

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 Elihu Smith
 box 686

THE FIELD
 IS THE WORLD

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

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I KNOW NOT.

BY ELDER L. D. SANTER.

(Princeville, Ill.)

"WHEREAS ye know not what shall be on the morrow." James
 4:14.

I know not the things that await me —
 All the sin and the care and the strife,
 The many and sad disappointments,
 That make up my pitiful life;
 But I know I am here on probation,
 And all of the discipline given
 Will end in a glorious salvation
 If I fix my affections on Heaven.

I know not the things that await me;
 The vision is hid from my sight;
 But I know that the dear, loving Saviour
 Will lead me and guide me aright;
 And sometime, though when is uncertain,
 For the day or the hour is not given,
 He will lift up the mystical curtain
 That separates earth life from Heaven.

I know not the things that await me,
 That lie hid in the vista of years,
 Whether sunshine and joy be my portion,
 Or heartache and hot falling tears;
 But I trust in the care of my Saviour
 In the future uncertain and dim;
 I rest in his love and his favor,
 And leave all the matter with him.

I know not the things that await me,
 But God doeth all for the best,
 And in his good time he will take me
 To dwell in an infinite rest;
 For sometime the heavens will open,
 And the chariot of light will appear;
 The blue shining dome will be broken,
 And Jesus himself will be here.

Our Contributors.

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

IS THE BLOOD ON THE LINTEL?

BY MRS. E. G. WHITE.

THE directions that Moses gave concerning the passover feast are full of significance, and have an application to parents and children in this age of the world. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two

side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the door-post with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others. This peril is well illustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side posts of the door so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by. She became very restless. She called her father to her side, and asked, "Have you marked the door-post with blood?" He answered, "Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here." The night came on, and again and again the child called her father, still asking, "Are you sure that the door-post is marked with blood?" Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, "Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest." The father conceded to the wishes of his child; he took her in his arms and carried her to the door; but there was no blood mark upon the lintel or the posts. He trembled with horror as he realized that his home might have become a house of mourning. With his own hands he seized the hyssop bough, and sprinkled the door-post with blood. He then showed the sick child that the mark was there.

Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, and that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "thus saith the Lord." Many suppose that the Sabbath-school influence will be all-sufficient, and that the Sabbath-school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his de-

stroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men [men of responsibility] which were before the house."

I am much distressed because there is such manifest neglect in the home in the matter of training the children and the youth. Even in professedly Christian homes, where fathers and mothers would be supposed to be diligent students of the Scriptures, in order that they might know every specification and restriction in the word of God, there is manifest neglect of following the instruction of the word, and of bringing up the children in the nurture and admonition of the Lord. Professedly Christian parents fail to practice piety at home. How can fathers and mothers represent Christ's character in the home life when they are content to reach a cheap, low standard? The seal of the living God will be placed upon those only who bear a likeness to Christ in character.

If parents would fulfill the conditions upon which God has promised to be their strength, they would not fail of receiving his blessing in their households. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." "And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies."

The reason why the children of Israel forsook Jehovah was that the generation rose up that had not been instructed concerning the great deliverance from Egypt by the hand of Jesus Christ. Their fathers had not rehearsed to them the history of the divine guardianship that had been over the children of Israel through all their travels in the wilderness. The Lord Jesus had given special instruction from the pillar of cloud, bringing before parents the responsibility of teaching their children the statutes and the commandments of God. They were to present to their children tokens of the power of God, and to perform ceremonies that would provoke inquiry, and give them an opportunity of repeating the works of God in dealing with his people. But the parents failed to act the part that God had assigned them in diligently teaching their children, so that they might have been intelligent in regard to the works of God in leading his people through the wilderness. Had the parents been true to their trust, the children would have seen the mercy and goodness of the Lord Jesus Christ; but the parents neglected the very work that the Lord had charged them to do, and failed to instruct them in regard to God's purpose toward his chosen people. They did not keep before them the fact that idolatry was sin, and that to worship other gods meant to forsake Jehovah. If parents had fulfilled their duty, we should never have the record of the generation that knew not God, and were therefore given into the hands of the spoilers.

In the New Testament we are exhorted to be warned by the example of the Hebrews in neglecting their duty and in departing from the living God. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The failures and mistakes of ancient Israel are not as grievous in the sight of God as are the sins of the people of God in this age. Light has been increasing from age to age, and the generations that follow have the example of the generations that went before. The Lord does not change, and a sin which he condemned in former generations should be avoided by us. We should heed the admonition that has been given in the past, and lay hold of the promises that are made for the encouragement of the obedient. If we are learning lessons in obedience, following the path of faith and virtue, we have a living connection with God, and he will be our strength and support, our front guard, and our rearward. The same conditions must be fulfilled by us now as were by those who received

rich blessings in former days. The reason we do not have more of the blessing of the Lord is that the professed people of God serve him with divided hearts, as verily as did ancient Israel. They profess to be worshipers of God, but many as verily worship idols as did the Hebrews.

With every generation increased light has shone, and we are responsible for the use that we make of this light. Those who pretend to serve God, and yet cherish selfishness, who seek to fulfill ambitious projects, are lovers of pleasures, lovers of self, and are as much more sinful than was ancient Israel as the light is greater which shines upon their pathway. They have the past experience in the history of the disobedience of Israel, and they know the result of their neglect of duty. They have heard warnings from God as to how to avoid the mistakes and errors of his ancient people, in order that they may escape the results of their own course of action, and they are more inexcusable in their course of sin than was ancient Israel. Many feel astonished that the Israelites should have manifested such ingratitude when God had manifested such love and care for them. They think that they would not be guilty of taking such a course; but let the question be turned upon ourselves. How much gratitude do we render to God for his loving kindness and tender mercy? How easy it is for us to forget God and Jesus Christ whom he has sent! We each come under the condemnation that rests upon ancient Israel, when we neglect to give thanksgiving to God for his daily mercies to us. When the leper returned to give glory to God, Christ asked, "Were there not ten cleansed? but where are the nine?" Is there only one in ten who returns to give glory to God? Is this the proportion who return with overflowing hearts to render praise and thanksgiving for the mercy and loving-kindness of our Heavenly Father?

JOHN 11:25, 26.

BY N. ORCUTT.
(Moultrie, Fla.)

"HE that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." We have here mentioned two classes of those who believe in Jesus, those that are dead and those "that are alive and remain unto the coming of the Lord" (1 Thess. 4:15), with the assurance that they shall both be delivered from the power of the last enemy—death. This deliverance comes to the first-mentioned class through the resurrection. Jesus says: "The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29. Paul says of them: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. Speaking of the other class, the living believers, Paul continues: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Verse 17. Thus those who live (are alive at the time when he shall raise the dead) and are then believers in Christ, "shall never die."

Again: Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51, 54. He will gather all them that are his, both the dead and the living, and receive them unto himself, that where he is, there they may be also. John 14:3.

In view of this glorious consummation, no marvel that Paul should raise the shout of triumph: "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Verses 55, 57.

"SUNDAY OBSERVANCE."

BY ELDER H. P. PHELPS.
(St. Paul, Minn.)

UNDER the above heading, in the *Northwestern Chronicle*, April 5, a Catholic paper published in this city, is an appeal from the State superintendent of Sabbath Observance, department of the W. C. T. U., Mrs. A. V. Nicholas: "To the W. C. T. U. and all friends of the American Sabbath." This appeal is being sent to all the leading papers of the State, requesting "the widest possible publication." I will make a few brief extracts from the appeal, adding a few comments. Mrs. Nicholas says: "In all civilized nations and especially in this our 'land of liberty,' the people are becoming thoroughly awake to the fact that the weekly rest day must be preserved if the civil liberty of the people is to be kept for them and their children. Civil liberty is the saviour of civilization and the weekly rest day the corner-stone of civil liberty." What wonders are centered in this "American Sabbath"! Truly "great is Diana of the Ephesians."

Again she says: "The gates of the great Exposition closed on the Sabbath [Sunday], was an object-lesson to the whole world, and has borne fruit to the blessing of humanity in many lands by legislation to relieve the people of Sunday work and give them a Sunday for rest and worship. Republican Switzerland, Norway, and Sweden are among the countries named where this fruit may be seen." One fruit was forgotten or not named, and must be mentioned in this connection, which is the imprisonment of a minister of the gospel, Elder H. P. Holser, at Basel, Switzerland, who had met the letter of the law in resting "the Sabbath day according to the commandment." But because he did not keep the "Sunday,"—the Swiss Sabbath,—he was condemned as a criminal! But to continue our reading of the appeal. It says: "In Minnesota the law forbids labor from midnight Saturday to midnight Sunday, forbids opening places of business, opening of rooms where liquors are commonly sold, opening places of amusement, and excepts works of necessity and mercy." But with all this they are not satisfied; and have been seeking "fruit" in more stringent Sunday laws, through the legislature this winter, in order that such fruit as is found in some other States may be seen in Minnesota. A strong appeal is next made to all churches, pastors, young people's societies, temperance organizations, law and order leagues, and individuals, to help "maintain our Sabbath as a day of the Lord for the people, without regard to race, sex, or condition, for a day of rest and worship."

This appeal and announcement of the services for the first week in April for especial effort in behalf of the American Sabbath, are indorsed by (Rev.) John Gmenier (Catholic), "chairman of the press committee Sunday-law Observance League;" who thinks it expresses the "sentiments of all Christian and all law-abiding citizens throughout the State." He says that it "has been heartily indorsed by the Methodist meeting at St. Paul, March 25, and by the Baptist ministerial conference held about the same time in the same city." In proof that the Presbyterians are in favor of the movement, he quotes from a letter from a minister of that denomination, which he says voices the sentiments of his church.

Mr. Gmenier then adds the following information: "Archbishop Ireland and the Catholic clergy are unanimous for Sunday observance and the enforcement of Sunday laws;" and quotes

largely from the address of the Plenary Council of Baltimore to prove it. (But we knew it without the proof.) He then makes an appeal to ministers of all Christian denominations to make a move in the right direction. But we are seriously afraid, indeed we know, that it will be in the same direction in which they have already started, which is the wrong direction altogether.

EMMANUEL.

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

EMMANUEL, make thou thy dwelling-place
Within my soul!
The bright shekinah veiling all thy face
Will light the whole;
And breathings of the heart's most secret prayer,
With odor sweet,
May rise accepted on thine altar there
As incense meet;
While all of self—a living sacrifice—
For offering,
Consumed by radiance of thy love's device,
Will new life bring.
The soul so stricken with its sense of wrong
And mournful grief
Will tune its praises in redemption's song
For sweet relief.
So glorify thyself, e'en here and now,
Incarnate One,
That without fault before thy throne we bow
When time is done.
And thus proclaim to tribes of Israel,—
Those now unsought,—
In granting us his gift, Emmanuel,
What God hath wrought.

THE GOSPEL IN THE SANCTUARY.

God's Pattern and the Materials God Uses
in Building.

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

(Continued.)

In the last paper we saw that the sanctuary represents the throne and dwelling-place God is building for himself in every soul that willingly submits to him. As the sanctuary was built after his pattern, so here, in the human soul, it is his thought, his ideal, that is to be realized. Consider for a moment how much better that is than if it were only our own ideal that is to be wrought out in us. The Lord says: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

David's highest thought for himself was, most likely, to be a good shepherd boy, and possibly, by and by, a brave soldier in the army. God's thought for him was to make him conqueror of Goliath; court musician to Saul; inspired poet, to write those songs that should guide the devotion of all coming ages; and king, carrying the kingdom of Israel to the height of its glory, and making it a type of the eternal kingdom of Christ, who, it is said, shall sit upon the throne of his father David. This was the "sure mercies of David,"—more than David ever dreamed of; mercy, for it was more than he deserved; sure, for Christ was his surety.

Now saith the Lord, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:1, 3. That covenant is a personal thing to be made with each individual, and sealed with him, even as God sealed it with Abraham by his word and his oath. God has an ideal for each of us even as he had for David. It is as high above our highest thought, as heaven is above the earth. God waits but our constant and trusting submission to build our lives after his own pattern and make them dwelling-places for himself.

Look at the apostles, for instance. Humble fishermen they were. Their highest thought for themselves, most likely, was of a successful catch and a profitable market, possibly of a little home by and by with wife within and children playing around the door. God's thought for them was to make them fishers of men; to give them fellowship with Christ in his suffering and in the power of his resurrection; to associate their names with his to the latest century, and emblazon them forever on the very foundation of the city of God, making them kings with him sitting on twelve thrones, ruling over the twelve tribes of the redeemed Israel. This thought God will realize in them. He made "them perfect to do his will," "working in them that which is well pleasing in his sight," simply because they submitted to him and gave him the glory. What wonder Paul prays "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints"? No wonder, that, giving up his earthly life and his own plans, he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

God is the artist. He seals with us his everlasting covenant to work out in us his ideal. While we submit and hold on to that covenant by faith, he works; and while he works, he sees us not as we are, but as we are to be when his work is completed, even after the measure of the stature of the fullness of Christ. This is righteousness by faith. God does not find fault with himself that his work is not completed in us; therefore when we trust and submit, he cannot impute to us sin; for our faith is counted to us for righteousness. Rom. 4:5-8. "There is therefore now no condemnation to them which are in Christ Jesus," who hold to the everlasting covenant by living faith. Shall we not say with David, in spite of every temptation to doubt and unbelief, "Yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire." 2 Sam. 23:5. All this is in the thought that God seeks to build us each into a sanctuary for himself, after his own pattern.

Even the materials that enter into the sanctuary and the garments of the priests,—all signify character and God's method of building it, thus carrying out the thought already presented. They are, chiefly, wood, gold, fine linen, and precious stones.

Consider the wood. God says of those with whom he has sealed his covenant, They shall be "called *Trees of righteousness*, The planting of the Lord, that he may be glorified." Isa. 61:3. The tree grows into its forms of strength and beauty, not by any struggling or striving of its own, but by the silent working of a life power implanted in the seed.

If this life is there, "all things work together for the good" of that tree. The sun warms it, the rain waters it, even drouth and storms cause it to take deeper, wider root, to resist the force of the wind, and find more permanent moisture, making also the grain of the wood more firm and beautiful. If the *life* is wanting, everything works together for the destruction of that tree. The sun withers it, the rain rots it, and the storms break it down and destroy it. How hopeless the task of attempting to live a Christian life in this world of temptation and trial, without first having the life to live,—without having had the divine life implanted by the divine Seed in the new birth. All things work together for good to him who has this; all things for evil also to him who lacks it.

