministry. Now, instead of saying, with our correspondent, that "it seems hardly fair to try to prove this because the prophecy of Daniel demands it," we would rather say that if the history of the ministry of Christ is such as to allow us to begin and end it according to the prophecy, it is perfectly legitimate to give it such an application, in the absence of all objections thereto, though the positive testimony might not be as full as we could wish. Let us see: 483 years from B. C. 457 would end in A. D. 27, in the autumn, because that period must date from the autumn when work was begun at Jerusalem. Eze. 7:8. In the autumn of A. D. 27, therefore, must be the beginning of Christ's ministry, according to the prophecy. Now is there any objection to placing it there? and is there any evidence that it must have been, at least, about that time? According to Luke 3: 1, 2, John began his ministry in the fifteenth year of Tiberius Caesar. Tiberius reckoned his reign from the time when he was associated with his step-father, Augustus Caesar, which was in August, A. D. 12. His fifteenth year would, therefore, be from August, A. D. 26, to August, A. D. 27; and somewhere between those two dates John began his ministry. The record of the births of John and Jesus show that John was six months the older, and it must be concluded that they both entered upon their public teaching according to the Jewish law, that priests should enter upon their ministry at thirty years of age. Now if Christ commenced his ministry in the autumn of A. D. 27, where the prophecy locates it, and John, being six months older than Christ, commenced his ministry six months before, according to his age, he

would have begun in the spring of A. D. 27, which would be well within the fifteenth year of Tiberius, according to the statement of Luke; and no statement is anywhere found to militate against this hypothesis, and every statement we do find harmonizes exactly with it. There can, therefore, be no objection to adopting such a view. It would then be six months to Christ's first passover in the spring of A. D. 28. We have in John a record of his attending four passovers, which presumably are all that occurred during his ministry. At the last of these Christ was crucified, bringing his crucifixion at the passover, in the spring of A. D. 31. To draw any other conclusion, or make any different application, would be to invalidate the prophecy; while to adopt these dates is to be in agreement, both with the prophecy and all the facts that are revealed in the case. 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.

FROM THE CHAIN-GANG.

LAST Sabbath our brethren in the chain-gang at Spring City, Tenn., met the first penalty in refusing to work upon the Sabbath day in the chain-gang, in the history of our people. They were not required to work on that day, neither were they whipped with cowhide or blacksnake, but were punished as really with being informed "that their time would not be allowed them on Saturday," while it is allowed others in the gang, whether they work or not. Every day counts in jail or the workhouse to all criminals whether they work or play, excepting Seventh-day Adventists who are convicted for working on Sunday, and who cannot conscientiously work on the Sabbath. They must have that day counted out of their time, and if reports are true, they must also pay for their board on that day. This is the first step toward compelling our people to work on the Sabbath. Public sentiment will allow this step, and through it will become hardened for a more severe punishment next time, and ere long the people of America will look upon the punishment of Adventists as calmly as they behold the punishment of a thief.

Among those who were convicted for Sunday work, besides our people, and sentenced to the chain-gang, was a young man whose mother is a widow and a Sabbath-keeper, and who is dependent upon this son for her support. Last Sabbath this young man refused to work in the gang, and he was placed in chains in an upper room, and allowed only bread and water during the day. Our people work ten hours a day building the approaches to a bridge. The place where they work is very hot, yet they say they can stand it as well as they ever stood any work in their lives. They were put in one room in a house, but the vermin were so cager for them that they were allowed to furnish themselves a tent in which they are very comfortable. The bill of fare is cold biscuit and molasses for breakfast, and often not enough of that. Of course they could have fried pork and coffee, but as they do not use these, they are left with only the biscuit and molasses. For dinner they have pork with cabbage, potatoes, or cowpers, and corn bread.

Their cooks are two Negro women and a man. All of these are the very lowest type of criminals on earth. One of the women cut her husband's throat, and is now held for fighting. The other woman is now held for slashing a man with a razor, and the man cook is held for fighting. All three are constantly cursing and quarreling among themselves and hating everybody else. Our brethren say they are impressed with the

words of our Saviour, "Behold, I send you forth as lambs among wolves."

The law of Tennessee requires the county to furnish the prisoners with clothing. We are informed by those who are on the ground and know what they are saying, that these charming (?) cooks are kept abundantly supplied with clothing and also all the other prisoners except our people. This is not because they do not need the clothing, for they do, and have asked for it; but up to the present time their request has not been noticed.

In these cases the real issue is clearly seen. It is not Sunday-breaking but Sabbath-keeping for which our people suffer. All the other prisoners in the gang, except our people, have not only violated the Sunday laws, but are criminals in strictly civil things, and yet they are held in favor above our people. In Dayton, where our people were imprisoned, 500 people do unnecessary work every Sunday, and no one is molested for it, because they keep no other day. But because our people keep the Sabbath, they are very offensive in the sight of the people when they work on Sunday, and this hatred is not even satisfied when they get them in the chain-gang. The most vile wretch upon the face of the earth is preferred and favored rather than a moral man whose sole offense in the sight of men is his refusing to sacrifice his conscience.

They may take us at first on the pretense of working on Sunday, but the second step is not far in the future when we shall be commanded to stop Judaizing on Saturday. These steps are being taken so rapidly that the last issue will be upon us before we know it. We are like the people at large; we become accustomed to even alarming events, and are in danger of sleeping when we should be watching with the Master.

D. W. REAVIS.

DISTRICT NO. 5.

FROM July 5-22, in company with brother J. B. Beckner, president of the Conference, I attended two local camp-meetings in Arkansas. The first of these was at Mammoth Spring, near the north line of the State, on the Ft. Scott & Memphis Railway. This place is called Mammoth Spring from the fact that in the edge of the town, by the side of the railway, is said to be one of the largest springs in the world. The spring is almost the size of a ten acre lot. The water comes up with such force that it is impossible to make a sounding of the depth of the spring. There is quite a river flowing away, after the use of a portion of the water by a flouring mill, with a capacity of 500 barrels per day, and a very extensive cotton factory. The water-power from the spring is estimated at twenty-five or thirty thousand horse power.

Our cause in that part of Arkansas is new. There are a few scattered ones in that part of the State who could not get to the general camp-meeting; these gathered at this six days' meeting, formed acquaintance with each other, worshiped the Lord together, learned more of his truth and how they could carry it out at their homes, and communicate it to their neighbors and friends, and returned to their homes rejoicing. Brother Sommerville had been holding a tent-meeting in the place for a short time, and remained with the tent after the camp-meeting to follow up the work.

July 12-22 we had the second local camp-meeting at Prescott, in the southwestern part of the State, on the St. Louis & Iron Mountain Railroad, some fifty miles from the Texas line, and about the same distance from Louisiana. There were scattered brethren and sisters in this part of the State also, who could not get to the State camp-meeting, but could be gathered here for encouragement and instruction. Brethren Hopkins and Hollingsworth had been holding meetings here for a month, and a few have

accepted the truth. Our people were granted the free use of a nice shaded park for the camp. In this park is a pavilion 100 ft. x 30 ft. in size, all seated. It was in this pavilion that our brethren held their meeting instead of erecting the large tent. The Lord has given freedom to the word spoken during this camp-meeting. The association of our people with those newly accepting the truth will tend to give stability to the work here. On the second Sabbath of our meeting our Sabbath-school numbered fifty-five. Our brethren and sisters return to their homes greatly encouraged by the privileges they have enjoyed, and determined, with the Lord's guidance, to let their light shine in their various neighborhoods. The Lord grant that they may, indeed, thus be channels of good.

J. N. LOUGHBOROUGH.

THE MONTANA CAMP-MEETING.

THIS meeting was held in the city of Helena, June 14-24. Some weeks previous to the time, a tent had been pitched and meetings held, which had awakened quite an interest among the people to hear, and when the camp-meeting proper began, many points of truth had been presented to the people.

Elder R. S. Donnell and Professor Sutherland, with the writer, were the laborers from outside the State. There were 120 persons camped upon the grounds, occupying twenty-four tents. The work in this field has been quite successful the past year; seventy-five have embraced the truth. Three ordained ministers, three Bible workers, and two canvassers are laboring in the State. The tithe has been \$2207.80. This is a source of encouragement to all. They are looking forward with much interest to the time when they will be ready to be organized into a Conference.

