

The Advent Review and Herald

HOLY BIBLE
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IS THE FIELD
OF THE WORLD

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

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ANTITHESES.

BY THORO HARRIS.

(Washington, D. C.)

LIFE is but the grave of unfulfilled desires;
Heav'n—the loftiest light to which our hope aspires.
Life—the twinkling glimmer of eve's moonlight ray;
Heav'n—the grand effulgence of an endless day.
Life—a withering flow'et in a darkened room;
Heav'n—the full-flushed Regia of eternal bloom.
Life—the mystic shadow of some distant scene;
Heav'n—a fairy landscape clad in fadeless green.
Life—the winding mazes of a path untrod,
Heav'n—the place celestial, the abode of God.
Life—a strained conception, hard, not understood;
Heav'n—the true, the beautiful, the blest, and good.
Life—discordant accents of Time's trembling wire;
Heav'n—the glorious anthem from the angel choir.
Life—a roily rivulet, wending slow its way;
Heav'n—Life's glorious river, bright with silv'ry spray.
Life—the fiery furnace where the gold is tried;
Heav'n—the garnished metal wrought and purified.
Life—those heavy losses sinking souls sustain;
Heav'n—the compensation and the priceless gain.
Life—the bloody battle where the strife moves on;
Heav'n—the crown of triumph and the vict'ry won.
Life—the frown and censure, calumny and blame;
Heav'n—the seat of honor and enduring fame.
Life—a noisome pestilence, walking as by stealth;
Heav'n—the fount of youthfulness, blessed balm of health.
Life—the entangled problem by deep thought evolved;
Heav'n—the clear solution, and the mystery solved.
Life—the name unspoken; life—the voice unheard;
Heav'n—the benediction of the Eternal Word.
Life—with tear-drops teeming, tend'rest ties are torn;
Heav'n—the long-expected resurrection morn.
Life—the sealed-up tombstone where our loved ones lie;
Heav'n—the glad reunion in the by and by.
Look we ever heavenward, waiting wearily
For that change unchanging—immortality.

Our Contributors.

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

ACCEPTABLE PRAYER.

BY MRS. E. G. WHITE.

THE world's Redeemer frequently went away alone to pray. On one occasion his disciples were not so far away but that they could hear his words. They were deeply impressed by his prayer; for it was charged with vital power that reached their hearts. It was very unlike the prayers which they themselves had offered, and unlike any prayers which they had heard from human lips. After Jesus had joined them again, they said to him, "Lord, teach us to pray, as John also taught his disciples."

If we would offer up acceptable prayer, we should realize that in our petitioning we are in

the audience chamber of the Most High. We should cultivate solemn thoughts, realizing that we are coming into close connection with our Creator. It means much to pray to our Heavenly Father. We come to lay our imperfect tribute of thanksgiving at his feet in acknowledgment of his love and mercy, of which we are wholly undeserving. We come to make known our wants, to confess our sins, and to present to him his own promises. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jesus gave instruction to his disciples as to how they should pray: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." They do not receive their reward from God, but from men, from whom they seek their reward. They feel a certain satisfaction in publicly proclaiming their piety, and this is their reward. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen."

What a contrast there is between this model prayer of Christ and the prayers formulated by human teachers! How brief, how expressive, how rich, how comprehensive! Praise and supplication are here mingled. Jesus has given to men a prayer in which every expression is full of meaning, to be studied and brought into practical life. The greatest mind may be charmed with its comprehensiveness, and the humblest intellect can understand its utterances. It is a prayer that expresses the essential subjects that we need to present to our Heavenly Father. Parents may teach this prayer to their children, and the Spirit may impress young minds with its truth. The children may gather the fact from this that our precious Saviour so loved them that he did not leave them in ignorance as to how to pray, but gave them a model prayer which they may present to God in simplicity and sincerity of heart. Christ will hear the prayer that he himself has taught to his disciples. Many times a day we may go as suppliants to God, and repeat this prayer with assurance that it will not fall to the ground.