The inner covering, the veils, and the curtains of the court of the sanctuary, were all of fine linen. Of this the Bible plainly says, "The fine linen is the righteousness of saints." Rev.

19:8. Here is brought to view the same process of character building. The flax stands up for a little time straight and beautiful in its own strength, but before it can become the "fine linen," it must be cut down, rotted, and hatched, till all of its native stiffness is gone; then by the hand of the master workman it can be woven and inwrought with beautiful forms in needlework. The writer once saw in operation a machine for weaving brocaded silk handkerchiefs. Up above was a strange looking thing which he was told was the pattern. It had no beauty or comeliness, and was only a long piece of cardboard, with many holes in it, apparently without order or arrangement. Down below were many shuttles playing, each with a thread of a different color from all the others; perfect confusion it seemed, and a hopeless, inextricable tangle it was, surely, that the threads were making, so many dark threads, too, where the writer thought there should be light ones. But stop! see the handkerchief itself coming forth from the loom,—the marvelous product of all this apparent confusion. Fair and beautiful it is, indeed, perfect in its blending of tint and color, inwrought most marvelously with delicate forms of leaves and vines and flowers.

What a lesson! Look at the righteousness of Christ. The completed product is fair and beautiful, without a flaw. Look now, however, at the process by which it was woven. Put yourself back in imagination with Him when his disciples forsook him, when the nine that were healed came not back to give thanks; when he was weary and footsore and hungry, and without where to lay his head; yea, put yourself with him at Gethsemane and Calvary. Does it not seem a hopeless tangle, the dark threads being many and the light ones but few? This, however, is the material, and these the means through which God produces his marvelous results in us, even as in Jesus. He is the Master Workman. Let us learn to trust and hope, and let him have his way. He will build us and weave us into a sanctuary, curtained and lighted and glorified by and for his indwelling presence.

(To be continued.)

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

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

(Concluded.)

As to the objection, based upon Amos 9:11-13, to the effect that when the tabernacle of David is raised up, there will be a condition of things not fully realized either at the first advent or since that time, I reply that such an objection, though seeming to possess, when first stated, considerable force, really is not at all serious in its nature. Here are the verses in question: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

The student of the Scriptures need not be told that it is a very common thing in the prophecies for the inspired penman to pass at a single leap over a whole dispensation, pressing in in juxtaposition statements respecting events which really are separated from each other by centuries. It was through inattention to this fact that the Jews confounded the first and second advents of our Lord, deciding that at his first appearance, he would establish a literal throne at Jerusalem and subject all the nations to his rule, or destroy

them by his power. In like manner we think that our friends have misinterpreted the verses quoted above. True it is that the condition of things mentioned in verses 11-15 has never yet been experienced. True it is, also, that the time will come when they will be realized to the fullest extent. In the earth made new, what the prophet predicts will not only be according to the actual facts in Palestine, but it will be equally true of the whole of our globe. Beyond question, Amos, under the influence of the Spirit of God, overleaped the hiatus, or gap, between the old and the new Jerusalem, and gave to us a glimpse of the order of things in the new earth. The Jews themselves believed that there was a Jerusalem above, answering to the one on this earth. The Revelator saw that city descend to this globe in all of its heavenly splendor. Revelation 21.

When that event shall take place, the renovated earth will be the home of the people of God. Then it will be a literal fact, or at least practically so, that "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Then, also, it will be exactly true that God will "bring again the captivity of his people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And he will plant them upon their land, and they shall no more be pulled up out of their land."

At the second advent, the faithful among the literal Israel, in company with the righteous of all ages and nations, will return with their Lord to the "Father's house." John 14:1-3. The earth will lie desolate for a thousand years (Revelation 20); then Christ will return to this world, bring with him the new Jerusalem, raise and destroy the wicked dead, and recast, in the Edenic mold, the old and chaotic earth. Be it remembered, now, that, up to that time, the Jews who had perished in captivity had never been permitted to return to their native city and country, and that the faithful among them will do so literally at the end of the thousand years, and all is clear. In view of the circumstances, that return could be properly denominated a "bringing again of the captivity of the people of Israel." In view of these circumstances also, the following utterances would be perfectly justifiable: "They shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." The Scriptures teach that in the new earth, agriculture will be prosecuted, though under circumstances very different and much more favorable than now. Isa. 65:21. They also inform us that when this epoch is reached, there will no longer be in store for the literal Israel who shall find a place there through the blood of Christ, anything bearing the least semblance to captivity.

THE TWO LAWS.

BY ELDER EUGENE LELAND.

(Millington, Mich.)

It is becoming quite popular with a certain class to treat all passages of Scripture which mention "the law," as referring to only one law, ignoring entirely the distinction usually made between moral and ceremonial laws. This position is taken in order to avoid the claims of the fourth commandment of the decalogue, which requires the observance of the seventh day as the Sabbath. The argument runs about like this: The New Testament speaks of "the law" being abolished. Both moral and ceremonial laws are included in the expression "the law." Therefore the moral law is abolished, and with it the seventh-day Sabbath.

We admit that in a few instances "the law," as the term is used in the New Testament, in-

cludes both moral and ceremonial laws; and this for the simple reason that both laws were given to Israel at the same time, and that both were written together in the same book, which was called the "book of the law." But in the great majority of instances where "the law" is mentioned in the New Testament, the term applies to the ten commandments alone, thus showing that the Scriptures do indeed recognize two distinct laws, whether men are willing to make the distinction or not.

We wish to notice a few passages of Scripture in which "the law" is applied to the ten commandments alone. In the third chapter of Romans the expression occurs nine times, and in every instance except one it refers to the ten commandments alone; and in the one exception the term refers to "the law of faith," something entirely distinct from either the moral or the ceremonial law. Every other occurrence of the term in this chapter has reference either to the moral law alone or to the ten commandments in connection with the ceremonial law. But this last cannot be the case, for "the law" here mentioned is established by faith, and it is absurd to say that the ceremonial law or any part of it is established by faith. Therefore "the law" of Romans 3 is the ten commandments alone.

It will not do to claim that "the law" of verse 31 has reference to some other law than the one referred to in the other verses of this chapter; for it would be manifestly absurd to think that the apostle would make frequent reference to "the law" in an argument, draw his conclusion from the argument, and then in a caution against drawing some other conclusion, say that he has reference to some other law. No; verse 31 is simply a caution against drawing some other conclusion from his argument than the one which he has drawn himself. The conclusion which he has drawn from his argument is that a man is justified by faith without the deeds of the law. Verse 28. Then, fearing that some will draw from this statement, as many have done, that the deeds of the law are not to be done at all, because a man is not justified by them, he throws out the caution of verse 31: "Do we then make void the law through faith? God forbid; yea, we establish the law." What law is it that is established by faith?—Why, "the law" of verse 28, by which one is *not* justified. This is so evident that no candid person will deny it.

Now if the law of verse 31 does not refer to the ten commandments, but does have reference to some higher law, it follows that "the law" of verse 28 and of the other verses of this chapter has reference also to the higher law and not to the ten commandments at all, nor to the ceremonial law. Why, then, are these verses quoted to prove the abolition of the ten commandments? Either "the law" of this chapter refers to the ten commandments, or it does not. If it does refer to them, they are established by faith. If it does not refer to them but to some higher law, please do not quote this chapter to prove the abolition of a law which is not mentioned in it.

It will not do to argue that "the law" here mentioned has reference to some higher law,—a law of love, for instance; for in Romans 13 the apostle quotes several of the ten commandments, and closes his argument with the conclusion, "Therefore love is the fulfilling of the law," showing plainly that the ten-commandment law is the law of love, and that it is the highest law of the universe.

Another instance where the ten commandments alone are alluded to as "the law," is found in Rom. 5:20. We quote the text in full: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." The entrance of "the law" here mentioned has undoubted reference to the giving of the law on Mount Sinai; that "the

law" of this passage does not include the ceremonial law, will appear as we proceed.

"The law" which "entered that the offense might abound," could have been no other law than the one which was transgressed by that offense. An offense could not be made to abound by the entrance of any other law. What was "the offense" which was made to abound by the entrance of "the law"?—It was Adam's transgression. This will appear without comment by reading Rom. 5:12-20. Now if it can be shown that Adam's "offense" was a transgression of the ceremonial law, it will appear at once how the entrance of the ceremonial law would make offense abound, and that the expression "the law" includes both moral and ceremonial laws. But this never can be shown, because the requirements of the ceremonial law were not enacted until after Adam's transgression had occurred. Had Adam never sinned, such a thing as circumcision and sacrificial offerings would never have been required. Circumcision was not required until the days of Abraham, two thousand years after Adam's offense had been committed. But the language of the text is: "The law entered." It does not say that the law was enacted,—the law was made,—that the offense might abound: "The law entered." It was in existence all the while; but by constant transgression its requirements had been lost sight of, and in consequence the enormity of sin did not appear. In order that it might appear,— "abound,"—"the law entered."

Now it is a fact that every one of the principles of the ten commandments was in existence at the time when Adam's "offense" was committed; and it can be clearly shown that his "offense" was a direct violation of several of them. And therefore the entrance of the ten commandments would indeed cause Adam's "offense" to "abound." But this could not be done by the entrance of the ceremonial law, because Adam's "offense" was in no sense a violation of that law.

But again: if Adam's "offense" was made to "abound" by the entrance of the ceremonial law, he stood condemned by a law which was enacted after his offense was committed; and, therefore, those who claim that "the law" here mentioned includes the ceremonial law, are guilty of charging God with enacting an *ex post-facto* law. But even the Constitution of the United States forbids the making of such laws as that. When one tries to avoid the claims of God's law upon him, his blindness will lead him to charge God with deeds that a human being would not be guilty of performing.

But the absurdity of this position can be shown in another way. The ceremonial law, requiring sacrifices and offerings, was a law of faith. "By faith Abel offered unto God a more excellent sacrifice than Cain," etc. Heb. 11:4. This is the first account we have of sacrificial offerings, and here it is said to have been performed by faith. It was an act of faith.

Of circumcision we read: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:11. Here it is plain to be seen that circumcision was an act of faith; and therefore the law requiring circumcision and sacrificial offerings was a law of faith. But we read in Gal. 3:12, "The law is not of faith; but, The man that doeth them shall live in them."

From these considerations it is plain that the Scriptures recognize two distinct laws, one of which is a ceremonial law, performed by the individual to show his faith in the fact that the requirements of the moral law would be fulfilled in him by an indwelling Saviour.

—"If we speak out our thoughts, and it produces a noise greater than we looked for, we need not be alarmed at the noise, unless the thought were wrong."

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.

BE PITIFUL.

BY ELIZA H. MORTON.
(North Deering, Me.)

Beware of harshness; for the Lord
Is judge, and you but clay.
Be pitiful, be pitiful,
In all you do and say.

Remember this: You also have
A weakness, and erelong
The test will come to you, and then
Will you be brave and strong?

Perchance your feet may slip, perchance
Your lamp of faith grow dim.
Ah, then you'll need a helping hand
To lead you back to Him.

Excuse not sin, but kindly seek
With tender words to show
The erring one his fault, and thus
To lead his heart from woe.

And then, when fiery trials come,
Upon your bended knee,
With confidence look up and pray,
"Show pity, Lord, to me."

JOHN THE BAPTIST'S CHILDHOOD.

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

THE prophet Malachi (chapter 4:3) describes the work of John the Baptist as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The mutual responsibility of parents and children was a part of that message that was to fit a people for the coming Christ. The attention of the parents was to be called to the importance of training and instructing their children; and the children were to be taught to realize the claims of the fifth commandment upon them. The Lord had given his chosen people much instruction on this point. Through Moses he had said to Israel, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. Through Solomon he had said, "Train up a child in the way he should go; and when he is old, he will not depart from it." The terrible results of a failure on the part of parents properly to train their children, were illustrated in the lives of the dissolute sons of Eli. Fearful judgments were meted out to his house "because his sons made themselves vile, and he restrained them not." But these lessons were unheeded by the people of John's day. The admonitions of the Lord were forgotten or willfully neglected. Thus we learn the work of reformation must be carried into the homes of the people.

John's education and surroundings eminently fitted him for such a work. Even before his birth his parents were instructed in detail with regard to the training and education of the child God was to give them. A most sacred work had been committed to him. "And in preparation for that work, all his habits were carefully regulated, even from his birth. The angel Gabriel was sent from heaven to instruct the parents of John in the principles of health reform. He 'shall drink neither wine nor strong drink,' said the heavenly messenger; 'and he shall be filled with the Holy Ghost.'"

Here is a lesson for parents of this generation.

If we would have our sons and daughters fitted to take an active part in the closing message, they, too, like John, must be educated in the principles that were exemplified in his life. We must ever keep in mind that "the character is formed, to a great extent, in early years. The habits then established have more influence than any natural endowment, in making men either giants or dwarfs in intellect; for the very best talents may, through wrong habits, become warped and enfeebled. The earlier in life one contracts hurtful habits, the more firmly will they hold their victim in slavery, and the more certainly will they lower his standard of spirituality. On the other hand, if correct and virtuous habits are formed in youth, they will generally mark the course of the possessor through life."

We are in the perils of the last days. The youth of this generation are in great danger. Evil is pressing in upon them like a flood. "Evil communications corrupt good manners." 1 Cor. 15:33. Or, as the Syriac renders it, "Evil stories corrupt well-disposed minds." O that all, both old and young, could realize how powerful is the influence of our surroundings and associations. Especially are the susceptible minds of the children molded by the things they see and hear. The objects that children see are pictured upon the delicate brain-cells, as the seal impresses the yielding wax. Gross, profane, or impure words, uttered by their street associates, are being stamped on the minds of the hitherto innocent children whose parents are so engrossed with the cares of this world (or, perhaps, away from home "doing missionary work"), that they have forgotten the responsibility of parents. "And their word will eat as doth a canker [margin, "gangrene"]." 2 Tim. 2:17. O that those who are giving the closing message which is to fit a people for the coming of the Lord, will go forth as did John the Baptist, clothed with the spirit and power of Elijah, and turn the hearts of the fathers to the children, and the hearts of the children to their fathers, that they may be saved in the day of his appearing.

THE STUDY OF OUR OWN BODIES.

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

WHEREVER we go, we find almost universal disregard for the human body. This is clearly shown by the impunity with which physical laws are continually transgressed. Men and women will indulge in soul- and body-destroying habits with scarcely a thought of the consequences, and become decidedly impatient if remonstrated with. There must be some underlying reason for this universal indifference to the requirements of natural law.