At present there seems to be a better state of business coming in, and the brethren who are engaged in the canvassing work look for better success in their labors. There was more money in cash and pledges raised at this meeting than at any other meeting yet held in the district. First-day offerings amounted to \$114.40; the Sabbath-school donations were \$23, while there were raised for Walla Walla College, in cash, pledges, and loans, nearly \$6000. There seems to be a desire among the brethren in this State to close up a part of their business, as far as they can, and place their money in the cause without interest. This was the case in the matter of the loan to Walla Walla College.

The spiritual interests of the meeting were good from the first. A sweet, quiet spirit was present until the meeting closed. The meeting closed as had been appointed, and the brethren returned to their homes, all saying it was the best meeting they had ever attended. Professor Sutherland's labors were mostly in the interests of the educational work, and from the number who are planning to attend school, we should think his work was quite successful.

The weather was good through the entire meeting, yet it was quite cool mornings and evenings, so early meetings were held only a part of the time. There are many openings in the State for labor, and to meet the interests as far as possible, they will try to put three tents into the field the coming season. They have two forty-foot tents, and will try to purchase another to place in the field at once.

This is the last annual meeting in the district, and as we look the field over, we see many things of interest to occupy our mind. There is a desire upon the part of the brethren to advance with the message, and if times continue as they now are, before another year closes, we shall see many things to show that we are fast nearing the end. We thank the Lord for his Spirit that has been present at these meetings, and can only pray that he will keep us all faithful in the work he has given us to do.

A. J. BREED.

SOUTH AFRICA.

JAN. 20, after the close of the South African Conference, we left Cape Town to resume our work in King William's Town, where we had been laboring since November, 1893. During our absence the little company had enjoyed the blessing of the Lord, and consequently made progress in the divine life. In one instance we were forcibly reminded of the words in the "Spirit of Prophecy" concerning the rapid transformation of character under the last message. It was the case of a man who had previously made no public profession of religion; and at the time of our beginning meetings in King William's Town he was away from home on business. His wife, after reading a few tracts and attending one or two meetings, decided to obey, and wrote to him on the subject. He replied "Well, Annie, let us stick to the old way." Nothing further was said till his return home; then, through her influence, he was led to attend our meetings; and on hearing the "everlasting gospel" preached, joyfully believed, and eagerly accepted every additional ray of light as it was presented.

Through public meetings, Bible readings, and tract work, almost every person in King William's Town had the opportunity of becoming acquainted with the truth. A company of eight adults and several young persons was organized, and we left the town feeling assured that the work would still be carried on, and that only in eternity would be known the full results.

March 23 found us in Clumber, visiting our home and relatives. In this place, though much prejudice exists, the people seemed very pleased to see us, and we believe through visiting from house to house, good has been accomplished. At present we are, together with brother and sister Thompson, laboring in Grahamstown, the principal city in the eastern province of Cape Colony. In addition to holding public meetings, we are visiting the people at their homes and loaning them reading matter. Mrs. Thompson and Mrs. Tarr make a specialty of canvassing for "Steps to Christ," for which over three hundred orders have been taken. Notwithstanding the fact that the people here are burdened with churches, we often meet those who seem to be yielding to the influence of holy angels that have gone out before us; so we are of good courage in the work of the Lord.

June 20.

D. F. TARR,

OLIVE PHILLIPS TARR.

NEWFOUNDLAND.

ST. JOHN'S.—It is now about six weeks since we arrived in this city. The first eight or ten days the weather was delightful for that season of the year, but the whole of June was a very trying month, because of the sudden changes in temperature, and the damp, chilly, cloudy, and foggy weather. It not only has been very trying upon Mrs. Hersum and me, but upon the people who reside here. But notwithstanding this disagreeable feature of our new field, we have had the blessing of the Lord with us. There are five who have decided to obey the commands of God since we came here. At the present time we are holding six services each week, three in a hall and three in a private house. The services in the hall have been quite well attended. We have distributed over twenty-two hundred pages of our literature, the larger part of it being sold.

There is a bitter opposition against us, and it almost seems that no effort is left untried to hinder people from coming to our meetings; but we know the Lord is on our side. This cause is his, and he is certain to accomplish the work to which he has set his hand. He knows who and where those are who have ears to hear and hearts to obey his truth. The Lord "will say to the north, Give up; and to the south, Keep not

back." Isa. 43: 6. This class will hear his call now while probation continues, and be prepared to be gathered when his "sons are brought from far, and his daughters from the ends of the earth;" and there will not be one soul left that has heeded his call. Verse 7. The ones mentioned in these scriptures are those who have heeded the call to separate themselves from the world and its ungodly practices, mentioned by the apostle, and have become children of the Lord almighty. 2 Cor. 6: 14-18.

Those who have taken hold of the truth here have the cause at heart. They are faithful, although it means, in some cases, a separation from their associates and former friends; but as the psalmist has said, "When my father and my mother forsake me, then the Lord will take me up." There is an improvement in business matters in this island. It is now expected that the railway which is now in process of construction, will be completed in 1896. Then there will be a line extending from this northeastern portion to the extreme southern part of the island, a distance of about five hundred miles. Then it is proposed to have a line of steamers running from its terminus to Sidney, Cape Breton. When this route is established, Newfoundland will be in closer touch with the "States" than at the present time.

Our courage is good in the Lord. We are thankful that we have some part in this cause, and may the Lord direct in the work, so, when it triumphs, we may triumph with it. Brethren, remember the work in this new field.

S. J. HERSUM.

SWEDEN.

THE Swedish Conference was appointed to be held June 18-30 at Haefveroe, a village some fifty miles north of Stockholm. When brethren Jones, Johnson, and I reached Stockholm on the way to the meeting, we received a telegram not to come, but to secure a place to hold the meeting in Stockholm. The meetings had been forbidden by the authorities. When the Conference was first appointed at Haefveroe, the people far and near were much interested, and the prospect for a large attendance was good. But the aged priest, already unpopular, could not brook competition. He wanted a monopoly of the field. There being no law by which he could directly hinder our holding the meeting, he cast about for some other way; and a case of sickness supposed to be diphtheria, but which afterward proved not to be, furnished the much-desired pretext. He secured an order from the physician forbidding public gatherings to avoid contagion; and this order being enforced by the authorities, our meeting could not be held.

All preparations for the meeting, including a boarding tent, had been made, and some seventy-five were already on the grounds when the order was enforced. The people generally understood that there was no real danger of contagion, and that all had been done through malice. Their impatience with the priest scarcely knew bounds; their sympathy with us grew very warm; and their desire to hear became greater than ever. A gentleman in an adjoining village offered us the free use of a commodious hall; but as the priest had taken the precaution to have the physician's order cover the whole district, the meeting could not be transferred. When our people took the steamer for Stockholm, many came to the wharf to express their regret that the meeting could not be held, the girl who it had been claimed had the diphtheria being one of the number.

A large hall, centrally located and unusually low in price, was found on first inquiry in Stockholm. It was the opinion of some that it was really better for the meeting to be held here than in the country, as first planned. But the case illustrates the power that the priests have at their command when the Church is united

with the State; it enables one man to carry out evil designs against the wishes of all the people. In politics, this would be called despotism; in the Catholic Church, popery; and in the Protestant Church, what else can we call it than the *image* of popery? The truth of the Scripture declaration that we can do nothing against the truth, was soon evident in this case, even to the priest himself; for before our meeting closed in Stockholm, he saw that he had made a mistake; for his effort to keep the people away from the truth had only increased their desire to hear it, and made them indignant out of measure at him. At the close of our Conference, two ministers were sent to reap the benefits of the priest's work.

The meeting in Stockholm was profitable from beginning to end; the attendance was prompt and regular; and much precious truth was unfolded from the word. The instruction was such as to strengthen the hope of believers, and fit them for the trying times just before us. Besides all the Conference workers and canvassers, M. M. Olsen and C. C. Hansen were present from Denmark, and five from Finland, three of them being workers. The Swedish Conference had a reasonably prosperous year, the membership and tithe both having increased. There are now over six hundred members in Sweden, and some seventy in Finland.

There are few Conferences where, in proportion, so many books are sold as in Sweden. Last year, from thirty to forty canvassers sold \$18,731.10 worth of publications. In Finland, this branch of the work has prospered equally well, the sales there having been over \$6000 the past year. The rapid advancement of our work in Finland attracts the attention of the priests. Of late they have been investigating it, and will doubtless help it on by doing what they can to hinder it. Our membership here is composed of Finns and Swedes.

The burden of the discussion in the Conference turned on the question of education, the school at Frederikshavn receiving much attention. The sentiment in favor of proper education was strong and unanimous; definite steps were taken to send as many young people to the high school as possible; and in addition, two church schools for children will be established.