It is not the work of any mortal to seek to particularize and explain all that is comprehended in the Lord's prayer. The wisdom of the greatest Teacher the world ever knew, is not to be darkened and mystified by words. Christ

has given the prayer, and we should individually study its meaning, and be careful not to pervert its childlike simplicity. In the Lord's prayer, solidity, strength, and earnestness are united with meekness and reverence. It is an expression of the divine character of its Author.

The Lord Jesus says, "After this manner therefore pray ye." But how few heed the words of Christ and pray after this manner! Is it not best for Christians to be doers of the words of Christ, and not hearers only? We are not always to be confined to the utterance of these exact words. The Lord frequently pours upon his servants a spirit of prayer and of earnest supplication, and directs their attention to certain things embraced in certain parts of the prayer. But how many tedious prayers are offered in our churches, that are more like giving the Lord a lecture than like presenting to him a petition. It would be better if these petitioners confined themselves to the prayer that Christ gave his disciples, rather than to pray in a tedious, ceremonious manner. Long prayers in a congregation are tedious to those who listen, and do not prepare the hearts of the people for the sermon which is to follow. The prayer of Christ was in marked contrast to these long prayers with their many repetitions. The Pharisees thought that they would be heard for their much speaking, and they made long, tedious, drawn-out prayers. They lifted up their hearts in pride, and cultivated a sense of their own superiority; but this made them appear very foolish in the sight of God, who knew their motives, and understood the selfishness and arrogance of their hearts. The Lord knew that when opportunity offered, they did not hesitate to practice fraud; they used false weights and balances, and took advantage of the widow and the fatherless. He knew that they devoured widows' houses by charging exorbitant interest, and he could measure their pretentious claims to piety. They dared to parade their good deeds before the people, and for a pretense made long prayers, extolling and glorifying their own righteousness, which was as valueless in the sight of God as filthy rags. Let men take heed that they do not make religious exhibitions before the world of such a character that they will be a stumbling-block to sinners.

The model prayer of Christ is in marked contrast to the prayers of the heathen. In all false religions, ceremonies and forms have been substituted for genuine piety and for practical godliness. Dead formalism characterizes the devotion of those who have lost vital godliness. Prayer is made a mockery, and those who engage in it without feeling the spirit of their needs, can receive no reward of God. He who would pray should enter into the meaning of his prayer, putting heart and soul into his request. Let the Lord's prayer be the real expression of your needs. Often to repeat this form of prayer will not be termed vain repetition. But even the Lord's prayer may become a mere form. Prayer, how misunderstood, how perverted it has been! How few realize how solemn a thing it is to approach the throne of God. Angels bow before that throne with veiled faces, yet men who are stained by sin rush heedlessly into

the divine presence. Let us remember that the holy angels approach the throne of God in reverence and holy fear. It is because men do not know God or Jesus Christ whom he has sent, that they take improper attitudes and utter improper words in their petitions. Instead of coming in contrition before God, men come without reverence in the family circle and in the congregation of the people. How many come to the season of prayer full of self-importance, and their prayers sound more as if they thought they must give the Lord information, than as if they expected to receive something from his hand. They do not approach God as humble suppliants, realizing that they are dependent upon him for life and health, for food and clothing, and for every temporal and spiritual blessing. They misinterpret the apostle's words when he tells us to come boldly to the throne of grace. Many come into the presence of God without reverence or humility, acting more like bold, forward children than like meek and lowly followers of Christ. This is not the manner of boldness that the Scriptures advocate. The boldness that is here pointed out, is that which is born of faith in the word of Christ when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the boldness that comes when you realize that you do not need to dwell upon your own unworthiness and walk in the shadow that Satan would cast between your soul and God. It is proper that you should feel your weakness and soul's great need, and it is at this very time that you may come to God in full assurance of faith, claiming the promise that the weary and the heavy laden shall find rest unto their souls. The boldness is confidence in God, not self-confidence. But all rashness, all irreverence, is to be far from those who would offer acceptable prayer. Then we may heed the words of one who speaks for God, when he says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

While we are to offer our petitions with confidence in God's promises, we are not to be rash, to practice circus-like maneuvering in the name of prayer. This is not acceptable to God or beneficial to those who hear. It is simply a performance of an erring, finite being who is unacquainted with the pure, chaste, elevated character of Christianity. We are to come before God in calm confidence; but let no one imagine that it argues that a man is fervent in spirit because he screams and groans and works himself up into a passion of feeling. We are to present our requests to God in faith, asking for the very things which we know that we need. When we have a sense of what God is, we shall realize our own unworthiness; but we shall also have confidence toward God, knowing what is his character of mercy and love. We shall come into his presence through the merits of Christ, and through him have boldness and confidence. We may plead the promises of God without the fear of being presumptuous.