We find that the character of the average individual is, to a greater or less extent, the outgrowth of certain principles which were adopted very early in life. Almost without exception the early education and training of the child have a marked bearing ever afterward upon the life of the individual; and that which is impressed upon the child's mind as being very valuable, he will give corresponding care and attention to. For example, no well-trained child would dash to the ground some valuable work of art or be found throwing bricks through a costly plate-glass window. And why?—Simply because from his earliest years he was taught that such articles are valuable and not to be treated in a ruthless manner. On the other hand, the little heathen in our large cities have had no such training; and the only thing which keeps them from continually destroying valuable things is the restriction which the police power exercises over them.

Can we not learn from the above illustrations the reason for the universal disregard for the human body? Is there anything in the early

education of children to teach them that there is any special value to be placed upon that body which has been made in the image of God, as compared with some valuable work of art? Perhaps the little boy tears a hole in his trousers and at the same time injures his skin. Possibly he is told in a very indifferent way that the tear in his skin is of no consequence, as that will heal of its own self, while the rent in his clothing is mourned over. What is the impression left upon the mind of that boy? Will it not bear its fruit in after years?

Children are very easily impressed either for good or evil. This may be seen by the ease with which some superstitious notion may be urged home upon the mind of the child, and how utterly unable it will be years afterward to rid itself of the impression which was given it in childish years. This same principle may be utilized for good. If children could be taught the marvels of their own system and its delicacy in every part, then obedience to its requirements would not be a task but a pleasure. And this principle would deepen with each succeeding year. And instead of millions struggling under the oppression of habits formed in childhood, would we not find men and women enjoying the health of mind and body which always results from obedience to the laws of their beings, and in a condition much more willing to yield themselves to the requirements of the Spirit of God? When we realize that it is God's design that the study of our own bodies with their numerous functions should occupy the first place in our education, then we cannot fail to see how far short we have come of meeting the mind of God in this respect. How little physiology has been dwelt upon in the schools. And much of what has been taught has been in a strained, theoretical way, which cannot inspire reverence in the mind of the student. The child may be so burdened with seeking to wade through long and difficult names, that God cannot be discerned at all in the study.

But though this education has been neglected in our youth, can we rest satisfied now?—No, indeed. "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee; for I am fearfully and wonderfully made.'" We ought to seek every means and opportunity to become acquainted with ourselves, and to learn what are the reasonable demands which our systems have upon us, and then seek that help which God alone can give to come into harmony with them.

When the Lord returns to this earth, he will find a class of people who are commandment-keepers, rendering strict obedience to both spiritual and physical law; for the ten commandments include both. But as that time is fast hastening on, how important it is that we should begin to be in earnest in this very matter.

A WORD OF CAUTION.

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

Most distressing accidents are constantly occurring from the use of gasolene stoves. While they are a convenience in hot weather, the greatest precautions should be taken in their use. The gas of gasolene will ignite as quickly as gunpowder, and it is fully as dangerous. It will escape from an open can, and if in a closed room, the room will be filled with it; and a match struck there or a light carried in will fill the whole room with burning flame in an instant.

Some kinds of clothing are very quickly ignited. It is never safe for children with cotton clothing to play around a fire. Another danger is in the use of celluloid collars and cuffs. They take fire almost as quickly as powder, and burn

with great vehemence and heat. Use an old collar or cuff to kindle the fire, and see how it will burn.

□ May 6 a domestic servant in a family in Williamsburg, N. Y., received fatal burns from wearing a celluloid corset. It took fire from the range over which she was working, and in a moment she was girdled with fire. It could not be smothered like ordinary fire, and the doctor at whose house she was employed, had to put her in a bath-tub to extinguish the flames. People cannot be too careful in such matters. Better be called notional than to cause the death of some member of the family.

THE IMPORTANCE OF RELIGIOUS TRAINING FOR THE YOUNG.

BY "COUSIN ERIE."

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." These are the words of the wisest of men, and must be reliable; for they were written by the pen of inspiration. The question is, How is this to be done? What means are to be employed, what agencies to be used, and what evils are to be shunned in the all-important work of bringing up the dear children so that they may shine,—not only in this world, as useful members of society and the church, but as stars, forever, in our crown of rejoicing?

□ Methinks I see before me the bright eyes and happy faces of childhood. Ah, there are many little ones all over our land to whom sweet spring will never come again; hundreds of little voices will be hushed, hundreds of pattering feet will have crossed the dark threshold which divides the seen from the unseen; and hundreds of little hands will have been folded over quiet breasts before the budding trees and the opening flowers again whisper, "Spring has come." But this is no time for sad reflections, with the bright and eager faces of childhood before us; only, fathers, mothers, let the instability of earthly things, and the fleeting, uncertain nature of life impress us with the importance of dealing wisely and well with the little ones God has kindly lent us.

First, let us consider some of the agencies to be used in the good work. The great, I may say the greatest, of these agencies, is the influence of home training, the power of which cannot be overestimated. Mothers, your words are written not only upon the register of heaven, but upon the hearts of your children. Beware how you open your lips to utter slander, or how you give way to anger and malice; it is written and noted, and the harvest will be a harvest of tears. Fathers, think a moment before that coarse and vulgar jest or that hasty word escapes your lips. You are making a record for eternity.

Again: the Sabbath-school, when conducted as it should be, in the fear of God exerts a potent influence for good over the children. Many are the pit-falls the archdeceiver has laid for the young. Shall we who are older permit them, blindly and unwarned, to sink into these pits of destruction? I am happy to say that parents all over the land are awakening, somewhat, from their lethargy, and are combining their forces to render the Sabbath-school more productive of good. How beautiful a thing it is to teach the children about Him who said, "Suffer little children, and forbid them not, to come unto me."

I remember an old story of a mountaineer who was climbing a dangerous path over the Alps. He was so accustomed to the route that he passed carelessly along from crag to crag, and from chasm to chasm, when, suddenly, he heard a childish voice behind him, "Father, be careful, I'm stepping in your tracks." And O how carefully the father guided his boy over the dangerous way. And so I say to-day, Father, be careful; your son is coming, and he is step-

ping in your tracks. Where are you leading him? Mothers, how will you direct the darling daughters God has given you? Shall they hear nothing from your lips but fashion and folly, with never a word of caution, instruction, or prayer? Shall they be taught the meaning and value of true womanhood? Then they will rise up and bless you.

Boys and girls, do you know the glorious possibilities before you? Will you remember that the eye of God is always upon you? and that although you may deceive your parents or friends, you can never deceive him? Never strive for praise at the expense of principle, nor accept a reward which you have not fairly earned. Be honest, be temperate; shun the wine cup as you would a serpent. Beware of the first glass. This is what makes the drunkard. Would you be men and women of honor, men and women of sterling character and integrity, men and women of God, shun evil associates; be temperate, be godly; be obedient to your parents and teachers; then will your life shine like a star; other fellow-travelers will be led by its light to a higher, better life; and you will receive at last from the lips of the Master whom you have served, a glad, "Well done."

TRAVELING LUNCHES.

BY MRS. E. E. KELLOGG.

(Battle Creek, Mich.)

In putting up a lunch for traveling, it is desirable that it be not composed of articles of a "mussy" character, neither those liable in any way to offend the senses of the lookers-on. An exchange very sensibly suggests that "to avoid lunch odors there should be two or three baskets or packages. Every article should be carefully wrapped in clean, soft, white paper." Of course there should be plenty of knives, forks, spoons, and napkins, that the food may be handled and eaten in a dainty and creditable manner. The basket, when opened, should be a picture of order and neatness, and this should be preserved throughout, so far as may be. In order to facilitate this, one individual of the party should be elected to have sole charge of the putting up and giving out of the lunch; no one being suffered to "dive" promiscuously into the basket for anything he or she may happen to want. Each time after the dealing out of the food, this same person should carefully re-arrange the lunch.

ATTAR OF ROSES.

ATTAR of roses is an oil made from rose-leaves, and it comes largely from India and Constantinople. Of late years the Balkan provinces in Bulgaria have also been a great source of the supply. Nearly all of the blossoms used are taken from a bushy variety of the damask rose, and the rest come from the white musk rose. Beginning in the last of May troops of boys and girls with baskets on their arms climb the long mountain slopes before sunrise in the morning to gather the roses. It is important that they be picked while the dew is yet on them, so that they will remain fresh until they reach the distillery. The still-houses are mostly placed in the center of the great rose gardens, and as fast as the loads of blossoms are brought in, they are placed in big, cool cellars. The stills are of tinned copper, with a miniature furnace underneath. About twenty-five pounds of fragrant blossoms are put into each of them; then water is added, and the fire is started. When about one fifth of the contents has been drawn over through a water-cooled worm, the still is emptied and recharged, and the process is repeated until all the morning's harvest of roses has been used up.

The first product is simply rose-water like that the old-time housewife used to make in

much the same way. This rose-water is now returned to the still, and about one third its bulk of "second rose-water" is drawn over. Throughout this liquid there are scattered little globules of a precious oily attar very sweet to smell. The distillate is now put into bottles, and the oil gradually comes to the top and is dipped out with a spoon. The attar costs about \$6 an ounce, but this will not seem unreasonable when it is known that 60,000 roses have been used for every ounce.—*Chicago Record.*

SHALL THE POOR PAY TITHES?

BY MARY PENEWELL.

(Dakota, Ia.)

YES; I answer. If you have but little, give the Lord his own. Here is a bit of my own experience: I am poor, having nothing but a few household goods. I was always near-sighted and had to depend on glasses. One day I broke them. My eyes were so weak I could not work, and I had no means for getting the glasses repaired. What to do I hardly knew. I had some tithe laid by which I might have used, but that was not mine. Should I use it, I might not get it again; so I determined not to take it.

That evening a lady called to get me to do some work the next day. I promised to go, and went, thinking I would work as long as my weak eyes would permit; but they did not ache, so I kept on through the day. I was surprised that I could see. That was a year and a half ago, and my glasses are not fixed yet, nor have I needed them. People ask me what I have used for my eyes when they see them well and strong. Am I wrong in thinking God strengthened them? I believe it. I would not use his money; and he healed my eyes.

Special Attention.

ROME AND PROTESTANTS.

In an article on the pope's English encyclical, the *Independent* of May 9, in connection with considerable eulogy of the Roman Church, and the expression of glowing hopes for its reformation, states some very damaging facts in regard to its doctrines and practices, which should stand as an insuperable barrier against any union of Protestants with that organization. It speaks of the encyclical as manifesting "the wisdom of goodness and piety," while "its weakness is the weakness inherent in the errors of the Church of Rome itself, and could not, in the nature of the case, be avoided. It is the Roman Church which has the infinite misfortune of having made fearful errors, not to be cured so long as it declares its doctrines unchangeable and its creeds infallible. Its last blunder was to pronounce its pope beyond error when defining the teachings of the church. It has created a system of transferable merits, by which it can control the duration of a soul's stay in misery. It has exalted Mary and the other saints to a height, which, in countries where Protestantism has not shamed it out of its blasphemy, has practically put dead men and women in place of the Heavenly Father, and his ever blessed Son, as those to whom prayer is to be offered. These are the things that stand in the way of union with the Church of Rome, and one of these days, that church will get rid of them."

This last sentence is the strange part of the *Independent's* article. On what grounds can the expectation be based that Rome will ever change in these respects? When she does give up

these fundamental errors, and other points which must inevitably follow, she will no longer be the Church of Rome. Already, the article declares, that church "has partly got rid of them." In this Protestants are deceiving themselves. The attitude which Papal Rome assumes when policy demands it, is often mistaken for true reformation. Such expectations are never to be realized. Rome never changes. Her true and unalterable character is seen where she has the power,—a power which she covets here.

U. S.

LISTENING TO CONSCIENCE.

THE Minneapolis *Journal* of a late date notices the resignation of a postal clerk in that city because he could not conscientiously work on the seventh day. The paper says that "he could not justify Saturday work even on the ground that he had a wife and two children dependent upon him, and so yesterday afternoon he left Uncle Sam's service and entered upon the service of the Lord."

To the average mortal it seems incredible that a sane man should sacrifice a good situation merely on the ground of religious or conscientious scruples. To make money is the first maxim of worldly-wise men; to nourish one's conscience is at best a secondary affair. With a large class of men, conscience is not in the count at all. That course in life which yields the most money, or the most pleasure, or the most fame, is the one they choose.

But thank God, all men are not so. There are some who fear God, who regard his word. There are some who pause to consider something more than their selfish gratification or their worldly interests. There is more than one such man in the Minneapolis post-office, too; for the paper says: "Mr. Burdick is well educated and highly thought of in the post-office. His actions were so consistent and conscientious that several other employees have been all but converted to his belief, and it is understood that another resignation will soon be voluntarily forthcoming from the same cause."

T.

BISMARCK'S LARDER.

THE following amusing account of the articles showered upon Bismarck at Friedrichsruh, in honor of his eightieth birthday, shows some of the penalty attached to being great. Who would go through such an ordeal for any ordinary degree of fame? The *Saturday Review*, London, gives a pen-sketch of the occasion, remarking that "the reverence of the ordinary German is usually lacking in dignity." The following is an extract:—

"As the students returned to the station, they passed huge piles of packing-cases and crates bursting with the provisions which German gratitude had sent as presents to the true father of the land. Cheeses from two hundred pounds in weight to half a dozen ounces; a hundred and forty dozen cheeses of different sizes and sorts; and sausages of all dimensions, from the one twenty-three yards long, and of proportionate thickness, that required a crate to itself, down to the one that came in a letter and provided a meal for the birds. Here, were over a dozen immense salmon, and there, piles of *pâté de foie gras*, cases of apples, barrels of oysters, pots of honey; on this side, a tank containing living carp, on that, tarts and eggs, for all the world as if Friedrichsruh were a beleaguered fortress. Over a thousand bottles of wine, cider, beer, liquor, and cognac were provided; more than five thousand cigars, with pipes of every shape and quality, and five thousand matches. Some admirers of the great man at Lubeck sent him enough confectionery for the rest of his life, in the shape of a copy of the Niederwald monument molded in macaroon biscuit. Nor was the outward man neglected: the prince was overwhelmed with man-

gles, cloaks, and rugs; helmets, slippers, and swords; warm stockings and hot-water bottles. Eighty-three utterly obscure individuals, burning with the desire to shine in reflected glory, dedicated their photographs to the hero. And literary vanity was not behindhand in the race. Thirty German authors were ruthless enough to send copies of their complete works, while eleven others, more merciful, presented him with selected tomes; penholders and inkstands, too, were to be counted by the dozen. The religious element of Germany was represented by a batch of Bibles; and an old lady of self-sacrificing turn of mind kindly contributed a funeral wreath she had intended for her own grave. Nor did the grateful Teuton forget to provide the hero of the empire with a pleasing occupation for his leisure hours. No less than 120,000 letters were showered upon him in commemoration of the festival."