With slight variations, the same officers were elected in the Conference, the tract society, and the Sabbath-school association as last year; and about the same number of workers were sent out. Brother Ole Nelson, whom many in America know, was ordained to the work of the ministry, Elder A. T. Jones giving the charge. From beginning to close, a sentiment of increasing gratitude prevailed for the benefits received from Bible study; and the Conference closed in the excellent spirit that characterized it throughout. As we took the train for Denmark, a large number of friends were at the station for a final hand-shake; and as our train moved away, the last view was a sea of waving handkerchiefs, a fitting souvenir of the pleasant associations just closed. May the prospering and guiding hand of the Lord be over the work in Sweden!

H. P. HOLSER.

NOVA SCOTIA.

GRANVILLE FERRY.—I came to Annapolis, May 15, and began distributing reading-matter and holding meetings in a hall; but I found prejudice and loyalty to the established churches so deeply rooted that the prospect for accomplishing much was not very promising.

However, our name and work began to be spread abroad, so that a man came six miles to get me to come and speak in a union church, which I did, to an attentive audience. This secured to me a hearing in two other places. Our tent is pitched in one of them, Granville Ferry. Every one told us that it was a hard place. However, I began meetings here

June 17, and have continued nearly every night up to the present time, with a congregation ranging from 100 to 200. Never have I seen people pay better attention, or seem more deeply interested than they.

I am now in the midst of the Sabbath question, and the interest seems to be deepening. The people are very friendly, and invite us to their homes, so that my time is all taken up.

H. J. FARMAN.

HER LAST STAND.

COLOMBIA seems destined to become the last stronghold of Romanism in America. The outposts of Protestantism have been gradually and steadily planted, so that the South American continent is now surrounded by a continuous line. The conflict has been long and hard, but the enemy's lines have been pierced in many places, and the reflecting light of the blazing camp-fires scatters the darkness of ages, and bids the nations arise.

It was Chili that first gave way, then Argentina, Patagonia, Venezuela, Guiana, Brazil, and Uruguay; while Ecuador and Bolivia remained firm, Colombia and Peru retreated, halted, turned, and renewed the battle. In January last, Colombia again opened the war, and apparently gained a victory. The church, feeling that the power was now entirely in its hands, sent forth its sentence of excommunication and condemnation against all schismatics, heretics, and rebels against the pope, and included in it all who should aid, abet, protect, defend, or in any way help forward the Protestant religion, or entertain other ideas of civil or religious liberty than those taught by the Catholic Church. It further demanded that all books, such as Bibles, tracts, leaflets, or periodicals, or books of authors not approved by the church, should be delivered to the church authorities. How fully these demands have been complied with, the writer is unable to say, but a few cases have come to his knowledge of books being given up.

It is now a little more than a month since the archbishop of Bogota sent out the circular notifying the faithful of their duty in relation to these things. The sentence of excommunication has already fallen, and few, indeed, are the days in which some new act of oppression is not seen. As one passes along the streets, it is no uncommon thing to hear the words *protestante* and *anarquista* pronounced in an undertone. It is true that the most of it is heard from the lips of boys of from twelve to fifteen years of age. But where have they found these words? They are words learned from older persons, and indicate the line of thought upon which the minds of many are dwelling. The situation relative to civil and religious liberty was well expressed by a gentleman the other day, when he said: "If you were not Americans (for he was speaking of the Protestants and their work), but were from Peru, or Ecuador, or Chili, or almost any other country except the United States, you would not be allowed to remain here. The church leaders do not want you here, but the civil authorities are afraid to say anything to you for fear of offending the United States."

The Presbyterians wished to open a night school in the American College for the working-men, but the government at first refused them the privilege on the ground that gatherings of men could not be permitted after night because of the unsettled condition of the country. This was about a month after the close of the war. After the college had been placed under the censure of the church, and the government having had to open its closed schools (a part of which held night sessions), the American College again made application for permission to open its night school. The government in its reply used the same arguments advanced by the church; *i. e.*, that its permission could not be given, because the constitution granted them no

right to propagate their religion; and, the school being an agent for the spreading of their doctrines, it could not be allowed to open, because it would be a violation of the law. The facts in the case are that it is not the civil power which rules, but the ecclesiastical.

The war of this year commenced in Colombia, but quickly spread to Peru, and did not result favorably to the church's interests. Then Bolivia and Ecuador, which have always been true children of the church, have been torn from her, and the priests who have lived upon the fat of the land and worked their own will, are now refugees fleeing from the vengeance of the people they have robbed. Colombia is now their only Elysium, and toward it their faces are set and their steps are quickened, by the knowledge that an avenger is upon their trail. It is reported that at present there are nearly fifteen hundred priests and Jesuits in the two cities of Pasto and Ibague, and 400 more in Panama, who have fled from Ecuador alone. Thus it is that in Colombia are being gathered the shattered hosts of Rome for the final struggle. The day is near at hand in which the last of the South American nations will shake off the Roman Church, and open wide its doors for the entrance of that Word which giveth light and life. With Colombia won, the circle is completed; and South America will be open on all sides for a united advance upon its dark and unknown interior, which has for centuries successfully resisted Protestantism. Soon the bright rays of divine truth will enter this dark spot; and its benighted inhabitants, feeling their warmth and seeing their light, will respond in songs of rejoicing and praise to the Creator of the universe.

Many, and we might say the greater part, think that Protestantism simply consists in denying the claims of the Roman Church. It is no uncommon thing to hear a person say, "I am a Protestant," because he denies the claims of the Roman Church. It is not strange that they should receive such ideas of Protestantism, when the fact is taken into consideration that their knowledge of it consists almost entirely as exemplified in the lives of men who have come from so-called Protestant countries. We have heard the words and seen the acts of these men, and our faces have burned with shame, when compelled even to call or acknowledge them as fellow-citizens. What, then, must be the feelings of the heart which can no longer tolerate the corruptions of Romanism? Without the knowledge of God's truth Protestantism is a fraud, Romanism a deception, and infidelity with no hope for the future. Unhappy condition! Is it strange, then, that those who have lost all respect for the only religion they have known, to fall into vices and habits which ruin both soul and body? This is the condition of a large portion of the population in these countries.

Colombia alone denies the right to propagate any religion except the Roman Catholic. To keep the country in this condition, the government is actively preparing for the battle which will decide whether the Roman Church shall remain the ruler of the nation, as it is at the present; or equal freedom, both civil and religious, be granted to all without distinction. Since the church began its rule in 1885, the financial, social, religious, and political conditions have been exactly the reverse of those enjoyed during the twenty or twenty-five years previous. When the church became the manager ten years ago, gold and silver were in circulation. Now it is paper money which is so much depressed that it requires three dollars in paper to buy one in U. S. gold. Then, there was both civil and religious liberty; now, there is none. Then, the nation was fast becoming a modern civilized nation, and was entering the road to advancement and prosperity.

Colombia will furnish an excellent opportunity for workers in the near future, if we do not mistake the signs of the times. The object

of these lines is to interest the reader in the work of giving the truth of God in its purity to the inhabitants of South America. Colombia will particularly need Christian teachers for both secular and religious instruction. We regard the victory as being certain for the side of liberty in this last "stand" of the Roman Church. That the churchmen realize they are to have a hard struggle is evident by the preparations they and the government are making. The church is busy instructing the people under its control, while the government is endeavoring to raise a large army. There is now talk of a war with Ecuador and possibly with Venezuela. How much truth there is in these reports we are unable to say. Yet it is a fact that the drafting of men for the army is going on steadily, and it is reported that in a few days the government will issue a decree calling upon all who are capable of carrying arms to enlist. All of these things go to make times uncertain. No one knows what the morrow will bring forth. But amid all these troubles there is one thing which is firm and will triumph. It is the truth of God.

DON FRANCISCO CORTIS.

Bogota, June 25.

CALIFORNIA.

PERRIS.—After the camp-meeting I spent the first Sabbath and Sunday with the Los Angeles church. June 21 I came to Perris, a small settlement in Riverside county, where brother Jasper Smith has held tent-meetings since the first of the month. The attendance has been small, and preparations for the Fourth of July absorbed the attention of the people. The meetings, however, will not be entirely devoid of results, as one brother, a former Sabbath-keeper, has taken his stand again, and a lady who has long been walking with the world has been constrained by the Spirit to accept Christ and his truth.