Christ reproved the scribes and the Pharisees because of their self-righteous prayers; and prayers of this order, that are made to be heard of men, call down no blessing from God. The Pharisees rehearsed the good works which they had done, in order that men might hear them, and they made a pretense of thanking God that they were better than other men. They flattered themselves, and did not come with a broken heart and contrite spirit. They made no acknowledgment of sin. Nothing good came from the treasure of their hearts in expressing love and gratitude to God. Filled with self-righteousness, they felt in need of nothing, and regarded themselves as having attained the standard. There was no humility of soul in presenting themselves before God. But humility is always recognized by him who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

INTERESTING LEGISLATION IN MINNESOTA.

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

THE twenty-ninth legislature of Minnesota has held its session, and come to an end. It goes out with a much better record than the one of 1893. No doubt that in a government for, of, and by, the people, the less legislation the better. Nevertheless, a certain amount is necessary because of the growth of a commonwealth. Nearly nine hundred bills were introduced by both branches, but considerably less than half of them ever became law, and the majority of these were of a local nature. Some important questions were settled, at least so far as they could be by a legislative body. Among these may be mentioned that of a constitutional convention. The present constitution is thirty-eight years old, and has forty-one amendments attached to it, with four more to be submitted at the next general election. During these thirty-eight years the population has increased from 150,000 in 1857, to over 1,500,000 in 1895. With all this growth and with all these amendments, it would seem that a new constitution revised and improved to date might be an improvement. Yet this will depend upon the wisdom of the delegates and their constituents.

Several measures were adopted in the interests of farm labor; the Russian thistle received attention to the amount of an appropriation of \$50,000 for its extermination; and two additional experimental farms were provided for. The cities of the State received some attention in the way of municipal reform after the modern methods, but with little success. One measure adopted early in the session will tend to improve elections, by lessening the possibility of multiplying votes. The voter is to be a naturalized citizen and five years a resident of the State. In contrast, if the proposed voter formerly had been in the United States one year, and six months in the State, he could deposit his vote.

For a number of years there has been a statute forbidding the sale of liquor to minors, which has been evaded by judicial decision, as it was held that they might be sent to saloons to purchase liquor for parents or others. This flaw has now been mended by forbidding the sale of liquor to minors either for themselves or for others.

A bill was introduced in the House providing for the taxation of all church property. It caused quite a warm discussion, but when brought to a vote, was defeated by a majority of one vote, the vote standing thirty-seven to thirty-eight. In favoring the measure, Mr. Ahlstrom said: "The principle is one I believe that must finally be adopted in every State in the Union. It is in the right direction and will aid in the further separation of State and Church. I am a minister, and I favor the bill."

The three Sunday bills that were introduced near the beginning of the session were all turned down, two of them in committee of the whole. The work of the International Religious Liberty Association in correspondence with the members and furnishing them with literature, evidently had something to do in creating a sentiment against all religious legislation. But under the guise of patriotism a precedent came near being secured, through a measure guarding the "sacred and patriotic character" of memorial day, with heavy penalties of fines and imprisonment for engaging in or attending any public game or pastime during the first fifteen hours of the day. It went through the Senate with a rush, but met with some obstacles in the House, and in time was recommended for indefinite postponement.

A bill that was introduced into the Senate must not be overlooked in this enumeration; not, however, because of its importance, for it was a

bill for an act to regulate the size of hats that could be worn by ladies when in attendance at theaters!