THE TURKISH ATROCITIES.

THE London *Telegraph* of a late date contains an extended report of the particulars of the recent troubles in Armenia, from which, as well as from other sources, we gain reliable information of those distressing circumstances. The reports confirm the first rumors of the unbridled barbarity of the Kurds and the Turkish soldiers. The letter to the *Telegraph* gives many details of the fiendish cruelty with which all classes of people were treated. Men were cut to pieces by inches. Children were torn from their parents' arms and tossed about on bayonets. Devils incarnate could not act out their wanton wickedness more fully than did these bloody murderers.

It is true that the Turks endeavor to justify their course by alleging that the trouble was initiated by the Armenians. But they simply defended themselves from robbery and pillage, and thus a few Kurds were killed.

It is stated that among the Turks in this country, it is generally believed that the sultan is ready to resign. A dispatch states that he has become so utterly discouraged in trying to reform the government of his empire and to abolish the corrupt system of bribery, that he has resolved to abdicate in favor of his son, Rishad Effendi. It is also said that the recent Armenian atrocities and the complications threatened in the settlement of that question, have contributed much toward making him feel that his crown is made of thorns. His health, too, has been so impaired by the numerous demands upon his attention and energy that he has become convinced, it is said, of the imperative necessity of taking a vacation and a rest. Should he propose to abdicate the whole fabric of Turkish rule in favor of civilization, the world would support the motion.

T.

PERSECUTION IN GEORGIA.

WE are informed that brethren J. Q. Allison, of Georgia, and R. L. Nash, of Mississippi, have been arrested for working on the same day on which the Lord worked after having rested on the day which God sanctified and blessed. The punishment for this offense in Georgia is a fine not exceeding \$1000, imprisonment not to exceed six months, or to work in the chain-gang on public works not to exceed twelve months. Any one or more of these penalties may be inflicted at the discretion of the court.

We learn that brother Allison has been convicted and is now in the chain-gang. This will naturally require him to work on the Sabbath, which of course he cannot do. This, then, will be regarded as insurrection, which will subject him to the County Court. (See last-page note.) In regard to that, the law reads as follows:—

"Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now

confined, or hereafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict."

Thus it may be seen that the laws of Georgia would lead a Seventh-day Adventist to the gallows by a short cut. There are but a few steps in the road. His conscience leads him to work on Sunday; the law seizes and convicts him, and sends him to the chain-gang. His conscience will not permit him to work on the seventh day, he will sooner die. But the law makes no provisions for the religious or conscientious scruples of *criminals*, hence his refusal to work is rebellion, for which he may be sentenced to be hung.

It is probable that the court will use its discretion to avert such a punishment; but those who set the legal mill grinding in this case knew the position in which this conscientious Christian would be placed; and they had murder in their hearts. If the law does not reach its dire conclusion, it will not be through their neglect to do all they could to cause it to do so. May God sustain our brethren in Georgia. If it be theirs to suffer as their brethren are suffering in the mines of Siberia and the dungeons of Russia, let them take courage; they are but filling up "that which is behind of the afflictions of Christ."

T.

IN DARKEST RUSSIA.

THE letter from L. R. C., which we publish elsewhere, sheds a good deal of light on the state of things in Russia in regard to religious liberty, or as it would be more correctly called religious despotism. The world has indulged the hope that when a new czar came to the throne, a new state of things would be inaugurated. For some time after the accession of the young Nicholas II., events seemed to justify the hope that had been indulged. It seemed that the young prince had imbibed the principles of progress and civilization to an extent that would cause him to bring about some amelioration of the oppression of his father's government. By some people this apparent lenity was attributed to the influence of a young Jewess between whom and the prince there was a warm attachment.

But the chains of darkness and bigotry are not thus easily broken. The influence of a maiden will not easily counteract the hatred and venom of priests, who, for ages, have fattened at the crib of a State church. No matter how liberal minded the czar may be, or how much he may desire the welfare of his people and the liberty of his subjects, the key to the situation is still in the hands of those who have consigned freedom to everlasting chains. There is no hope for Russia until the dreadful power of priestcraft shall be broken.

In the meantime, let us who are yet in the enjoyment of unrestricted privileges not fail to remember those, who, in exile in the dreary mines of Siberia or Trans-Caucasus, or in constant jeopardy of losing all, or perhaps in dark and dreary dungeons, are cherishing with deepest gratitude a few glimpses of the light which beams on us. Let us pray for them; and at the same time pray that God will graciously bestow upon us a better appreciation of our own pleasant situation, where nothing stands between us and God's word. We may read it freely, and understand it clearly. We may live out its teachings. But because it costs us so little, we prize it too little.

T.

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BEHIND THE TIMES.

A CORRESPONDENT of the Buffalo *Evening News*, of May 11, presents himself to the readers of that paper with a view of the Sabbath question, which he styles, "A View Hitherto Overlooked." Then he brings out the old chestnut of Professor Totten's long day of Joshua. The correspondent is mistaken in thinking it has been overlooked; for it has been before the public for years, and the thin gauze of its distended bubble has been punctured a score of times. The terms, "scientific," "professor in Yale College," "profound acquaintance with mathematics," "great astronomer, and chronologist," etc., have great weight with some; but a whole barrel of such titles would not outweigh one sentence of what the Bible says upon the question.

The Sabbath, besides being in the supreme moral law of Jehovah, was incorporated into the civil code of the Jews under the theocracy introduced by Moses, and in that relation was armed with the death penalty to every transgressor.

God gave the people the right day in the wilderness by the threefold miracle of the manna each week for forty years; but Moses was scarcely cold in his grave before, according to Mr. Totten, a miracle, at the prayer of Joshua, tipped the whole arrangement over, switched the entire nation off onto a wrong day for the Sabbath, and Joshua and all the Hebrews went right on keeping the day, different from that which God had been so particular to mark in the wilderness by 6240 miracles. And yet they were not corrected for over 1400 years, till the time of Christ; and then it appears that Christ knew nothing of any change or a different day, but kept the same day they were keeping; and the Jews from that day to the present have persisted in the same practice, keeping the wrong day.

But now it remains for Christians, who are unfriendly both to the Jews and the Sabbath of Jehovah, to ignore all Jewish history from Joshua to Christ, set aside the custom of Christ himself, and contradict all Jewish chronology from Christ's time till now, in their endeavor to sustain Sunday-keeping, by claiming that an extra day was thrust in there in the days of Joshua, and so Sunday is the true seventh day, to be kept at the present time, and that the Jewish people have not yet found it out! Away with any contrivance which plays such havoc with the Bible, with God's providence, with the practice of our Lord, and with the history of a great people for so many years.

The whole trouble with this correspondent is that he utterly fails to grasp the principles that underlie the foundation of the Sabbatic institution. It is not just such an amount of abstract time, in just such abstract periods, that constitutes the Sabbath.

It is the seventh *day* of the week. The week consists of seven days, and it would not disarrange the week at all if *one* of those *days* should be many times longer than any of the others.

If God, for instance, saw fit to make the fourth day of the week twice as long as the others, the next day would not be the sixth day of the week, but the fifth day of the week, and when the seventh day came, it would be the Sabbath just the same.

The Bible itself says that the long day was only *one* day, and it had its place in the week as only one day, and so did not disarrange the week at all. They who find any difficulty here come under the rebuke of Christ to the Pharisees, "Ye do err, not knowing the Scriptures, nor the power of God." With God the worlds themselves are but the small dust of the balance, and he can hold the whole solar system still, as long as he wishes, and without disturbing a particle of matter, if that be necessary. We do not say he did it this way; for there are many ways in which it was possible for him to do it. But we may be sure he did not work a miracle of such a nature as this to cause his people to run into error in the matter of the correct day for the Sabbath, which he had enjoined upon them so solemnly to keep; and therefore our Lord and Saviour was right in the day of the Sabbath, Professor Totten to the contrary notwithstanding.

U. S.

THE SIMPLICITY OF THE GOSPEL.

SIMPLICITY is a grace and a virtue. It is one of the essential elements of the gospel. Jesus, when asked to reveal the standard of greatness according to the estimate of the kingdom of heaven, ignored every feature of earthly greatness, choosing a little child as a sample of true greatness. It was simplicity that made the child great. Our Saviour added to his illustration this all-important maxim, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then if we ever enter heaven, simplicity must be a part of us.

The simplicity of childhood consists in putting a simple construction on what is said; in receiving the words of the parent in their most obvious meaning; and in trusting implicitly in those words according to that simple interpretation. The little children of wise parents soon learn to believe that father and mother say what they mean, and mean what they say. They learn that the less they philosophize over those words, and the more simply they interpret them, the nearer they come to understanding the will of their parents.

Should a father say, "Willie, I wish you to keep the crows off the garden to-day," that would be plain to ordinary children. But perhaps we might find one who would reason: My father is too wise a man to deal in such simple talk. Surely there must be some mysterious meaning there. Let me see: Crows; a dove is a symbol of gentleness, innocence. A crow is a wicked dove,—a thief,—hence crows mean evil thoughts, temptations, bad boys, etc. A garden must represent the place where bad thoughts and evil things originate, hence it means the heart, but since it is not my garden, it cannot mean my heart. A day is a symbol for a thousand years. Consequently, father wants me to see that my playmates and neighbors entertain no evil thoughts, and the millennium being introduced shows that there will be a time during which for one thousand years no evil will be in the heart of any one. Such a boy would pass for an extraordinarily smart boy. By his ingen-

ious philosophy he gets rid of what might be a disagreeable task. He succeeds in satisfying his conscience without doing his father's will or sacrificing his own. There are any number of professed Christians who are just as smart as that. When the father comes to reckon with the son, his smartness may be discounted.

When Christ was here on earth, he taught practical duties in the simplest terms. He told us of spiritual things in childlike speech. He asked us to believe him. Paul, the learned apostle of Jesus, writes: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 2 Cor. 1:12. But notwithstanding the simplicity in which he taught the truth, he feared that the people would depart from that simplicity. "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

There never was more theorizing and philosophizing, more spinning of theology and splitting of hairs, than to-day. A man conceives a theory, then proceeds to cut, trim, and construe the Scriptures to fit and sustain it. Seventh-day Adventists have been the butt of scorn because they had the simplicity of soul to take the Bible as it reads, and to understand it in its plainest, simplest, and most direct meaning. We thank God that there is one people who do not spend their time spiritualizing and construing the Bible; but are childlike enough to believe that the Lord revealed clearly all that he meant we should know, in language that we cannot misunderstand unless we try to do so. We esteem it an honor to belong to such a people.

But we are sometimes led to ask, Is there no danger that we shall depart from the simplicity of the truth? The great majority of those, who, in the past, have departed from the faith, have become entangled in a net of their own spinning. When we commence to draw on our imaginations to supplement what we may regard the bare simplicity of the truth, we shall soon get beyond our depth in speculation. No man will ever be lost because he did not do more than the Bible tells him to do. Many will be lost through trying to do what God has never told them to do, and leaving undone the plain commands of his word. No man will ever perish for lack of knowledge who does not substitute his own ideas for divine revelation. No one who makes such substitution will see the kingdom of heaven. Theorizing and speculation are vain. All that we know beyond what God has revealed is a snare and a damage to us, for nine tenths of it is false. Our minds are too biased; our perceptions are too shallow, our views are too much one-sided to permit us safely to penetrate the regions of divine philosophy in paths which the word of God has not clearly outlined.

Our past experience as teachers has shown us, is continually showing us, that the more direct and unsophisticated we make the truth, the closer we keep to a plain "thus saith the Lord," the more real power there is in the word for good. Those who deal in speculative theology may make for themselves a name, but the genuine fruit of the gospel of Christ is wanting. The preaching of the cross is yet foolishness to the Greek; let it be to us the power of God and the wisdom of God.

G. C. T.

THE TRIAL OF WILLIAM PENN.

(Concluded.)

LAST week we had reached the point, in Penn's trial before the Recorder and the Lord Mayor of the city of London, where the Recorder attempted to dodge the request of Penn to give him a definition of common law, Penn assuming that if a law was so hard to be understood as the Recorder maintained, it could not be a very "common" law; and asserting that common law was common rights according to Coke. The conversation then goes on:—

Recorder.—"Sir, you are a very troublesome fellow, and it is not for the honor of the court to allow you to go on. My lord [addressing the Lord Mayor], if you do not take some course with this persistent fellow, to stop his mouth, we shall not be able to do anything to-night."

Lord Mayor.—"Take him away! Take him away! Put him into the bale-dock." And in the midst of a vigorous appeal to the jury, he was forcibly removed to the extreme end of the court, where he could neither see nor be seen.

The Recorder then proceeded: "You, gentlemen of the jury, have heard what the indictment is. It is for preaching to the people, and drawing a tumultuous company after them, and Mr. Penn was speaking. If they will not be undisturbed, you see, they will go on. There are three or four witnesses who have proved this, that Mr. Penn did preach there, that Mr. Mead did allow of it. After this we have heard by substantial witnesses what is said against them. Now we are on matter of fact, which you are to keep and observe, as what hath been fully sworn at your peril."

Here, Penn, from the bale-dock, interrupted in his loudest tones, "I appeal to the jury, who are my judges, and to this great assembly, whether the proceedings of the court are not most arbitrary and void of all law, in offering to give the jury their charge in the absence of the prisoners. I say it is directly opposed and destructive to the right of every English prisoner, as declared by Coke, in the 2nd Institute 29, in the chapter on Magna Charta."

Rec. (with an affectation of humor).—"Why, you *are* present. You *do* hear, do you not?"

Penn.—"No thanks to the court that commanded me into the bale-dock. And you of the jury, take notice that I have not been heard, neither can you legally depart the court before I have been fully heard, having at least ten or twelve material points to offer in order to invalidate the indictment."

Rec. (furiously).—"Pull that fellow down, pull him down; take him to the hole; to hear him talk doth not become the honor of the court." The prisoners were then "haled away" to the hole in Newgate, the most squalid of all the squalid dens in England.