Last Sabbath I was with the little company at Riverside, and the ordinances of the Lord's house were celebrated. There are now in the vicinity of Riverside at least a score of Sabbath-keepers, and a church will no doubt soon be organized. We expect to bring the meetings at Perris to a close this week, and to begin an effort at Escondido, in San Diego county.

W. T. KNOX.

MORE ARRESTS AND MORE THREATENED.

A LETTER just received from Allen Moon, of Washington, D. C., informs us that brother Whaley, who has already been arrested several times and placed in jail for working on Sunday, has been arrested again. His trial was to have been Wednesday of last week. We hope to report the results in next week's REVIEW. Brother Moon says also that brother Faust, who was arrested in Baltimore, but who was released upon some slight technicality, has been visited twice since by an officer, and that they are expecting his arrest almost any time. He further states that there is a rumor afloat in Maryland to the effect that there will be made a wholesale arrest of Adventists in that State in the near future. If such a thing should take place, there will be lively times for the brethren in that field, and it should make things very lively for us all through the country.

A letter from brother Falconer, who is laboring in Manitoba, also tells us that the Adventists in that field are still being threatened with arrests. One of them has been visited two or three times lately by an officer, and warned to desist from labor on Sunday.

In another column of this week's REVIEW you will see something stated concerning the experiences that our brethren in Tennessee are having in the chain-gang. All of these things should show us how rapidly prophecy is fulfilling. Developments are moving along very rap-

News of the Week.

FOR WEEK ENDING JULY 27, 1895.

NEWS NOTES.

The Japanese do not seem to have a very peaceable time taking possession of their prize. The Black Flags of Formosa do not propose to be pocketed without a protest. A fight has taken place in Formosa between the Japanese and the Black Flags. The Japs were compelled to retreat. The Black Flags are advancing upon Teckham, where renewed fighting is imminent. Japan will probably learn that to have baked hare for dinner, the first thing to be done is to catch the hare. No doubt the hare will be caught.

Serious charges of incompetency and mismanagement were preferred against the Michigan Board of Health, and the Board called for a legislative committee of investigation. The charges lay particularly against the secretary, Dr. Baker. In its report the committee fully exonerates the Board from every charge, and compliments the secretary on his faithfulness and efficiency. Of the findings of the committee the first section says: "We find that the charges against the State Board of Health, as set forth, have not been proved, in substance or in spirit, in general or in particular. And we characterize them as unfounded, and undoubtedly prompted by ill-will; and so far as made on the floor of the House, they must have been the result of deception practiced upon members."

The Bannock Indians on a reservation in Wyoming and Idaho are on the war-path and have begun active trouble. Reports of a battle and of the death of seven Indians have reached us. The Indians are reported to be of a quiet but brave disposition. They have been goaded into desperation by the lawless deeds of settlers whose purpose it is to provoke war, in order that the Indians may be driven off from their reservations. The immediate cause of the outbreak as we are informed, is the arrest of Indians for violation of the State game laws. We can imagine how hard it would be for the red man to respect a law that would prevent his shooting a deer or a partridge if he had a chance. We can also see how natural it would be for some white man to violate the game laws, and at the same time prosecute an Indian for doing the same thing.

The struggle for independence in Cuba still continues. The news is meager and unsatisfactory because of the determination of the Spanish to suppress all reports, especially those unfavorable to the success of their army. But from what we are able to gather the insurgents are gaining ground. Some of their leaders who were reported dead are very lively. A severe battle was fought in which the Spanish commander, Santocildes, was killed, and the army was saved from disastrous defeat by the presence of General Campos, who personally directed the troops, but withdrew in order to Bayamo. The Spanish officers continue to predict the speedy downfall of the rebellion, and at the same time call continually for reinforcements. While much sympathy exists in this country for the rebels, the government strives to maintain careful neutrality.

The sickly sentimentality with which the Sunday is coming to be regarded, is illustrated by a circumstance in Galveston, Tex., according to a dispatch in the newspapers. On the evening of July 20 there was a prize-fight between two human beasts, in which eighteen rounds were fought. The scenes of brutal wickedness which usually characterize a crowd in attendance at such a place were in full blast, when, lo, the clock struck twelve, and all at once these things became very sinful. The sanctimonious police whispered, "Boys it's Sunday." The fight was declared a draw; and the thugs acknowledged the approach of dawn (?). Such performances are a sickening travesty upon decency and morality. Those zealous guardians of the so-called sacred Sunday, who were so jealous for God's honor, could very contentedly stand by and witness the most debasing and brutal exhibitions; they could witness the ribald and profane excitement. Those were all right; they did not offend their sense of piety and religion, but the moment the border of Sunday was reached, that pet institution must be protected. Every fiber of their being revolted at the thought of a desecration of the day!

ITEMS.

— Japan demands £7,500,000 additional indemnity as compensation for the retrocession to China of the Liao-Toung peninsula.

— California's fruit crop of 1894 was estimated at \$50,000,000. This year it will exceed that. This is better than her gold mines.

— A Turkish imperial order has been issued, granting amnesty to all Armenian political prisoners. Many have already been released.

— Macedonia has rebelled against Turkish rule, and there is quite a lively struggle going on with the present prospects unfavorable to the rebellion.

— It is reported that offers have been made to finish the Panama canal with British capital. A telegram from the isthmus announces that the strike has been settled.

— A consignment of 1000 tons of steel billets has recently been shipped from Youngstown, O., to England. This is the first shipment of steel from that point to Europe.

— The Norwegian *Storting*, by a vote of 58 to 56, has granted the existing allowance to King Oscar. Two years ago the allowance was reduced from 366,000 to 256,000 kroner.

— A serious strike, involving dock-laborers and railway men on the isthmus of Panama, is in operation. A war vessel has been ordered to Panama to protect American interests.

— In France a train crowded with pilgrims returning from the shrine of St. Dauray, was wrecked near the town of St. Bricuo, July 26. Twelve persons were killed and twenty-five injured.

— The Canadian Parliament has been prorogued. The all-important Manitoba school question was but briefly mentioned before adjournment, action on it being postponed until next session.

— A three-year-old child was fearfully mangled by a bull-dog in Chicago last week. The vicious beast seemed to be in sport, as he had no occasion for anger. He shook the child as he would a rag doll.

— Sisterville, W. Va., is said to own the biggest gas well in the world. It was tapped recently, and in twenty-four hours 12,000,000 cubic feet of gas escaped. The roaring could be heard eight miles.

— The wealthy friends of Mrs. Kate Chase Sprague have come to her rescue, and have raised a sum sufficient to maintain her in comfort for the rest of her life. It is understood that the amount subscribed is \$50,000.

— A collision between two steamers took place in a fog in the gulf of Genoa, Italy, on the night of July 20. The "Maria P." bound from Naples to La Plata, was sunk in three minutes, and of 190 people on board, but forty-two were saved.

— The latest improvement in train robbing consists in holding up an electric street-car in broad daylight within sight of fifty people, and robbing the conductor and passengers. This feat was successfully accomplished in Wichita, Kan., on the 21st inst.

— There is general indignation in Constantinople against the Bulgarian government and the police over the murder of M. Stambuloff. Prince Ferdinand, who is in Carlsbad, has telegraphed a message of condolence to Madame Stambuloff.

— The latest news, not fully confirmed, from the Indian troubles in Idaho and Wyoming, is that the settlement of Jackson's Hole had been attacked by the Indians after they had learned of the advance of the soldiers, and every man, woman, and child of the settlement was massacred.

— Returns of pollings in England received up to date leave the state of the parties as follows: Conservatives, 329; liberal-unionists, 65; total-unionists, 394; liberals, 158; Mc Carthyites, 62; Parnellites, 10; labor, 2; total opposition, 232. The net gains of the governmental party up to date number eighty-two.

— It is reported that cholera is raging in Japan. The disease was brought to Japan by the forces returning from the war in China and Corea. In spite of all precautions and the united efforts of the quarantine officers and physicians, the plague has become prevalent and all the way from fifty to one hundred deaths a day are reported.

— There is growing excitement in Rio de Janeiro over the occupation of the island of Trinidad by the English. The government of Brazil has dispatched two notes to the British legation of emphatic protest, quoting the order of the British admiralty of 1782 by virtue of which Trinidad was evacuated by the English and restored to Portugal.