The hollow mockery of legislative chaplaincies was well illustrated in the last moments of the session. In the Senate, considerable merriment was provoked as the speaker referred to the "entertainment" which the chaplain's "splendid prayers" had been to the Senate, suggesting the "great and good effect" upon that body. A reply was called for from the chaplain, who increased the merriment by several remarks concerning \$5 a day for three minutes' work, declaring that he was willing to preach an hour each day and baptize such of the members as needed it, and in closing he declared himself a candidate for re-election.

In the House there was considerable animosity manifested by contending parties over a pet bill which was wormed through after midnight. But at about 3 A. M., the House adjourned with the benediction from the chaplain and the singing of the Doxology by the members.

A GRACIOUS PROMISE.

BY J. M. HOPKINS.
(Simpson, Minn.)

IN the REVIEW of Oct. 30, 1894, on the first page and in the last column, are found the following most impressive words: "The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness, and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith."

Now let us review some of these wonderful statements, and compare them with other like declarations of the Spirit of God. "As we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted." Why?—"For the resources of the power of Jesus Christ are to be at our command." These blessed words are in perfect accord with the great commission: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. "All power," "the resources of the power of Jesus Christ, are to be at our command." "Lo, I am with you alway." In Heb. 1:3 Paul says of Christ: "Who being the brightness of his [the Father's] glory, and the express image of his person, and upholding all things by the word of his power." "It was the marvel of all the universe that Christ should humble himself to save fallen man. That he who had passed from star to star, from world to world, superintending all, by his providence supplying the needs of every order of being in his vast creation,—that he should consent to leave his glory and take upon himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand."—"Patriarchs and Prophets," p. 69.

And yet it is our most exalted privilege to connect with this power, to have him continually with us. The article first quoted continues: "We may draw upon His fullness, and receive of that grace which has no limit." Well, how great is that fullness? "It pleased the Father that in him [Christ] should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily." Col. 1:19; 2:9. "The Captain of our salvation at every step [how often?—At every step] would teach us that al-

mighty power is at the demand of living faith."

Well, fellow-pilgrim, this Captain of our salvation knows just what work he would have us do, just the conflicts we shall have to pass through, the dangers, temptations, imprisonments, fines, scoffs, stripes, the cold, damp, dungeon—all is foreseen by him. He does not ask us to labor alone; we may be "laborers together with him," sufferers with him. His "almighty power," "at every step" is offered. He knows we need it, must have it. May he help us all to arouse and arise and take the rich blessing he so freely offers.

THE THIRD ANGEL'S "SEARCH-LIGHTS."

BY G. S. HONEYWELL.
(New York City.)

It is the work of the third angel's message to gather out of every nation, tongue, and people all who can be impressed with the truth. It is through the proper use of *all* the instrumentalities God has chosen that the earth is to be "lightened with his glory." It is by these agencies, all combined and working in unison, that this unparalleled grace which the prophets saw, is to come unto us, attended by the power of the Holy Ghost sent down from heaven. "Lifting up the standard" is to "let the self-denying and the self-sacrificing, the lovers of God and humanity, join the army of workers." "Let the leading workers encourage the weaker ones, and show an equal interest in every one of the instrumentalities set in operation to prepare a people for the day of the Lord." "Some classes will be more benefited by papers and tracts than by books." "It will be difficult for some minds to fathom our most profound works, and a simpler way of putting the truth will reach them more readily." Papers, pamphlets, and tracts all need attention in the canvassing work; for they are as little wedges that open the way for larger works. They are "search-lights," powerful in the hand of the gospel worker in finding our shipwrecked brethren and sisters wrestling with the powers of darkness on the storm-swept shores of time.

There is now open before us a most favorable opportunity of pioneering all of our large cities with the Lord's chosen instrumentalities. They have a divine anointing, and are calculated to reach and interest the wise as well as the unwise. A superintendent in the general post-office and a proof-reader in the *World* office, whose occupations tax their minds to great weariness, have been deeply interested in our periodicals. And true to principle, these are interesting others through the same channel. They are like Samson's firebrands in the fields of the Philistines. Sparks kindled by them are becoming unquenchable fires consuming the chaff of tradition and error.