Then commenced the troubles of the jury; for the Recorder ordered them to agree in the verdict, according to their version as to the facts sworn. They immediately retired for consultation, but instead of returning at once with a verdict against Penn, as the judge intended and desired, thirty minutes, sixty minutes, an hour and a half, expired, before they reported. Then eight of the jurors entered and reported that they could not agree. The Recorder demanded the other four to come in, and immediately poured out upon them a flood of vituperation and abuse.

The jury withdrew the second time, and after

two hours returned with a verdict, "Guilty of speaking in Grace Church street." An attempt was made to induce them to change the verdict to make it read, "unlawful speaking," but they manfully refused. "We have given our verdict," they said, "we can give no other." They were sent back a third time, whereupon they sent in a verdict, "Guilty of speaking to an assembly in Grace Church street."

In a storm of passion the Lord Mayor pronounced their foreman an ignorant, canting knave, and the Recorder exclaimed: "You shall not be dismissed till you bring in a verdict which the court will accept. You shall be locked up without meat, drink, fire, or tobacco. You shall not think thus to abuse the court. We will have a verdict, by the help of God, or you shall starve for it."

Penn.—"The jury, who are my judges, ought not to be thus menaced. Their verdict should be free, not forced."

Rec.—"Stop that fellow's mouth, or put him out of the court."

Lord Mayor (addressing the jury).—"You have heard that he preached, that he gathered a company of tumultuous people, and they not only disobeyed the martial power, but the civil also."

Penn.—"That is a mistake, we did not make the tumult, but they that interrupted us. The jury cannot be so ignorant as to think that we met there to disturb the peace, because it is well known that we are a peaceable people, never offering violence to any man, and were kept by force of arms out of our own house." "You are Englishmen," he said to the jury, "mind your privileges. Give not away your rights."

The jury was then locked up, and the prisoners carried back to Newgate. The next morning (Sunday) the court-room was again crowded, and with anxiety checkered by hope, the public awaited the reappearance of the jurors. At seven o'clock their names were called over, and the clerk once more inquired if they had agreed upon a verdict. They replied that they had. "Guilty, or not guilty?" said the clerk. "Guilty of speaking in Grace Church street."

Lord Mayor.—"To an unlawful assembly."

Bushnell.—"No, my lord. We give no other verdict than we gave last night."

Lord Mayor.—"You are a factious fellow; I will take a course with you."

Bushnell.—"I have done according to my conscience."

Lord Mayor.—"That conscience of yours would cut my throat."

Bushnell.—"No, my lord, it never shall."

Lord Mayor.—"Then I'll cut yours as soon as I can."

Rec. (jestingly).—"He has inspired the jury. He has the spirit of divination. Methinks he begins to affect me. I will have a positive verdict, or else you shall starve."

Penn.—"I desire to ask the Recorder a question: Do you allow the verdict given of William Mead?"

Rec.—"It cannot be a verdict, because you are indicted for conspiracy; and one being found not guilty and not the other, is no verdict."

Penn.—"If 'not guilty' be no verdict, then you make of the jury and of the great Magna Charta, a mere nose of wax."

Mead.—"How? Is 'not guilty' not a verdict?"

Rec.—"It is no verdict."

Penn.—"I affirm that the consent of the

jury is a verdict in law, and if William Mead be not guilty, it follows that I am clear, since you indict us for conspiracy, and I could not possibly conspire alone."

The unfortunate jurors were again compelled to retire, but they persisted in the verdict already rendered. The Recorder gave vent to still greater wrath, and declared, "Your verdict is nothing. You play upon the court. I say you shall go and bring in another verdict, or you shall starve, and I shall have you carted about the city, as in Edward the Third's time."

Foreman.—"We have given in our verdict, in which we are all agreed. If we give in another, it will be by force, to save our lives."

Lord Mayor.—"Take them up to their room."

Officers.—"My lord, they will not go."

Violence was then resorted to, and the jury were compelled to withdraw, and were locked up without food or water. Some weaker ones, under this harsh treatment, were disposed to waver, and would have given way, but for the courageous resolution of Bushnell and others like him, who understood the importance of the question at issue. So when on Monday morning the court once more summoned the jurors, there was not, though they had fasted two days and nights, a traitor or a coward among them. Hunger and fatigue, and a not unnatural anxiety, had rendered them wan and worn; but they were determined to do justice to their fellow-men, arraigned, as they well knew, on a false charge.

Clerk.—"Gentlemen, are you agreed upon a verdict?"

Jury.—"Yes."

Clerk.—"Who shall speak for you?"

Jury.—"Our foreman."

Clerk.—"Look upon the prisoners. What say you? Is William Penn guilty of the matter whereof he stands indicted in manner and form, or not guilty?"

Foreman.—"You have our verdict in writing."

Clerk.—"I'll read it."

Rec.—"No, it is no verdict; the court will not accept it."

Foreman.—"If you will not accept it, I desire to have it back again."

The Court.—"The paper was no verdict, and no advantage shall be taken of you for it."

Clerk.—"How say you? Is William Penn guilty or not guilty?"

Foreman (resolutely).—"Not guilty!"

Rec.—"I am sorry, gentlemen, you have followed your own judgment and opinions, rather than the good advice which was given you. God keep my life out of your hands. But for this, the court fines you forty marks a man, and imprisonment in Newgate till the fines are paid."

Penn.—"Being freed by the jury I demand to be set at liberty."

Lord Mayor.—"No, you are in for your fines."

Penn.—"Fines! what fines?"

Lord Mayor.—"For contempt of court."

Penn.—"I ask if it be in accordance with the fundamental laws of England that any Englishman should be fined except by the judgment of his peers; since it especially contradicts the 14th and 29th chapters of the Great Charter of England, which says, 'No freeman ought to be amerced except by the oath of good and lawful men of the vincinage.'"

Rec.—"Take him away; put him out of the court."

Penn.—"I can never urge the fundamental laws of England but you cry out, 'Take him away! Take him away! put him out of the court!' No wonder, since the Spanish Inquisition sits so near the Recorder's heart. God, who is just, will judge you all for these things."

As the prisoners and jurors refused to pay the fine so arbitrarily imposed upon them, they were removed to Newgate. The jurors, at Penn's instigation, immediately brought suit against the Lord Mayor and Recorder for having imprisoned them in defiance of law and justice. It was argued the 9th of November, before the twelve judges, who universally decided in favor of the appellants. They were immediately released, and Penn went forth triumphant, having struck an effectual blow in vindication of individual liberty.

The reader will find it easy to draw some parallels between the events of this trial and some things which are cropping out in our own day.

U. S.

FAILING NATURE.

THE twenty-fourth, twenty-fifth, and twenty-sixth chapters of Isaiah form a striking prophecy of the latter days. In the first chapter of the three the premonitory judgments which are to fall upon the world before Christ's coming are depicted with startling vividness. In the other two chapters, the advent, the deliverance of God's people, and the resurrection of the dead, are graphically portrayed.

Upon the ground covered by the first of these chapters we have already entered. "The retributive judgments of God are in the land." The first verse of chapter twenty-four says: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Looking forward a little from that point, the prophet writes: "The land shall be utterly emptied, and utterly spoiled." Then, again, speaking in the present tense: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." Then follows a description of a scene of wide-spread desolation. From all that is said, we get the idea that in the time referred to, the earth will gradually and yet rapidly sink under the weight of the curse of God, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Careful attention to the language will show that the physical earth and elements are referred to as in a disorganized state. Crops are cut off, fruit fails, the seasons are deranged, nature is utterly broken down; the earth reels to and fro like a drunkard, and all things are moved out of their accustomed places. But that the application of the language is not confined to the physical world is evident upon examination of the second verse and other expressions. That verse shows that the disturbance will extend to the religious world—"priest" and "people;" to the industrial world—"servant" and "his master;" to the social world—the "maid" and "mistress;" and to the commercial and financial worlds—to "buyer" and "seller," to lender and borrower. All will be disruption and disturbance. One extreme will be followed by the other extreme, even as a drunkard reels from one side to the other.

The weather in this country a few days ago illustrated the situation. April was cold and

backward; but when May arrived, summer was apparently here in full force. For several days the temperature was almost oppressive with heat that reminded one of July or August, when the thinnest clothing is a burden; when one feels like "taking off his flesh and sitting in his bones." This continued to a certain point, when over to the other extreme the climate went, and fires, flannels, overcoats, became a necessity. Snow fell nearly all one night, and trees that were in full leaf were in the morning beautifully decked and heavily bowed with a mantle of white. Disastrous frosts have cut off the hopes of many for a crop this year, and now the earth is staggering back to her equilibrium.

In the different sections of the intelligent world we see everywhere the same staggering, erratic course. Priest and people, employer and employed, capitalist and borrower, aristocrat and tramp,—all jumbled together in a struggling mass in which sometimes one, at other times the other, is at the top.

At such a time the language of Habakkuk comes forcibly to mind: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18. It is too late for God's people to have their hopes centered on earthly things. If crops fail, if the cattle die, if frosts come, or rain ceases, we may still trust in God. If there be strikes, strifes, scandals, none of these things need move those who trust in him. In the midst of all this wreck and the far greater wreck that is coming, the Word says to us: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." G. C. T.

THE STORM-CLOUDS IN EASTERN EUROPE.

PERSECUTION in Russia for propagating personal convictions concerning the word of God had become for years a matter of fact, sanctioned and authorized by the law of the land. All endeavors to bring about a change were frustrated by the ever-watchful priesthood, which not only made every possible effort to put down the so-called heresy, but enlisted the government in its service with the ever-potent plea that the preservation of the Russian government depended on the stability of the State church. At the ascension of the present czar, high hopes were entertained and expressed that persecutions would now abate; but the momentary quiet was only a lull before the bursting forth of the storm fiercer than ever. Reports from various quarters confirm this, and we have every reason to remember in our prayers those who suffer there at present for making known their convictions of sacred truth to others. Recently six of our eight laborers there were in difficulty, and the following are some of their experience:—

Elder Obländer had been advised to settle in the Mennonite colonies north of the Crimea, and accordingly went there after obtaining the necessary permission to settle in one of the leading towns. As soon as he and his wife arrived, a town-meeting was called, and the mayor of the town and the man of whom they rented their lodgings were most bitterly accused for allowing them to come there. The mayor fittingly re-

plied: "We have never asked any man who wished to settle here, what his belief or religion was, and we have here already Jews, Russians, Lutherans, Catholics, and Mennonites, and according to the law we have no right to forbid any one to settle here." Then the preachers began to stir up the people in public and private by presenting us in the darkest colors; but Elder Obländer went quietly on his way, determined to let his light shine, and thus persuade the people. Already some began to inquire, when, on March 7, their passports were demanded, and both he and his wife had to appear before the judge. All their letters and papers were taken to be searched, and fifty-one questions were laid before them, which both had to answer. As it appeared, the authorities knew all about our general meeting last fall, who presided, and the resolutions adopted. In five hours about nineteen questions were settled. One of our brethren who knows the Russian language has gone there to assist them, and our last news, dated April 7, informs us that sister Obländer has her passport again, while his is still retained.

Our brethren in the Crimea are threatened with twenty-five rubles' fine for every meeting after May 1, in case they do not take immediate steps to secure acknowledgment from the State. The sheriff there was very kind and counseled our brethren to take this step; he knew all about the difficulties at Perekop in 1886, and they had to state to him the names, age, etc., of all our members and their respective families. Elder Löbsack writes that "they are of good courage and trust in the Lord and rejoice in his blessings. Two desire baptism, three others wish to unite with us, and the seed sown seems to fall on good ground."

Elder Klein reports concerning his late thrilling experience in the Caucasus as follows: "On Feb. 21 I visited one of our churches, but I had scarcely entered the room, ere a mob surrounded the house and declared they would kill me. Our brethren counseled me to leave for the next village, which I did; but I had hardly come there before the police seized me, and four men guarded me over night. Two police accompanied me for two days to bring me to the sheriff. During this time I had been locked up in five dark prisons. Arriving there he placed me in prison over night, and next morning I was sent back in the same manner, the sheriff demanding a fuller statement of their accusations. While there, our brethren in the village went my security, while the statement was conveyed to him. But then he demanded still more explanations, and I had to appear the second time. I then thought it would go to the regular judge, but thanks to God, his thoughts are not ours, and though we often have but little faith, he pities us and delivers us at the time of need. After a close investigation the judge set me free in the evening, and as the brethren had come here to look after me, we returned the same night; they rejoiced greatly at our arrival. The result of this experience is that a number of souls have come to the knowledge of the truth. On the following day twenty were baptized, and these, with four from the Baptists united with us. Others intend to take the same step soon. Thus the Lord works, while everywhere the difficulties increase."

But how the priesthood bears on the government and what measures they propose, are best illustrated from the following extract, which ap-

peared in a leading German periodical, the St. Petersburg *Herald*, April 18, concerning the case of a Sabbath-keeper who distributed some publications received from a member of the Stangnowski party at Königsberg: "The sheriff has taken pamphlets, journals, and letters in the German from a certain inhabitant of the village, Nowaja Rudnaja (Volhynia), and has given them to the Ispravnik, remarking that this man N. does receive these writings from Prussia and distributes them among the colonists, whereby he is trying to persuade them that Saturday and not Sunday is the Sabbath. Said writings were then handed to the archbishop to express his opinion, who asked the governor to enact that all such writings, etc., should be taken from the colonists and post-offices, and to ask the minister to forbid their circulation. At the same time the archbishop wrote the following report to the Archimandrite Ssofronij concerning the contents and the aim of these writings: 'Said pamphlets and letters are from the Stundist in Prussia, sent to the Stundist here. They bear the character of a very dangerous Stundism, and as it appears, are sent all over Russia. In all letters which the German Stundists write to the Russian, they exhort them to bear quietly all the persecutions of the Russian government, and to follow blindly and zealously Christ their Saviour, wherefore these writings bear a complete Anabaptist character, serve to seduce the Russian people, and prove dangerous not only to the orthodox religion, but also to the government itself; and their aim is not only to convert the Russian people to Stundism, but to shake the very foundations of the empire, in order to confirm the Russian people fully in Stundism.'"