— Several men are working with the chain-gang in Tennessee because they violated the Sunday law. They kept the day before as Seventh-day Adventists, and worked quietly and unostentatiously, we are told, on Sunday. For this they were tried, and in default of payment of fines and costs, were sentenced to imprisonment. Taking the worst view, that they court martyrdom for the sake of breaking down Sunday laws, we confess we do not like such convictions. Are saloon-keepers and others who ply their business seven days in the week as vigilantly watched and as rigorously punished? — *Independent*.

idly. Brethren and sisters, what are you doing as individuals in your locality to herald the third angel's message? Are you circulating all of the tracts and pamphlets that you can? Are you making missionary visits? Are you holding all the Bible readings that you can? Are you doing everything that you can in every way to advance this work? We have now entered into the final conflict, and victory will soon be won; but none of us will be found among the victors except those who have engaged in the conflict. It should be our study and our prayer night and day to know what God would have us do in these times, and, knowing our duty, to go about earnestly to perform it. A. O. TAIT.

DAKOTA TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Dakota Tract Society was held in connection with the State camp-meeting at Lake Herman, near Madison, S. Dak., June 18-24. Three meetings were held. From the report of last year's work we give the following items of interest: Number of missionary visits made, 2155; letters written, 1791; received, 501; Bible readings held, 1017; periodicals distributed, 35,200; pages of books and tracts distributed, 532,495.

The treasurer's report showed cash receipts as follows: On account, \$2992.43; cash sales, \$592.59; foreign missions, \$1256.95; other funds, \$2625.21. Total, \$7467.18. Resources of the society, \$10,124.18; liabilities, \$2399.35; present worth, \$7724.83.

Resolutions relative to the following subjects were adopted: (1) Approving the plan arranged by the late General Conference in the reduction of price of *Signs of the Times*, and urging our churches to co-operate with this by circulating as large clubs as possible; (2) That the society take a State club of *Signs* adequate to meet the need of small societies not able to take a club of twenty-five copies; (3) Encouraging the matter of reporting missionary work performed; (4) Recommending that 15 per cent of profit arising from sale of subscription books be apportioned to canvassers' fund; (5) Urging our societies and agents to settle their accounts with the State society at least once a year.

The following officers were elected: For President, N. P. Nelson; Vice president, C. W. Flaiz; Secretary and Treasurer, Alice H. Robinson; Assistant Secretary, F. H. Robinson; Corresponding Secretary, Adelle Frederickson; State Agent, J. F. Gravelle.

N. P. NELSON, *Pres.*

ALICE H. ROBINSON, *Sec.*

IOWA.

SINCE our good camp-meeting, I have been visiting our churches and tent companies. In many places it appears that the Lord is working on the hearts of the people, and there is a hearty response to the word spoken. We have twelve tents in the field, and most of these have a good interest. We hear of some who are already accepting the truth. Our churches are anxious to know how they may relate themselves to God so that they may have the blessing promised. We feel that we must take more time in planning work for them. We hope that this year will show a marked increase in the amount of work done in the State.

We are now working up the interest in our local camp-meetings. We expect to hold four, — one in each district. We trust that these will be very profitable occasions. We are also glad for the success our canvassers are having. The Lord is blessing us with good crops. Rains have fallen, and a good harvest is promised. We trust we also may receive the showers of the latter rain. We are of good courage in the Lord. E. G. OLSEN.

— Government officials here openly declare that war with Abyssinia has been decided upon. The *Courier* confirms the news, and adds that no doubt France and Russia are preparing to make their new alliance felt, and wish to have England and Italy engaged in Africa, while they would be free to carry out their plans in the Mediterranean and in the east.

— Vesuvius is again active, and eruptions of lava are frequent. European travelers have a new attraction this season in visiting the famous crater from which issued the molten stream which buried Pompeii and Herculaneum. It is said that the lava thrown out by this volcano since A. D. 79, is sufficient to build all the houses in New York and London.

— The crater of Popocatepetl contains thousands of tons of the purest sulphur ever mined. The natives who gather the sulphur secure small packages of it, which they fasten to their backs. Then they slide down the snow on the mountain, after the manner of the wood-cutters of France. For this venturesome work they get about twenty cents a day.

— Dr. James C. Jackson, founder of the Dansville, N. Y., sanitarium, died at that institution on July 11, at the age of eighty-four. He established "Our Home on the Hillside" at Dansville, in 1858, which immediately became one of the leading water-cure places in the country. And Dr. Jackson's name is closely associated with the cause of hydropathic treatment of later years.

— The Italian senate, on July 17 approved a bill making Sept. 22, the anniversary of the surrender of their arms and the evacuation of Rome by the papal troops, in 1870, a national fête day. Premier Crispi said the bill was important as a declaration of Italy's policy toward the Vatican. He said that it was through liberty that peace between the State and the Church must be realized.

— The Catholic gymnasium of Strasburg, founded by the Catholic bishop of that city, and maintained by private means, is being subjected to an investigation on the part of the government. This is due to the fact that the pupils have on several occasions cried: "Vive la France." In addition, a bust of the emperor was demolished, and many utterances said to constitute ground for prosecutions on the charge of *lèse-majesté* have been reported to the government authorities.

— The Fremont, Neb., *Tribune* of July 19 contains an account of a "night-gown party," gotten up by a young lady to which fifty of her friends were invited and appeared in their night-ropes. An equal number of young men were present, and dancing, pillow-fighting, water-throwing, eating, serenading, and riding about the town in a hay-rack, filled the whole night. Suppers were served at eleven o'clock and at three, and breakfast at ten. Costumes were changed about midnight.

— A game of base-ball was lately played at Ames, Ia., between clubs of the Methodist and Disciple churches. There was considerable excitement over the affair. A local paper says: "Before the game a grand street parade was given. Following was the line of march: G. A. R. band; next the umpires, Kintley and Bemville, dressed in Prince Alberts and plug hats, carrying at right shoulder each a double-barreled shotgun; then came Rev. Hester, followed by his nine and substitutes; then Rev. Everly, followed by his nine and substitutes. To conclude the procession was a stretcher carried."

— Lake Michigan has exhibited some strange freaks lately, which have been especially noticeable at Bay View. The waters recede and advance as though the lake were breathing. A late Bay View paper says: "Yesterday morning at six o'clock, the water on the eastern beach showed a more marked change than at any time since the receding began on Tuesday, almost 200 feet of the floor of the bay exposed. About two o'clock it went out again. Three times it sank and rose, though not to such an extent as on Tuesday or yesterday. After the third time the water rose steadily till it was fully four inches higher than at any other time through the day."

Appointments.

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

THE next annual session of the Maine Tract Society will be held in connection with the State camp-meeting at Augusta, Me., Aug. 23 to Sept. 2.

J. E. JAYNE, Pres.

THE next annual session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Augusta, Me., Aug. 23 to Sept. 2. The first business meeting of the session will be called at 9 A. M., Aug. 25.

J. E. JAYNE, Pres.

THE Lord willing I will meet with the church at Reading, Berks Co., Pa., over Sabbath and Sunday, Aug. 3 and 4. I hope to see a general attendance. The location of the fall camp-meeting will be considered at this meeting.

R. A. UNDERWOOD.

THE sixth annual session of the Atlantic Sabbath-school Association will be held in connection with the camp-meeting at Newark, Del., Aug. 1-12. All members of the Sabbath-schools of this association will be entitled to participate in the business of the association. Let there be as full an attendance as possible.

C. P. BOLLMAN, Pres.

A GENERAL meeting will be held in the tent at Birch Run, Saginaw Co., Mich., beginning Friday evening, Aug. 2, and closing Sunday evening, Aug. 4. Elder Evans will be present if possible, and if not, will send some one else. This will be an important meeting for the work here, and we are anxious that there shall be a good attendance from the surrounding churches. As far as practicable, bring food and bedding, also grain for horses.

S. M. BUTLER.

THE first annual session of the Oklahoma Conference and Tract Society of Seventh-day Adventists will convene on the camp-ground at Oklahoma City, O. T., Aug. 23 at 9 A. M. I hope to see a full representation from all the churches. Important business pertaining to the future interests of the cause in our new Conference and tract society will be up for discussion. Let all our churches be well represented by delegates.

J. M. REES, Pres.

THE next annual session of the Kansas Conference of Seventh-day Adventists will be held at Topeka in connection with the camp-meeting to begin Sept. 12. The first meeting of the Conference will be held Friday, the 13th. We trust that all of the delegates will be there on time, that the business of the Conference may be speedily carried through and be gotten out of the way of the more strictly spiritual work of the meeting.

C. MC REYNOLDS, Pres.

THE annual meeting of the Kansas Tract and Missionary Society will be held at Topeka in connection with the camp-meeting. There will be matters of much interest in this branch of the work to be considered at this meeting. We are living in a time when many methods of work are opening up before us, and we shall need carefully to consider these and be prepared to enter into the work at once.