To close, we quote from another letter recently received from one of our laborers on the Volga: "Of late I have been able to hold seventy-two Bible readings; they were blessed of God; six souls rejoice already in the truth, and others are deeply interested. These souls were about awakened when the Sunday rest was introduced here. It will be enforced two weeks hence. I called their attention to it, and they seemed glad for the light received. Forty Russian priests, among them the noted performer of miracles, St. John, from Kronstadt, have handed a petition to the holy synod to introduce Sunday rest all over Russia. This makes a deep impression. One of the police already told one of our brethren that if the Sunday laws were once introduced, the desecration of the Lord's day would quickly cease. Lately four German Baptists were condemned to lifelong exile for baptizing orthodox Russians; they were carried away, laden with chains, half shorn. Lately I visited sister N. I remained there several days. When I asked her whether she would not unite with us, she replied that she had already belonged fifteen years to a church of fifty members, which is in the government of Perm. All observe the Sabbath, and greatly rejoiced when they heard of so many all over the world keeping the Sabbath, and they had already received great light from our publications sent."

Surely, while the enemy is at work, the Lord is still more at work, and amid all the difficulties we see scores embracing the truth, and hear of whole companies that have already observed the Sabbath for years. The truth is ever onward. Our good brother who was banished with his family as far as Tomsk, is now to be carried as far as Irkutsk, still farther across Siberia, and he

writes that even their priests search the prisoners to see that they have not any heretical literature. While the storm-clouds are rising North and South and in the distant East, the rainbow of promise shines brighter than ever over God's own chosen people. O that we might look constantly to it for strength and courage, and that we might all improve every precious opportunity to let our light shine and to spread the truth far and wide, so that soon the glorious day of deliverance might come and the "well done" be said unto us.

L. R. O.

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.

EPITOME OF THE PUBLISHING WORK IN AUSTRALIA.

At the session of the General Conference held in 1884, definite steps were taken relative to opening the work in Australia. On May 10 of the following year, a company of ten persons, under the supervision of Elder S. N. Haskell, sailed by the steamer "Australia" from San Francisco. The mission was opened in Rich-



ECHO PUBLISHING HOUSE.

mond, one of the suburbs of Melbourne, on June 17.

In October a small jobbing-press and an assortment of type were purchased, and these became the nucleus of the Echo Publishing House. This press was used in printing necessary cards, notices, and circulars. In November the publication of a monthly journal having been decided on, a small four-page paper was issued as its forerunner. The type for this paper was set in one of the rooms at the mission, and it was printed on a local press at Richmond. With January, 1886, the publication of the *Bible Echo* as a sixteen-page monthly journal was begun. This made it necessary to secure more convenient quarters, and the work was removed to a building on the corner of Rae and Scotchmer streets, North Fitzroy.

The new premises were entered Dec. 10, 1885. Two rooms were occupied by the publishing work. One of these was the front room, a corner of which, including the shop-window, was partitioned off as a salesroom, while the remainder was a job printing-office. The type for the *Echo* was set, and the mailing done, in a smaller room adjoining this. A few months later one of the rooms upstairs was used as an editorial and proof-room. Several of the rooms upstairs were occupied as a residence, first by Elder M. C. Israel and family and afterward by brother B. Belden. Soon a gas-engine and a Wharfedale power-press were bought. These were set up in a stable in the back-yard, while the loft was utilized as a folding-room and

storehouse. These premises answered the needs of the publishing work for three years, till December, 1888.

The first issue of the *Bible Echo*, which was dated January, 1886, was printed on one of the city presses, as the machinery at the Echo office was not then in position; but it was all in running order by the time the February number was ready for the press, and from that time all the work has been executed within the office. The first year the circulation of the *Bible Echo*, including missionary clubs, reached 1000 copies per issue. The paper was continued as a monthly publication until January, 1889, when it was changed to a semi-monthly. Since the first of January, 1894, it has been issued in its present form as an eight-page weekly journal.

In 1888 Elder G. C. Tenney was sent to Australia to take supervision of the business management of the office and the editorial work on the *Bible Echo*. He reached Melbourne in July, and immediately took steps for the organization of the Conference, the tract society, the Sabbath-school, and the publishing work. A meeting for this purpose was convened in Melbourne, Aug. 29. On Sept. 2, a meeting was held in the special interests of the publishing work. At this meeting it was decided to issue the *Echo* semi-monthly. And to provide for the expansion of the publishing work, the initiatory steps were taken for the formation of a publishing association and the erection of suitable buildings. For the latter purpose the sum of £750 was pledged.

An allotment of land 33 ft. front by 159 ft. deep was secured on Best street, and contracts were let for the erection of two buildings,—one a two story press-room 36 ft. x 22 ft.; the other, a three-story brick building 33 ft. x 65 ft. In December the press-room was finished, and the publishing work was removed from the old site on Rae and Scotchmer streets, to the new premises. In these very restricted quarters, the entire work of the publishing work was carried on until the completion of the main building in May, 1889. In the single room that formed the second story, the type-setting and proof-reading were done; it also afforded space for the editorial work and the office of the Australian Tract Society. As the building, including the low roof, was of corrugated iron, this one room was often oven-like in the fierce heat of an Australian summer, and the noisy strokes of the press in the room below increased the discomfort. But all hands were cheerful, rejoicing that they were on their own premises and in the hope of better days to come.

The organization of a limited liability company for carrying on the publishing work was completed March 26, 1889. The capital was placed at £10,000, of which £3500 had been taken. The directors chosen were, H. Muckersy, Wm. Bell, M. C. Israel, G. C. Tenney, W. D. Curtis, Henry Scott, and W. L. H. Baker. The officers of the board were, G. C. Tenney, President; Henry Scott, Vice-President; W. H. B. Miller, Secretary; N. D. Faulkhead, Treasurer; A. Carter, Auditor.

The main building was ready for occupancy in May, 1889. In the front, on either side of the entrance hall, were the editorial room and the business office; the printing work occupied the room in the rear. As these rooms were thought sufficient for the needs of the work, the third floor was omitted, and the upper portion of the building made a commodious hall, in which the religious services of the church were held.

In December, 1891, Mrs. E. G. White and Elder W. C. White, accompanied by other laborers, arrived in Australia. The state of the publishing house was carefully considered, and among other things it was decided to increase the working facilities of the institution by putting in the third floor of the main building. This arrangement left the ground floor free for business offices and the book department. The

next floor was divided into two rooms, one of which was occupied as a folding-room and bindery, the other being reserved as an office chapel.

The chapel afforded a convenient place for the small meetings of the church. The printing department occupied the upper floor. In the front on this floor were four rooms,—three of them of good size and well lighted,—designed for the proof-reading and editorial work. The building, as thus completed, has been pronounced by the Inspector of Factories, one of the most healthful and convenient buildings of the kind in the city.

The arrangement of the building just described was completed early in 1892, and it is still in force, except that the chapel has been transformed into offices for the Australian Tract Society. This was made necessary by the transference of the subscription book business from the publishing house to the tract society, which came into effect, Dec. 1, 1894. The tract society also takes the retail book trade and periodical business, leaving the publishing house to act as printers and importers.

For several years after its organization, the *Echo* Publishing Company attempted little in the way of our denominational work except the publication of the *Bible Echo*. The tracts and pamphlets handled by the company, as well as the bound books, were nearly all purchased from the London and American houses. In 1892 an edition of "Steps to Christ" was printed, all the work, from the type setting to the book-binding, being done on our own premises. This work was completed and placed on the market in September. The publication of a series of popular tracts and pamphlets was also undertaken.

In 1893, the first edition of 5000 copies of "Steps to Christ" having been sold, a second edition of the same size was printed. Six new tracts were issued this year, and some old ones reprinted; the total number of pages of tracts printed was 626,000. In 1894, the number of pages of tracts printed amounted to 1,384,000; pamphlets, 936,000, and in four months of the summer of 1894-95, nearly 4000 orders were taken for subscription books.

In May, 1894, the first number of the *Australian Sentinel and Herald of Liberty* was published. This journal is a thirty-two-page quarterly, devoted, as its name indicates, to the advocacy of liberty in matters pertaining to the conscience. Thousands of copies have been sent to ministers, editors, lawyers, and statesmen; and we have had gratifying evidence that it is cordially received and is accomplishing a good work.

Besides the publication of tracts and pamphlets and the two periodicals that have been named, the office turns out a large amount of commercial work. This is an important and paying line. Arrangements are also nearly completed for the publication of a small illustrated book by Mrs. E. G. White. It is expected that this work will soon be begun. In all the lines that have been undertaken, the work of the office is growing.

In 1889 a stereotyping department was added to the facilities of the office. All the departments—type-setting, printing, book-binding, and stereotyping—are now well organized and equipped, and prepared to do a wide range of work with efficiency and dispatch. The number of hands at present employed in the departments is twenty-four.

Soon after the land was secured and steps taken for the erection of the publishing house, the land boom in Australia burst, with the result that a financial depression set in. The bank panic of 1893 was still more disastrous to the financial and industrial interests of the country. In common with other business houses, we have had these adverse influences to struggle against. But through all the difficulties that have had to be met, the work has gone forward. Our financial standing in the business community is among the best, and our work is received with

favor. We recognize in the prosperity that has attended us hitherto the good hand of our God, which has been over his own work. And we go forward in hope and courage.

W. D. SALISBURY.

ONTARIO.

TORONTO.—It was our privilege to spend a few days, from May 2-6, in this place. Two years ago this spring we placed two Bible workers here to start the work. Later on two more were added, making four in all. The secretary of the Ontario Tract Society was also located there, and they started holding meetings. From that time the work has slowly developed. The workers have labored hard and faithfully to keep the meetings up and to induce the brethren and sisters to attend. They rented a house, in which they live, and fitted up the parlor for meetings. The Sabbath-school gradually grew from a few members until the house could not accommodate those who came, having about sixty pupils.

Elder Leland went over to Toronto this spring and began work. He found it necessary to have larger quarters for the accommodation of the work there. He rented a store on Dundas avenue, and seated it in nice shape, so that we have room sufficient to accommodate a great number. During the time we were there, a church of eighteen members, all adults, was organized, and there will be several others who will unite who were not present on that occasion; so they will start with a company of about twenty-four. Brother Leland will now put in his time in Toronto, laboring as the way may open. Brother G. W. Morse, who is located there, has also united with them, and can be of much assistance to them in the work.

The Michigan Tract Society made a donation last year of \$5000 for the erection of a church building in Toronto. It seemed best not to proceed this spring with the erection of that building, but to wait until we get better acquainted with the city, and can determine with better knowledge what will be for the best interest of the work. Toronto is an important center in Ontario, being its capital and metropolis, as well as its educational center. We look for growth and prosperity in the work in this city, and shall be greatly disappointed if our numbers do not rapidly increase. We trust that the brethren and sisters interested in the work in this place will sustain it by their means and prayers, that the light of truth may be diffused, and that the people may be saved in the great day of God that is just before us.

I. H. EVANS.

WEST VIRGINIA.

SINCE the middle of March I have spent most of the time in visiting the churches and companies. March 20-25, I was with the Newburg church. Brother David Haddix was elected elder and James Mitchell deacon. This church was much encouraged, and we hope to see them do good work for the Master. On Friday, March 29, in company with brother T. E. Bowen, I went to Berea and remained over two Sabbaths. Although it was rainy much of the time we were there, our meetings were well attended. Two meetings were held each day, and general instruction was given on Sabbath-school and missionary work. A more systematic plan was laid for Bible work by the church, and to help those afflicted within their reach. There has already been quite an interest shown in the Bible readings held, and we hope to see this church accomplish much during the coming summer in these lines of work.

Sabbath and Sunday, April 13, 14, brother S. F. Reeder and the writer visited the Kanawha church. This company has been doing efficient missionary work since I last visited them. Two lately accepted the message, and others are much interested. April 19-21, I was at Debby, in

Mason county. Although some have departed from the faith, we organized a church of thirteen members, who are seeking to live out the principles of the truth. They are making preparations to build a house of worship. I left this company much encouraged. I next visited Sabbath-keepers at Baden, where I found others much interested in the truth and anxious for reading-matter. Never have I seen people so anxious to read our literature as at this present time.

I came to Huntington, Friday, May 3. On my way I stopped over a few hours at Mason City, where brother and sister Hutchinson are laboring. The new brick church is almost completed, and presents a good appearance. We can see the Lord has worked mightily for his cause at Mason, where we can understand the many perplexing things which have been encountered there. We held meetings in Huntington Sabbath and Sunday, and organized a good company into a church. Here we first formed the acquaintance of brother John A. Trough, formerly a preacher among the United Brethren. If he holds onto the arm of the Lord, we hope to see him become an efficient worker for Christ. Tuesday evening we began meeting at Guyan-dotte, a suburban town of Huntington. Though our congregation is small, a good interest is shown by those in attendance.

We are glad to see the canvassing work rising in this Conference. We hope to see others get the Spirit of the Master and again enter the field.

D. C. BABCOCK.

MICHIGAN.

BAY CITY.—We had a general meeting at this place, May 10-12. We had considerable of an attendance from Saginaw, Freeland, and Midland. Elder H. C. Basney was present, also Elders H. D. Day and S. M. Butler were present part of the time. The Lord was with the word spoken, and impressed it upon the hearts of the people.

Sunday afternoon, at three o'clock, the new meeting-house was dedicated to the service of the Lord. The attendance was large; the seats were all filled, besides about one hundred chairs. The friends had brought in a large number of choice flowers and plants, and had dressed the rostrum until it looked like a beautiful flower garden.

The interest of the audience was manifested by a very liberal donation, amounting to over \$86. We think all who were present were greatly encouraged, and will take hold with renewed consecration to the service of the One who has done so much for them. We are pleased with the prosperity that the Lord has blessed us with in Bay City for the last few years.

About five years ago we started in Bay City, in a little store on Midland St., and since that time the work has steadily progressed, until at the present time we have a church organized of about seventy members, with several others who will receive baptism soon and unite with us.

Elder H. C. Basney has been at this place more or less for three years, though he has worked outside two summers in tent work. We have also had two Bible workers here most of the time; at present, sisters Minnie Lay and Mina Pierce are doing faithful service in the work.

This church building is indeed a credit to our people and an honor to the place. Elder Basney has been working upon this church the greater part of the time since last December. He has had the management of it from the beginning. We like its form the best of any church in the Conference, outside of the Tabernacle. Its acoustic proportions are almost perfect, a whisper being distinguishable between almost any parts of the house, and yet there is no echo when one speaks to the full range of his voice. There is one part 30 ft. x 40 ft.,

with another part 20 ft. x 30 ft., connected by sliding doors.

The property has cost them about \$1000, for the payment of which they have made entire provision. Surely the Lord has blessed the work in Bay City, and all the brethren and sisters seem to feel of most excellent courage. We see no reason why there should not be a continual growth in that place from now until the Lord comes; and the sacrifice the brethren and sisters have made in putting up the house will give solidity to the work, and will be a living witness to the people, that those who profess this truth are willing to sacrifice to carry it forward.

I. H. EVANS.

IOWA.

DELMAR JUNCTION.—I came to this place last summer with a tent in company with D. H. Tanner and W. M. Adams. The people were friendly, and the interest was good until the testing truths of God's word were presented; then much opposition arose. A few chose to cast their lot with the children of God. During the winter, meetings have been held in two directions from here by brother Burt Fullmer and the writer. In both of these places a few more accepted the saving truths of God's word. During this time we have had in process of erection a neat church building 24 ft. x 36 ft.

May 10-12 Elder E. G. Olsen was with us. A church of eighteen members was organized. Eleven were buried with their Lord in baptism. A sister from Maquoketa also celebrated this rite. The building was dedicated to the worship of God, and declared free from any incumbrance.

One brother donated \$432 to the church. There is promise of a number of persons uniting with this church in the near future. As we leave this church to attend our State camp-meeting, and then enter a new field, our earnest desire is that the work done at this place may stand the test of the judgment. The reward is sure to the people of God. When eternal deliverance is brought to the people of God, we trust to see those for whom we have labored with all the saved in the kingdom.

L. F. STARR.

GEORGIA.

ATLANTA.—We have just closed a series of meetings at the tent in this city, which we began April 5. Although the attendance was not large part of the time, owing to the cool weather, a deep interest was manifested in the truth presented. Six adults have taken their stand with us and are rejoicing in the light which they have received. We have moved our tent to Walker street, about three fourths of a mile from our last site, and have begun meetings with the prospect of a good attendance. The tent is full each night, notwithstanding the fact that a tent-meeting has been started two blocks away since our meetings began. The people are observing the contrast between the solemn truths of the third angel's message and the sensational talk of the modern revivalist.

Brother Curtis is conducting a very interesting meeting every afternoon in the tent for the children, which is well attended. Over eighty were out last Sunday. A Sunday-school which was held in the neighborhood of our last meeting by brethren Frezzell and Curtis, is now converted into a Sabbath-school which will form a nucleus for meetings in that part of the city. We have a large field for labor within the limits of this city. We want to finish the work here if possible this season so as to be free to answer calls which come from other parts of the State. We trust that our brethren in Georgia will pray for the work here and wait in patience till we can respond to their requests for help.

The dragon spirit is not sleeping in Georgia,

and those whose duty it is to sound the warning of the third angel's message should be vigilant now. Another arrest of one of our brethren has already been made for Sunday work, and others are threatened; but this only serves to strengthen the faith and courage of the people of God in the message for this time. We are of good courage in the Lord.

R. S. OWEN,
WM. WOODFORD.

TENNESSEE RIVER CONFERENCE.

BRETHREN MOON and Bollman have already reported interesting items concerning the persecutions here and their work in the State legislature. Since returning from the General Conference I have visited and held services with the following churches and companies:—

Marion, Ky.—Brother Reed left a small company of Sabbath-keepers at this place.

Bowling Green, Ky.—This church is in a prosperous condition and faithfully engaged in missionary work. They have a new brick church inclosed, though not completed, in which their meetings are now held. The ordinances were celebrated, and one brother, a minister in the Free Methodist church, was baptized and united with the church.

Sand Hill, Ky.—The brother last mentioned and brother Beardslee have recently conducted a series of meetings in a new field, and organized a Sabbath-school of about twenty members.

Cross Plains, Tenn.—This church has grown small by removals. A few good souls still remain. May their light shine to the end. We held meetings in a new Baptist church near town. A good interest was manifest, and an earnest desire expressed for my return.

Edgefield Junction, Tenn.—A new church is in process of building, which is much needed.

Nashville, Tenn.—Seeing the importance of the work and situation of this church, Satan is trying to hinder. But the truth and the honest will surely triumph. Some things here are very encouraging. Rooms in two parts of the city have been secured, in which work on the Christian Help plan is being carried on with very encouraging results. In harmony with the counsel of the Master, the two churches thus organized on account of difference in color, have united in one church and one Sabbath-school. May God make this union to prosper gloriously, giving us his wisdom to do his work aright. One brother, an Armenian, highly recommended by the Vanderbilt University, where he has spent twelve years, was baptized and united with the church. The ordinances were celebrated. Elders Moon, Reed, and the writer officiated.

Mc Ewen, Tenn.—A family of the Nashville church have just moved to this vicinity. Last Sunday I held services in the Methodist Episcopal church with the minister, and a good congregation of interested listeners.

The work is onward. The Lord has gone out before us. We have reached the time of trouble. Let us be faithful a little longer.

CHAS. L. BOYD.

LETTER FROM CHILI.

OUR readers will be interested in the perusal of the following letter, directed to one of the editors of the REVIEW, from a country in which the present truth has only lately been introduced:—

Valparaiso, April 10, 1895.

MR. URIAH SMITH:—

DEAR SIR: I thank our Heavenly Father that he moved the hearts of the good people in my native land to send forth their earnest agents with their precious Biblical literature into foreign parts, and especially do I feel thankful that the truth was sent to me. This may seem

to you a strange introduction from one who is a personal stranger, and has had no previous correspondence with you.

Allow me to say that I have resided in this country thirty-eight years, am conversant with its past history, and know something of its present condition. Nine years of this period I spent in the active distribution by sale of the Scriptures and religious books in the cities, the rural districts, and along the coast. My work was almost wholly confined to the native population. During the last sixteen years I have been the depository of the Valparaiso Bible Society's store in this city.

Although quite poor as to this world's goods, I am quite contented and comparatively happy, as I have the satisfaction of believing that I have been the humble instrument in His hands of bringing some souls out of popish darkness into the glorious light of the truth as it is in Christ. During my residence in Chili, wonderful changes have taken place. The history of evangelical effort here would doubtless interest you; but time and space will not admit it on this occasion. Many thousand Bibles and religious books have been sold in this land, and the country appears now to be fully prepared for the incoming of laborers in the cause of present truth. There is no country in the wide world where there is a greater liberty of the press, and I may also add where printing is cheaper. The present government is liberal and progressive, and so have been the other governments during the last thirty years. Though not constituted by law, there is perfect liberty of worship; it is even a penal offense to disturb any religious meeting, and the authorities are always ready to prevent any molestation of these, whether Protestant or Catholic, native or foreign.

There are four Protestant church edifices in the country, incorporated by act of Congress, besides a number of halls and rooms set apart for stated meetings. Of mission work I have no room for detail; I will only state that the American Presbyterian Board has been at work here during the last twenty-seven years. It has expended hundreds of thousands of dollars, has its theological seminary, its high school and several minor ones, its church edifices and a church paper. A more recently founded mission is that of the Methodists. It is worked on the Bishop Taylor system. It has several earnest native preachers, and is entirely supported by the profits of its schools, of which there are four, all well patronized.

As to the success of mission work, the hopes and expectations of its friends have not been fully realized. There are certainly serious hindrances. Among these is Spiritualism, which, outside of Romanism, is one of the greatest obstacles; moreover, among the higher and influential class are many professed disciples of Voltaire, Comte, and such like.

And now something more about myself: I have had the pleasure of reading "Thoughts on Daniel and the Revelation," and several of the *Bible Students' Library*, as well as copies of the REVIEW. By the pen I cannot sufficiently express my thankfulness for the blessed privilege. I only hope that by my efforts for the cause you so nobly advocate, I may be enabled to manifest my gratitude. During the last seven years I have been publishing a monthly paper in the interest of temperance, anti-clericalism, and social reform, a copy of which I have sent to your address. A thousand and sometimes more copies of each number are printed and circulated. It is supported by subscriptions and donations from Chilians only. It is especially hated by priest and fanatic, and disliked by some who ought to be its friends. I wish to make this a vehicle, in part, for the doctrine of the present-day truth.

The object of this letter is now partially accomplished, which was to manifest my gratitude to the kind souls at home for having sent forth

into foreign lands their worthy agents with their precious literature as well as to give you a slight idea of the Christian work accomplished and the actual condition of the country.

Yours fraternally,

N. J. WETHERBY.

ITEMS OF INTEREST.

We are sorry to learn that the effect of the heat of India upon the health of brother and sister Masters is such as to compel them to return from Calcutta to Australia. Their son Fairley will remain.

A letter from F. H. Westphal states that he is now in Brazil in and about Rio de Janeiro. He has organized three Sabbath-schools and baptized twelve converts to the faith. It will be necessary for him to be in Brazil about five months.

Miss Emily Roos, of South Africa, who has been spending some years in Battle Creek College, started for her home on the evening of the 18th. She will spend some weeks in Holland with her brother who is studying in that country.

Elder J. H. Durland leaves Battle Creek the first of this week for the camp-meetings in Dist. No. 4. The first one is at Des Moines, Ia., commencing the 23d. Elder S. H. Lane will assist in the meeting, and it is probable that Elder O. A. Olsen will be present the last Sabbath.

Mrs. A. S. Steele, who has established and conducts a home and school for destitute colored children in Chattanooga, Tenn., has been in Battle Creek for a few days. She has given several addresses in regard to her work, and the remarkable experiences through which it has passed. The home is under the sole control of Mrs. Steele, who has used her own means to establish it, and these have been supplemented by the hand of Providence. There are eighty-three children in the institution now, and over five hundred orphans have shared its hospitality. During the past few months Mrs. Steele has come to a knowledge of the Sabbath truth and accepted it.

A letter to the editor of the *Medical Missionary*, from Elder Jones, written soon after the return of the latter to Guadalajara, Mexico, speaks of his safe arrival in that city, and says that he found all well. He is glad to get back, and finds himself better in health than in the States. They have already taken two children for the boarding-school which they hope to establish.

Dr. Wood, the physician of the mission, has lately treated two prominent Mexican gentlemen whose cases were pronounced hopeless by other physicians, and they have recovered. The results have brought our work into very favorable notice there.

Prof. W. W. Prescott expects to leave Battle Creek on the 28th inst. for an extended tour abroad. He will attend the California camp-meeting for a few days prior to sailing for Honolulu on June 15. From there Elder Prescott will proceed to New Zealand and Australia, South Africa and Europe. The trip will probably occupy sixteen or eighteen months. While it will be made principally in the interests of the educational work, other interests will also be considered. Brother Prescott will be missed in this country, but his journey will serve as another cord to bind this work, with its various and rapidly spreading interests, more closely together. His wife has decided to accompany him, and their niece, Miss Grace Prescott, will also make one of the company.

News of the Week.

FOR WEEK ENDING MAY 18, 1895.

NEWS NOTES.

The society of Christian Endeavor is just now endeavoring to get even with a Catholic priest, Father Phelan, of St. Louis, who has publicly defamed the organization. The officers have written to Satolli demanding the degrading of the priest. Satolli declines to do this, but refers them to the archbishop of St. Louis. The appeal will therefore be carried to him. Christianity does not teach us to endeavor to punish those who spitefully use us, but to pray for them.

The vexed question between the United States and England in reference to the seal fisheries of the Bering Sea is as much alive now as ever. England claims that the American government has not acted in good faith in failing to pay the damages awarded by arbitration, and hence refuses to maintain the agreement entered upon by the two countries in reference to the matter. The failure to pay the amount was on account of the failure of the last Congress to make the necessary appropriation.

The struggle in Cuba becomes more desperate. The rebels have won in an important battle. General Campos has caused one officer to be shot for being defeated; and calling his other generals before him, he has warned them of a similar fate if they are defeated. The insurrection is spreading, and 40,000 more troops from Spain have been called for. Reports are very conflicting, however, and the news unsatisfactory. The rebels declare that they do not desire annexation to any country, but an independent state.

The cities on the lakes are considerably exercised by apprehensions of the consequences of opening the Chicago drainage canal. It is said that this channel will discharge 10,000 cubic feet of water per second, which will be drawn from Lake Michigan; and fears are entertained that this will drain the lower lakes so as seriously to interfere with navigation. The government war department has been asked to investigate the matter, and the Canadian government has united in the request.

Accounts from the East state that the Japanese soldiers were guilty of barbarous cruelty and butchery not only in the battle of Port Arthur, but also in the last fight of the war. The savage in the nature of the people is also being manifested toward their own government now that the submission of Japan to the demands of Russia, France, and Germany is being made known to them. Japanese government ministers and foreign representatives are carefully guarded to protect them from the violence of the enraged people.

Very much indignation is being expressed in this and in other countries over the inexplicable delay of the World's Fair directors to issue the medals of award. The principal value of those awards consists in being able to advertise the medals, and though more than eighteen months have passed since the close of the Exposition, the medals are withheld. Such a thing has never been heard of in connection with any other international show; and the reputation it gives America for promptness, not to say common honesty, is not enviable. But this government lost its pride in those qualities some time ago.

It would appear that the emperor of Germany has gone too far in asserting his autocracy. The resentment of his people has been aroused, and he does not find himself able to carry out his idea of absolute monarchism. The *Reichstag* not only rejected the anti-revolutionary bill presented at the emperor's behest, but unceremoniously defeated the next measure introduced by the government to increase the tax on tobacco. The secretary of the treasury remarked that the *Reichstag* is preparing a common grave for all government measures; but that it is to be hoped that the much-needed reform in the taxation will be spared.

As illustrating the real value of worldly friendship it is said that Dwight J. Hitchcock, first mayor of Arcola, Ill., and an ex-president of the Illinois Midland Railroad, now a part of the Vandalia line, died at the county infirmary, at Dunning, recently, a pauper. He became an inmate of the infirmary, May 3, and at that time was in the last stages of consumption. He had formerly been quite a wealthy man, but the records at the poor-house bear the sad inscription, "no friends." Mr. Hitchcock was the valued friend of many of the prominent men in the State in his better days, but no familiar face cheered him during his last hours on earth.

News from Hawaii shows that the state of affairs in those islands is anything but satisfactory. There has been considerable talk of Japanese usurpation; but the latest word is that the republic recently established is in a very strait place. The royalist party is in the ascendancy, and all those in a position to know declare that the days of the republic are numbered. Minister Thurston, who was recently bundled out of this country in a hurry, defends his course of action, and is warmly supported by the government. But it is reported that he has become an ardent royalist. The candidate for the throne is Kaiulani.

Official news has been received of the ratification of the treaty between China and Japan. The treaty was signed in the same form in which it was drafted at Shimonoséki except that in deference to Russia, Japan renounces permanent occupation of the Liao-Tong peninsula, leaving the terms of temporary occupation to be decided between the two nations. This probably means that Japan will hold it until the indemnity is paid, or nearly paid. It would certainly seem just that Russia, France, and Germany, having domineered Japan out of the most valuable part of the spoils of victory, should insist upon China's paying the money debt.