C. MC REYNOLDS, Pres.

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, Augusta,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to " 9
New York, Auburn,	Sept.	5-16
West Virginia, Parkersburg,	"	12-23

DISTRICT NUMBER TWO.

Tennessee River,	Oct.	1-7.
------------------	------	------

DISTRICT NUMBER THREE.

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, 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.

Special Notices.

MAINE CAMP-MEETING.

THE next annual Conference and camp-meeting for Maine will be held in Augusta, Aug. 23 to Sept. 2. The first business meeting will be called Sunday morning, Aug. 25, at nine o'clock. So far as practicable the usual accommodations will be supplied. There will be a dining- and a grocery-tent.

Finding it impossible to hire tents, we have ordered a few new family tents from the Battle Creek Tent Manufacturing Co., which will be rented until the supply is exhausted. Most of the railroads have granted reduced rates. Tickets at one fare for round trip will be on sale Aug. 20-22, inclusive, only; these will be good for return passage until Sept. 4.

Children's and youth's meetings will be held each day. Laborers from abroad will be with us. Come, praying that the Lord's blessing may attend the gathering.

J. E. JAYNE.

KANSAS CAMP-MEETING.

ALL of the railroads in the State grant us a rate of only one fare for the round trip, from all points in Kansas and from Kansas City and St. Joe, Mo. I wish all to notice particularly the time to purchase tickets. Round-trip tickets to the camp-meeting will be sold Sept. 11, 12, 16, and 17, and must be used for going on those days; they are good to return any time till the 24th. This provides for those who cannot come the first week to get the same rates by coming on Monday or Tuesday of the second week. You will not need to take receipt for your tickets. Just buy them and come the same day, and you will have no trouble about the return trip. All of the principal roads, the Santa Fe, Rock Island, Union Pacific, and Missouri Pacific, run into Topeka, so you will be able to get through tickets, and arrangements will be made with the other roads to sell to the most convenient junction points with those roads which reach Topeka, so no one will need to pay full fare over any part of the route. We trust that our people will recognize this favor, and not fail to take advantage of it, and begin now to plan to attend, and try to get some of your neighbors to come. The half rates, the fact that it is the capital city of the State, the beautiful park, and the meetings being held in a large building, thus avoiding the dampness of a tent,—all of these will be incentives, and we may, by making an effort, induce neighbors and friends to come.

C. MC REYNOLDS.

NOTICES.

A YOUNG man desires work among Sabbath-keepers on a farm. He is a good carpenter also. Twenty years of age, strong and healthy. If any of our brethren can employ such a one, address F. L. Johnson, Buck's Mills, Minn.

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

CHAS. HOLT.

Obituary Notices.

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

TUFTS FAMILY.—Drowned in Lake Kueka, Ontario Co., N. Y., July 9, 1895, Perry Tufts, aged forty-three years; his wife, Gertie, daughter of T. V. Canright, of Coldwater, Mich., aged thirty-eight years; Harry, Lizzie, and Della, their children, aged respectively ten, seven, and five years. The family started to cross the lake in a sail-boat, and about an hour after, the boat was seen capsized. The alarm was given, and search was made for the bodies. The little boy Harry was drawing a toy boat at the end of a string; when he went down, he held to the string. A man dove down, following the string, and in eight feet of water found the bodies lying near each other, the mother grasping little Della tightly in her arms. They were not over thirty feet from the shore. No one saw them go down, but it is thought that, finding the lake so rough, they turned back, and when near shore, the boat capsized.

In compliance with the previous request of sister Tufts, the bodies were buried in the Coldwater cemetery, July 14. In one casket was the father with his little boy Harry in his arms; in another was the mother with little Della in her embrace, just as they went down into their watery grave; in a third, a little white casket, was buried the eldest daughter, Lizzie, by the side of her little brother Glenn, aged five years, who died about eight years ago. Thus sleep close together parents and

children awaiting the call of the Master when he shall summon the sleepers from their dusty beds.

Brother and sister Tufts were devoted to the Master's work. He was engaged in the canvassing work, and had taken quite a number of orders for "Bible Readings," which were not delivered. Very comforting letters had been received from them by the church just before their death. In these they speak of their deep love for the truth and their ardent devotion for the Master's work.

Of their children one truly said: "They were beautiful, not only in form but in actions. They delighted in deeds of kindness, and to obey their parents." Let all remember brother and sister Canright in their prayers. They need special help from the Lord to sustain them in their great affliction. A large audience assembled in a grove in the cemetery to listen to words by the writer from 1 Thess. 4: 13.

J. F. BALLENGER.

Publishers' Department.

A FACETIOUS presentation of the tobacco question comes to your table from the facile pen of H. L. Hastings, 47 Cornhill St., Boston, Mass. It is in the shape of a pamphlet of twenty pages, with neat cover entitled, "The Diary of the Rev. Solomon Spittle." The custom of tobacco-using by a pastor is held up to ridicule in the form of a daily experience which ends in the discomfiture and rout of the disagreeable tobacco with its filthy devotee. Send to publisher. Price 10 cents.

"TRAVELS BY LAND AND SEA"

Extract from Pages 138-141.

"In Australia the authority of the government includes the control of the police, the telegraph, the railways, and the public schools. Many a one who in the United States has longed for a government railway system, has been effectually cured by a short experience in some country where the railways are managed by the government. When run by the stiff machinery of the law, the railway is a cumbersome, red-tape, lifeless affair without competition or ambition. Independent and utterly heartless, it behaves toward all its patrons in an if-you-don't-like-it-go-afoot sort of way that is sometimes exceedingly trying to the nerves and patience of people who are accustomed to having every wish gratified by obliging railway companies that are anxious to secure their patronage. There are over ten thousand miles of railway in Australia.

"Generally speaking, there has been an effort to separate Church and State in the colonial governments, but at the present time there is a tendency on the part of quite a large body of church people to unite them in a measure at least, — not by way of establishing some particular church, but by establishing certain principles upon which most of the churches can unite in asking the State to enforce. In other words, they have imbibed the prevailing spirit that the church should broaden its sphere of operations, and instead of giving so much attention to personal religion and the salvation of individuals, should seek to Christianize the nation, and thus bring in the reign of the gospel.

"To this end they are seeking to place public morals under the espionage of the government, and by civil power to build up in earthly kingdoms the kingdom of Christ. One of the steps by which this is to be brought about is the introduction of the Bible and religious training into public schools. Another is by a rigid and religious observance of Sunday. The position which candidates for Parliament occupy on these questions is becoming a leading condition of their acceptability with those voters who favor this view; and vigorous efforts are being made by religious societies to secure such laws as will give them the power they desire. In behalf of the cause of Sunday observance, it has been discovered that there is a statute enacted in the time of Charles II., which strictly enforces this religious ordinance, and it has recently been employed in the absence of more modern enactments.

"It requires no very great degree of astuteness to perceive in this movement the same kind of zeal and the same tendency to religious persecution that characterized the course of the church in the Dark Ages, when men were burned at the stake or put on the rack because they did not conform to the prevailing ideas on religious questions. Underlying the whole undertaking is the great mistake that men can be compelled to become good; and that if moral suasion is not sufficient to produce the desired change in their lives, then the law should be invoked to compel them to do as the majority think they ought to do. It is not, of course, in our province to discuss the question of religious liberty, though in every part of the civilized world we meet it at the present time. Russia is wholly committed to the policy of religious domination by the State, but Christendom abominates her course. It is, therefore sad to see such countries as Australia and the United

States stepping rapidly into the same paths of darkness. The truth is, that if Sunday observance rested upon the far more important support of unquestionable Scriptural precept or example, there would be no effort nor any call for an effort of this kind. It is error only that needs to be bolstered up by such measures."

F. L. MEAD.

"PROPHECIES OF JESUS"

Extract from Pages 101, 102.

THE GREAT TRIBULATION UPON THE ELECT.

"Of this our Saviour says: 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened.'

"The 'tribulation' here mentioned is not the tribulation of Jerusalem, but a tribulation that came later, not upon the Jews but upon the Christians. That this is the case is seen from the following considerations: —

"1. This tribulation came upon the elect, but the Jewish nation is not the elect people of God in the new covenant.

"2. The days of this tribulation should be shortened, but the tribulation of Jerusalem was not shortened.