A youth was awaiting his turn in the Patterson, N. J., police court to answer to the charge of drunkenness. He was indifferently puffing a cigarette when the judge caught the fumes, and calling on the prisoner to rise, addressed him as follows: "I consider the charge of drunkenness against you subordinate to that of cigarette-smoking in court. Everybody in the courtroom has suffered from your infliction of gaseous smoke. It is needless to dilate upon such pernicious habits as cigarette-smoking, but instead I intend to make an object-lesson of you for the benefit of other young men. Your sentence is five days for drunkenness and thirty more for smoking cigarettes in court. That judge should distribute himself about our waiting-rooms and other public places."

ITEMS.

—Julius H. Seelye, ex-president of Amherst College, died in that city on the 12th inst.

—Andrew Carnegie, the great iron manufacturer, has voluntarily raised the wages of 25,000 men ten per cent.

—More than half the world's supply of tin is mined in the Straits Settlements at the tip of the Malay Peninsula.

—The Southern Baptist convention, recently in session at Washington, adopted a recommendation of the tithing system for their members.

—The money claimed by England as indemnity from Nicaragua for expelling Mr. Hatch, British minister from that country, has been paid.

—The new photograph of the heavens, which is being prepared by London, Berlin, and Parisian astronomers, shows 68,000,000 stars.

—The astonishing statement is made that out of 17,000,000 inhabitants of Spain, over 11,000,000 are ignorant of the art of reading or writing.

—The British steamships "Esmeralda" and "Martina" collided off Ariner lighthouse near Brest, France, on May 13. The "Martina" sank. Eleven of her crew are missing.

—Emperor William has ordered the preparation of new school histories of Germany to include the story of the Franco-Prussian war. France is wondering what kind of history it will be.

—At Loveland, O., Frank Hill and George Myers collided while going at full speed on their bicycles, fracturing each other's skulls. Both were rendered unconscious, and not expected to live.

—The jury in the trial of ex-inspector of police Mc Laughlin, of New York, disagreed in their verdict so violently that a fight was imminent, and the judge is now investigating the jury. Charges of corruption are numerous.

—Miss Abigail Dodge, a renowned Washington correspondent, better known as "Gail Hamilton," is seriously ill at the residence of Mrs. Blaine. Mr. Blaine was a particular friend of Miss Dodge. Her advanced age gives cause for apprehension as to her case.

—Miss Kate Field, also celebrated as a newspaper writer from Washington, has been compelled to discontinue her paper called the *Washington* on account of physical exhaustion and financial troubles. She has accepted a place on the staff of the *Chicago Times-Herald* and expects to go abroad in the interests of the paper.

—The American revolutionists of 1776 were opposed by 29,166 men hired by the British government in Hesse, Brunswick, and Anspach. For these men the king paid \$25,635,000, or about \$875 per man. Of the whole number of mercenaries, 11,843 perished in the war.

The city council of Ripon, Wis., passed an ordinance requiring a license fee of \$500 for the sale of cigarettes. This virtually prohibits their sale.

All the wars of Napoleon Bonaparte cost his country \$1,275,000,000, while the wars of Louis Napoleon cost France \$2,210,000,000. The former made the enemy pay most of the expense; the expense of the wars waged by the latter was borne by France.

The new outbreak of cholera at Mecca, is officially admitted. The disease prevails not only in Mecca, but in the towns along the Red Sea frequented by pilgrims, including Uiddah and Yembo.

A gasoline launch exploded on San Francisco Bay, while on its trial trip. Its occupants, three youths, were thrown into the bay. It is supposed the boys smoked cigarettes too near the gasoline tank.

The immigration authorities at Ellis Island, N. Y., on May 11, experienced the busiest day they have had for two years. Four thousand and two steerage passengers were landed and examined.

The customs collector at Victoria, B. C., is said to have official information that the British government has decided not to renew the agreement with the United States respecting arms and implements of sealing vessels going to Bering Sea during the closed season.

It is stated in Budapest, that Mgr. Agliardi, the papal nuncio, whose speeches against the ecclesiastical bill have caused much discussion and which nearly brought about a cabinet crisis, has been recalled, thus avoiding further political difficulties.

The Russian government has removed the prohibition against Messrs. Moody and Sankey's hymns, which has been in existence since June 24, 1886. It is generally supposed the decree was connected with the hymn, "Hold the Fort, for I am Coming," which the censor considered capable of being used with a political meaning.

The late Professor Bishoff, of the University of St. Petersburg, opposed the admission of female students into the university on the ground that a woman's brain being much smaller than a man's, it was not fair to put her on an equal footing with her superior.

The largest Bible in the world is in the Vatican. It is a manuscript Bible, and written in Hebrew. The book weighs 320 pounds. A syndicate of Venetian Jews once endeavored to purchase it, offering the pope the weight of the book in gold as the price.

According to a telegram received from Simla, India, dispatches have been received there from Dir, in the territory of Chitral, announcing that the natives are again attacking the British posts. Only a few casualties, however, have occurred.

A Nebraska law requires railroad authorities to cause a whistle to be sounded whenever a train approaches a public crossing. The law provides for a fine of \$50 each time this is omitted, one half of the amount to go to the informer.

Special Notices.

QUEBEC CAMP-MEETING.

As the time of our camp-meeting draws near, my anxiety increases. The signs of the times speak to us unmistakably that the end is near, and that there will be only a few more yearly meetings of our people before the final gathering will take place.

conversion of precious souls. We should have and expect the best meeting this year that we have ever had in this Conference. Come at the first and stay until the close.

REDUCED RATES TO THE MINNESOTA CAMP-MEETING.

We desire to give notice of the fact that reduced rates to our next annual camp-meeting have been secured upon all railroads in the State. A round-trip rate of a fare and one third has been granted upon the certificate plan from points in Minnesota.

The conditions upon which reduced rates have been authorized for this occasion are as follows:—

- (1) That the minimum attendance by rail shall be 100. (2) Tickets must be purchased at full fare for going trip, upon the following dates only, May 27, 28 and June 3, 4. (3) Certificates for each ticket purchased must be obtained from your local agent, certifying that full fare has been paid for going passage to the meeting.

Agents will be stationed at the various depots in Minneapolis, May 27, 28 and June 3, 4, for the purpose of assisting the people to the grounds and to superintend the prompt delivery of all baggage.

A faithful compliance with the above-named conditions will be absolutely essential to a return trip at the authorized reduction.

A. G. ADAMS, Trans. Agt.

Appointments.

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

CAMP-MEETINGS FOR 1895.

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

Table listing camp-meetings for 1895, organized by districts (District Number One to Six). Includes locations like Quebec, Pennsylvania, Vermont, etc., and dates.

*Appointments marked by a star will be preceded by a workers' meeting. †Perhaps all the meetings in this district cannot be conducted as camp-meetings.

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

C. W. SMOUSE, Sec.

The next annual session of the Canada Sabbath-school Association will be held in connection with the camp-meeting at Ayer's Flat, June 14-24. Practical instruction will be given as far as time will permit.

W. J. BLAKE, Pres.

KENT CITY, Mich., Tuesday evening, May 21, and continue over the following Sabbath. Sparta Center, Sunday evening, May 26. Further arrangements will then be made for future meetings.

J. L. EDGAR.

NOTICES.

DOUBLE store with stock of hardware in College View, Neb., for farm east of or near the Missouri River. Value, \$4000. Address Box 304, College View, Neb.

WANTED.—To trade a farm of eighty acres, well improved, for village property or a farm in Michigan, or will sell. Address C. H. Miel, Red Cloud, Neb.

WANTED.—To buy a small farm in Sabbath-keeping neighborhood near a good market. State price. H. Lewis Fischer, Adams, Armstrong Co., Pa.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table showing train schedules for Michigan Central, divided into EAST and WEST sections. Lists stations and times for various routes.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday. east at 7:27 p. m. Trains on Battle Creek Division depart at 8:10 a. m. and 4:36 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table showing train schedules for Chicago & Grand Trunk R.R., including GOING EAST and GOING WEST sections with station names and times.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

The Review and Herald.

BATTLE CREEK, MICH., MAY 21, 1895.

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Word has just been received from Switzerland that three of our brethren in Bienne, one sixty-nine years of age, have been put in prison for not allowing their children to attend the public school on the Sabbath.

The International Religious Liberty Association wishes to join with us in thanking those who have sent and will send current papers and clippings on present, live issues. We highly appreciate these favors; and though we may not use the articles, they help us materially.

We have received a copy of the *British Sovereign and Protestant Watchman*, published in London, Ontario, a paper designed to expose the intrigues of the papacy and guard the interests of Protestantism in the Canadian provinces. From this paper it appears that there is in Canada an organization known as the "P. P. A." (Protestant Protective Association), corresponding to the A. P. A. of the United States.

Word has reached us of the trial of brother Allison in Georgia in the superior county court. He was convicted by order of the judge, the jury not leaving their seats. But as he was a highly respectable citizen, and this was the first time he had been before the court, he was let off without a fine. But costs to the amount of \$22 were assessed against him, and in default of their payment he was sentenced to the chain-gang. Just before we go to press a dispatch says, "Allison released." We hope to have full particulars next week.

Brother J. E. Frazee, 87 Franklin St., Kingston, N. Y., sends us a clipping from the Burlington (Iowa) *Special*, which may be of interest to those engaged in evangelistic work. It is the account of a movable building for public services, invented and constructed by J. B. Crawford, a missionary, graduated from the Moody Institute in Chicago. Its framework is steel, the outside, corrugated iron; the inside finish, hard pine. It is built to fold up in sections 8 ft. x 9 ft., in size for transportation. Folding benches provide seats for 500 persons. It is lighted by windows and heated by stoves, and

is good for all season work. Its lasting properties would be practically without limit. Its durability and adaptation for use in any season of the year, mark its superiority above a tent, while its cost is not excessive. The one Mr. Crawford is using, is said to have cost only \$500, and it can be taken down, transported to a neighboring town, and set up again at a cost of only \$12, and the help of two men. Here is something which it strikes us our Conferences would do well to investigate, with a view to the possibility of its adaptation to our own work.

A short article on the "Progress of Protestantism," in the *Literary Digest*, makes out the Protestant portion of Christendom to be larger than either the Roman Catholic or the Greek Catholic portions. Without reference to the strict accuracy of these figures, the truth of the following statement can scarcely be questioned. "England, the Netherlands, the United States, and Germany, are predominantly Protestant lands; and these Protestant countries, with their colonies, control nearly one half of the population of the globe." This condition of things opens the way marvelously for the going forth to all the world of the third angel's message.

We would again call the attention of our correspondents to the necessity of their giving their post-office address accurately, and sufficiently in full to insure the delivery of their letters. If you live where the streets are named and the lots numbered, always give the name of your street and the number of your residence. We answer many queries by mail; but far too many of the letters come back marked, "Unclaimed," or "Cannot be found," or "No such post-office," etc. When the effort is made to answer a query by mail, and considerable time is taken (as is often the case) to look up reference to give the information desired, it is not very gratifying to learn that the correspondent has not given the correct post-office address, or has not given it distinctly enough to be found, or has gone somewhere else before a letter could reach him. So that the letter comes back, and all that time and labor are lost. Of course if we could tell which letters were of this sort, we would pay no attention to them on the start. We are willing to devote all reasonable attention to correspondents, but we want to feel assured that they have given us such post-office addresses that we will not be merely writing to the wind.

The catalogues of Walla Walla College are now ready, and may be had by addressing that institution at College Place, Wash.

A SIGNIFICANT MOVEMENT.

For something over a year a great plan of federation of the churches has been under discussion in the religious world. The plan proposed allows each denomination to retain its own individuality, and credit the legislation of every other. A *Federal Council* is to be provided, consisting of four ministers and four elders from each denomination, to promote co-operation in the missionary field, and to recommend, not to enforce, legislation; "to keep watch on the current religious, moral, and social movements, and take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation, and all that is therein involved,"

The plan, in its scope, embraces all the evangelical denominations; but so far it seems, practically, to be limited to those which have a Presbyterian form of government; but these bodies include a membership of more than one and a half million. Some minor objections to the plan are offered by those who have taken part in the discussion, but nothing except such as may apparently be easily adjusted; while some take enthusiastically to the arrangement, because of that which "is involved therein." Thus the *Christian Reformer and Dissenter* says: "What is involved in the maintenance of this truth (that this is a Christian nation) both theoretically and practically? If it is truth, and if it tends legitimately to the position of political dissent, should any one shrink from following it to such a legitimate conclusion?"

Some such union of the churches and the formation of a "Federal Council," or some analogous Ecclesiastical Body, would seem to be necessary to the fulfillment of Rev. 13:14. Hence the significance of such movements as these in the religious world, which are tending directly to that end. U. S.

CAMP-MEETING LABORERS.

MUCH careful study has been given to the matter of arranging for the laborers for our camp-meetings. We believe it will be seen that the best plans that could be made under the circumstances have been adopted. We are happy to be able to state that nearly all the Conferences obtained either their first or second choice of dates for their meetings, and we think there will be but very little occasion for changes from the appointments already published. The district superintendents will attend the meetings in their respective districts, and being members of the General Conference Committee, will be able to represent the interests of the general as well as the local work; and they will see that such additional laborers are added to the list given below, as circumstances may demand.

At the present time the arrangements stand as follows: Elder A. T. Jones, in company with Elder H. P. Holser, will attend the regular annual meetings and camp-meetings in Europe.

Prof. W. W. Prescott will sail for Australia in June, and in connection with Elder W. C. White, will attend the annual meetings in Australia and New Zealand. He will then proceed to South Africa and be present at the first Seventh-day Adventist camp-meeting in that Conference, which will be held next December.

Elder G. E. Fifield is expected to assist Elder J. H. Durland in the meetings in Dist. No. 4, laboring especially in the interests of the religious liberty work.

Elder N. W. Kauble will attend the California camp-meeting with Elder A. J. Breed, the district superintendent; and Professor Prescott will be there a portion of the time while on his way westward.

Plans have been completed for an interchange of laborers by the different Conferences, so that every meeting will be supplied with a strong force of workers. Ample provision has also been made for laborers among the Scandinavians and the Germans, in connection with those meetings where there will be a representation of these nationalities.

The writer will attend some of the meetings in the different Conferences as circumstances may permit and necessity require.

O. A. O.