"3. The greatest tribulations that ever have been or that ever will come upon the elect were suffered under the papacy. These were during the 1260 years of papal darkness and persecution. If this tribulation had not been shortened, the persecuting power would have entirely destroyed the people of God. The serpent cast out of his mouth water as a flood after the woman, in order to carry her away with the flood; but the earth helped the woman and swallowed up the flood. The children of God should fall many days by the sword, by fire, and by captivity, but they should then obtain a little help. Before the 1260 prophetic days (or 1260 years of papal darkness) had passed, the persecution had ceased. Thus the days were shortened for the elect's sake.

"4. In the last time there will be a time of trouble such as there never was since there was a nation even to that same time. This must be a different tribulation, and it must come upon a different people from the elect, because it is not possible that two tribulations greater than ever was or ever shall be can come upon one and the same class of people. The tribulation spoken of in Matt. 24: 21 must therefore be a tribulation that comes upon the true Christians under the papal power. But the tribulation predicted in Dan. 12: 1 will come upon the wicked when the last plagues shall fall previous to the second coming of Christ."

F. L. MEAD.

BIBLICAL AND SECULAR HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By John Nevins Andrews.

Now is the Time to Obtain a Copy of this Excellent Work.

The Sabbath question is a live issue of the day. It is being discussed from many different standpoints, and by men of weight and influence in the world. This makes it all the more essential that God's people should be thoroughly informed as to the history and binding character of the true Sabbath, and the rise of the rival institution, Sunday. These facts are most admirably set forth in the exhaustive work of Elder Andrews, which cost him ten years of hard work and historical research.

The book has now been revised and enlarged, and contains 548 pages. The author treats the subject from a Biblical and historical standpoint, examining at length every passage of Scripture that has any connection with the Sabbath, and giving the complete testimony of the Fathers immediately succeeding the time of the apostles, in regard to the Sabbath and the first day. One by one the steps leading to the exaltation of the rival institution are plainly set forth, while the simultaneous observance of the true Sabbath by the faithful few living in obscurity, is traced with equal clearness.

The author is so well known that it is hardly necessary to add that the book is marked by its candor and Christian courtesy no less than by its convincing logic. It has already done a vast amount of good, and is capable of doing a great deal more. It ought to be read and studied by every Seventh-day Adventist. It ought also to be used largely in missionary work, and placed in the hands of large numbers of honest souls who desire light on this important question.

Moreover, our Sabbath-school lessons for the first two thirds of the present quarter, treat of the Sabbath question, and this is of itself a sufficient reason why every Sabbath-school officer and every teacher and scholar should have access to this book, which is the only complete and exhaustive work of its kind.

The International Tract Society desires to circulate this excellent book in large numbers just at this time when the knowledge it contains is so desirable. We have on hand a supply, bound in pamphlet form, three volumes, with tinted covers, which we are sending out post-paid at the low price of seventy-five cents per set. The paper used is of the best quality, and the type is large and clear. In every respect except the binding it is exactly the same as the regular subscription book which sells at two dollars and upward.

We desire the co-operation of all our friends in the work of circulating this book. If you already have it yourself, get some copies for use in missionary work among your friends and acquaintances. Now is the time to interest them in this subject. **This is the last opportunity we shall have to obtain this valuable book** in such a convenient and serviceable yet remarkably cheap form, and we want it to be scattered widely, that it may do the maximum amount of good.

Address your orders to the

INTERNATIONAL TRACT SOCIETY,
BATTLE CREEK, MICH.

P. S. Sabbath-school teachers and scholars should not fail to notice that this book examines every text of Scripture bearing upon the Sabbath question. It also discusses in a very interesting manner the writings of the so-called Fathers of the church who have written upon this subject. Thus it cannot fail to add greatly to the interest of the Sabbath-school by furnishing teachers and students with a vast amount of valuable information which will enable them to obtain a thorough knowledge of the topic under consideration. No one can afford to do without this book at the time when the attention of our whole denomination is being directed to the subject of which it treats, through the Sabbath-school lessons.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Ex.	*Kastara Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30
Michigan City.....	11.35		8.50	pm 12.05	4.50	am 1.19
Niles.....	12.45		10.15	1.02	5.55	2.45
Kalamazoo.....	2.15	am 7.20	11.52	2.16	7.21	4.35
Battle Creek.....	3.00	8.10	pm 12.50	2.50	7.58	5.25
Jackson.....	4.30	10.00	2.40	4.10	9.20	6.50
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12	7.47
Detroit.....	7.10	pm 12.20	6.30	6.00	11.45	9.20
Buffalo.....				am 12.10	am 1.15	pm 10.30
Rochester.....				8.00	9.55	pm 8.40
Syracuse.....				9.00	pm 12.15	10.45
New York.....				pm 1.45	8.45	am 7.00
Boston.....				3.00	11.35	10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Pacific Express.
STATIONS.						
Boston.....				pm 2.00	pm 3.00	pm 7.15
New York.....				4.30	6.00	9.15
Syracuse.....				11.30	am 2.15	7.20
Rochester.....				am 1.20	4.10	8.55
Buffalo.....				2.20	5.30	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.00	pm 4.35
Ann Arbor.....	10.25	7.30	8.43	9.25	2.00	5.57
Jackson.....	11.40	8.35	10.43	10.30	3.02	7.35
Battle Creek.....	am 1.17	9.45	pm 12.15	11.43	4.18	9.11
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.57	10.00
Niles.....	4.00	11.48	3.00	1.40	6.27	5.00
Michigan City.....	5.00	pm 12.50	4.25	2.45	7.22	6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05	7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday, east at 7.21 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.55 p.m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.						STATIONS.		GOING WEST.					
Read Down.								Read up.					
10	4	6	42	2	11			11	4	6	29	5	
Mail	L'd	P'd	Mixed	Pt.	P			Mail	Day	R'd	B. C.	P	Ex.
Ex.	Ex.	Ex.	Tr'n	Pass				Ex.	Ex.	L'd	Pass.	Ex.	
a m	p m	p m				D-Chicago A.....		p m	p m	p m		a m	
9.00	9.10	9.15	a m			Valparaiso.....		6.45	1.50	9.10		7.60	
11.25	6.05	10.30	6.00					6.05	11.35	7.10		6.45	
p m													
1.05	6.30	12.00	10.05			South Bend.....		3.10	10.15	5.44		4.10	
1.45	7.12	12.45	12.40			Gassopolis.....		2.15	9.40	6.13		9.28	
2.35		11.35	3.42	a m		Schoolcraft.....		1.24					
2.44	7.55	1.48	4.30	a m		Nicksburg.....		1.10	8.52			p m	2.37
3.30	8.38	2.35	5.20	7.00		Battle Creek.....		12.15	8.15	9.55		9.35	1.50
4.33	9.26	3.25		7.47		Charlotte.....		11.14	7.23	3.07	8.40	12.63	
5.10	9.55	4.00	8.20			Lansing.....		9.10	6.53	2.40	8.00	11.23	
6.30	10.45	5.03	9.30			Durand.....		9.35	6.55	1.55	6.00	12.20	
7.30	11.17	5.40	10.05			Flint.....		8.35	5.35	1.28	5.47	10.35	
8.15	11.50	6.15	10.43			Lapeer.....		7.49	5.02	1.00	5.10	10.01	
8.12	a m	6.35	11.06			Imley City.....		7.28			4.48		
9.50	1.00	7.30	12.05			Pt. H'n Tunnel.....		6.30	3.50	11.55	3.50	8.45	
	p m							a m	a m	a m	a m	p m	
						Detroit.....				10.40	4.05	8.45	
9.25													
	a m	p m											
	8.15	6.25				Toronto.....			9.20				1.00
	p m	a m											
	8.15	7.25				Montreal.....			9.15				
	a m	p m											
	8.12	7.15				Boston.....			8.30				
	p m	a m								p m	a m		2.25
	7.30	4.25				Susp'n Bridge.....			10.15	7.05			
	a m	p m											
	7.00	5.49				Buffalo.....							p m
	p m	a m								a m	p m		1.00
	8.53	8.03				New York.....			5.15	6.10			8.00
	a m	p m											p m
	1.20					Boston.....							7.00

The Review and Herald.

BATTLE CREEK, MICH., JULY 30, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Coming Soon, ELDER L. D. SANTEE—The Mariners' Prayer, WORTHIE HARRIS—Take Courage, EMMA S. PARMELE.....	481, 483, 486
CONTRIBUTORS.—Interesting Experiences in Australia, MRS. E. G. WHITE—Personality of the Devil (Concluded), ELDER J. N. LOUGHBOROUGH—The Gospel in the Sanctuary (Concluded), ELDER G. E. FIFEILD—Withholding in Time of Need, ELDER GEO. B. THOMPSON.....	481-484
SPECIAL MENTION.—Our Reading, T.—Persecution Continues, T.—Passing Events and Comments, T.....	485, 486
HOME.—Friendship, T.—Cleanliness in the Sick Room, DAVID PAULSON, M. D.—Music in the Home, ANNA C. KING—Healthful, Delightful, T.—How to Retain Health, Health Officer Frank—Fragments, MRS. H. E. S. HOPKINS—Teach Children to Work, Selected.....	486, 487
EDITORIAL.—Sadly Mixed (Concluded), U. S.—Sunday Laws in South Africa, S. N. H.—In the Days of These Kings, U. S.—In the Question Chair, U. S.....	488-490
PROGRESS.—From the Chain-gang—District No. 5—The Montana Camp-meeting—Reports from South Africa—Newfoundland—Sweden—Nova Scotia—Her Last Stand—California—More Arrests and More Threatened—Dakota Tract Society Proceedings—Iowa.....	491-493
NEWS.....	493, 494
APPOINTMENTS.....	494
SPECIAL NOTICES.—Maine Camp-meeting—Kansas Camp-meeting.....	494
OBITUARY.—Tufts Family.....	494, 495
PUBLISHERS' DEPARTMENT.....	494
EDITORIAL NOTES.....	496

We are pleased to see brother Wm. Arnold in our midst once more. He has been absent from home over two years, and reports a very successful tour in tropical America in behalf of our publications.

The annual calendar for Union College has been delayed, but is now ready for distribution. It will be furnished gratis upon application. Address Union College, College View, Neb. By the way, the REVIEW will hereby apply for a copy of each of the calendars issued by our schools.

We are pleased to report that the present is the most prosperous season the Sanitarium has ever enjoyed so far as the number of patients is concerned. The large institution is at this time overflowing with patrons, and it has been necessary to employ one of the College dormitories, in order to accommodate those who desire to come. The health food department, too, is in a very prosperous condition. The managers have for months been unable to supply orders as fast as they are received, though the works have run night and day. The large new factory is now nearly ready for occupancy.

On Friday, July 19, the elders of the Battle Creek church sent to the brethren in jail in Tennessee the following telegram: "Be of good courage; church offering special prayers." On a postal came the following grand response:—

"Chain-gang, July 22.

"Telegram received. Courage is ours. The poor have the gospel preached unto them. See these figures! 100000000—Christ and eight ciphers. We as ciphers stand together; but we count nothing without the blessed Saviour. We had fifty callers yesterday, and the Lord helped the brethren to talk his truth. You say, Courage in the Lord; we say, Praise the Lord. (Read Isa. 54:17; Heb. 10:30-39.) Love to all the dear brethren. J. M. HALL."

It is not always the most demonstrative interest and the largest congregations that constitute the best evidences of a successful work. In a report in our Progress department last week the laborer speaks of the very small attendance and the apparent lack of interest almost as though it might be labor thrown away. But the

additions to the church for the year have been nearly sixty; sick have been recovered, souls have been blessed, and the work has been deepened in the hearts of the people. The Lord does not always work in our way, and we should not dictate. While we may desire to see a crowd coming to the meetings, and excitement running high, the Spirit often works in a more quiet way in the hearts of those who are not found on the front seats, and perhaps with those with whom we are but little acquainted.

There is great interest at the present time, and very properly, too, in the medical missionary work. The following item from the Hong-Chong (China) *Daily Press*, shows the lamentable ignorance in regard to human anatomy and the treatment of disease that reigns in lands which have not the light of civilization:—

"Chinese ignorance of medicine, and still more of surgery, is notorious; but the account which Dr. Christie gives in the *British Medical Journal* of their mode of treating wounds is little short of startling. 'They know absolutely nothing,' he says, 'of anatomy or surgery, and cannot even tie an artery or amputate a finger. The commonest application is a black resinous plaster, which, by effectually preventing any discharge, often converts a slight wound into a serious one. No attempt is made to extract bullets, but Chinese doctors put medicine into the wound which they say will melt the lead. For this purpose mercury is used; for when it flows out, after a few days, the patient is easily made to believe that this is the melted bullet.'"

Mention was made some time ago of the case of J. K. Andrew, a minister of the United Presbyterian Church, who was suspended by the session of Londonderry, O., for opposing the doctrine "that the first day of the week is the holy Sabbath." He appealed to the Synod, and at last to the General Assembly. The case came up at the meeting of the Assembly in Pittsburg in May last. The Judiciary Committee reported as follows upon the case: "The complainant by his plea against his own public profession and against the public profession of the church, can claim no standing in the church." The Assembly accepted this recommendation, and hence would not entertain the appeal. Thus Mr. Andrew is left suspended on account of his opposition to the unscriptural dogma of Sunday-keeping. The report of this case appeared in the *United Presbyterian* of May 30.

Every American is vehement in his protestation that liberty of conscience is to be maintained as one of the fundamental principles of our government. How, then, shall the persecution of Seventh-day Adventists for labor on Sunday be consistently carried on? This matter is adjusted by some in a very summary manner; it is simply to deny that it is a matter of conscience; hence their fines, imprisonments, and chain-gang service are no interference with conscience, or the restriction of its full liberty. Give the rack and the thumb-screw, therefore, another twist; for this is no interference with the glorious freedom of this land. Thus the Toledo (O.) *Blade* of July 11, says: "There is no good reason why the Adventists should not obey that law [the Sunday law]. Their claim that it is a matter of conscience, is absurd." But, in the language of the apostle, "Who art thou that judgest another man's servant?" Has the *Blade* been commissioned to determine what is a matter of conscience, and what is not? Can it read the hearts of men? What does it know about our conscience? Or is the conscience of the manager of the *Blade* all that is to be taken

into account, and all that is to be satisfied? Is he a Romish priest, claiming to hold the keys of the kingdom of heaven? Away with such assumption. To his own Master each one stands or falls. Rom. 14:4.

MORE ARRESTS.

The following letter is received as we close our paper:—

Baltimore, Md., July 25, 1895.

R. R. Whaley, of Church Hill, Md., was arrested on the Sabbath, July 20, was tried on Wednesday, the 24th, before Justice Carter of that place, and found guilty of laboring on Sunday, July 14.

The testimony of the witnesses disclosed the fact that on the day on which he was accused of laboring, one of his former Methodist brethren had remained away from church, in order to watch him, to find out if he labored on Sunday. It also appeared in evidence that a number of men had conspired together to watch brother Whaley and secure his conviction. It is less than a month since brother Whaley finished serving a term of thirty days in jail for the same offense. Brother Whaley has never gone out to do a day's work on Sunday, but when he has little jobs to do about his home, he goes about them as on other working days.

A stay of proceedings has been secured in the present case for a time, but he will undoubtedly be committed to jail for a term of at least thirty days.

Brother John Faust, of Baltimore, Md., is under arrest, charged with the violation of the Sunday law. His trial is set for to-day (July 25), and he will no doubt be held. More about this case next week. ALLEN MOON.

We most deeply sympathize with brother Whaley in this continued and most cruel persecution. May the grace of God sustain him. We still hope that the compassionate Spirit of the Master they profess to serve, may reach the hearts of those Maryland Methodists.

MORE INTERESTING DEVELOPMENTS IN MARYLAND.

We are just informed through S. B. Horton, the secretary of the Atlantic Tract Society, that the Law and Order League of Maryland is going to attempt to keep our people, while in attendance at their annual camp-meeting, from going to the stores on Sunday, and also that an arrangement will be made to stop the brethren from selling on their own camp-ground on that day. This will certainly be a very interesting bit of experience, and we shall await the developments with interest. A. O. TAIT.

KEEP IT IN MIND.

Those who have already sent us their orders need not pay any attention to this notice. But we wish to remind the readers of the REVIEW that for the last two or three weeks we have been advertising the "History of the Sabbath" in three pamphlets for 75 cents for the set, post-paid. Quite a number are availing themselves of this opportunity to get this exhaustive treatise upon the Sabbath question so cheap. We hope that all who have not ordered will do so at once. You cannot afford to miss this opportunity. If you do not need the pamphlets yourself, you can order them to loan to your friends and neighbors. One of our brethren became very deeply interested in the subject, and has sold nearly two hundred of these pamphlets in his city, and is still selling them quite rapidly. See a fuller advertisement of the publication in the Publishers' department of this paper, on the preceding page. A. O. TAIT.