To circulate our periodicals and tracts in our large cities is true evangelical work. In this work "a resolute purpose, sanctified by the grace of Christ, will do wonders. Jesus and holy angels will give success to efforts of intelligent, God-fearing men, who do all in their power to save souls. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of Him who has called them out of darkness into his marvelous light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined." Those who engage in the periodical line, as in all other branches of the Lord's work, will find a mine of strength and wisdom in studying the life of Christ as he went about doing good and instructing the people in the way of life.

INVOCATION.

BY C. EDWIN JOHNSON.
(Orlando, Fla.)

O Jesus, my Saviour, friend, brother, and king,
Thy name is the sweetest that mortals can sing;
O there is no other that falls on the ear,
So potent to comfort, and strengthen, and cheer.

O give me, dear Saviour, the gold tried and pure,
And anoint thou mine eyes, my blindness to cure;
And clothe me in raiment all spotless and white,
In heaven's loom woven, and pure in thy sight.

Do thou in mine heart thine image create;
And me and my sins, Lord, for aye separate;
And when sorely tempted, my soul safely keep
With thy love and mercy so boundless and deep.

And when foes assail me, to thee will I flee;
My rock and my fortress thy strong arms shall be;
In their blessed shelter no harm can befall,
For Jesus, my Saviour, is greater than all.

O haste, dear Redeemer, that long-promised day
When sin, death, and sorrow shall vanish away,
And thine own gentle hand shall dry every eye;
For tears find no place in the mansions on high.

Thy people are longing thy dear face to see,
And in thy blest presence forever to be;
And rest in the city thy love did'st prepare,
And sing thy sweet praises eternally there.

THE GOSPEL IN THE SANCTUARY.

The Colors, the Foundation, and the Covering.

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

(Continued.)

WE have seen that even the materials with which the sanctuary was built were all significant. This is true also of the colors in which the linen was dyed. The blue was understood by the spiritual Jews to represent the heavenly source of their righteousness. This we know by tradition.

Purple was the royal color. Everything connected with true righteousness is connected also with the only true royalty; for Christ is King of Righteousness and Prince of Peace, and his kingdom only is eternal. Heb. 1:8. We have seen that the sanctuary represents the throne which God, through Christ, is building in the submissive soul. How appropriate, then, the royal purple of the sanctuary! for righteousness in the human heart is the one and only infallible evidence that Christ has there established his throne; righteousness is the true royal purple of the soul. If the righteousness be there, the kingdom is there which is everlasting.

Scarlet is the color of the blood. It means sacrifice,—the giving of the life. This is the very foundation of all righteousness. In short, the rightness or wrongness—the righteousness or the unrighteousness—of each heart lies in simply this, that it either gives or keeps the life. The life of the sinner centers in self. The life of the true Christian, like the life of God, centers in every one else in the universe but self. So here in the very materials and colors of the ancient sanctuary is revealed that knowledge of God which "the world by wisdom knew not."

The sockets of silver, which formed the very foundation of the sanctuary, were made of "the atonement money of the children of Israel." Ex. 30:12-16; 38:25-27. So the foundation of our hope of being made one with God, is that God through Christ has in all the ages been giving his life to this end. "Ye are bought with a price,"—purchased with God's own blood. This is the foundation; and we, the human sanctuaries of God, are built on this foundation, even on the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (See 1 Peter 1:18, 19; Eph. 1:7; Rev. 5:9; Heb. 9:14.)

The very boards of the sanctuary were covered

with the pure beaten gold, even as God wishes to cover us with Christ's righteousness, wrought out through suffering, and reflecting his own image. Jesus had God completely enthroned within, and his law perfectly written in his heart. He is our example, and all his experience is here revealed in the sanctuary; all our experiences in him will therefore be found here revealed. In Jesus Christ we see the work in perfect process of construction, and the work completed. In each Christian we see the same work yet incomplete, and often, sad to tell, the very process of construction marred by our own wills interfering with God's perfect pattern. Let us remember, then, the sanctuary represents Christ, who sums up all true Christian experience.

I can easily imagine a man in the olden days looking down upon that sanctuary from some adjacent eminence. He sees only the badger-skin covering. I think I hear him say, "There is no beauty there." Even so of Jesus it was said, "There is no beauty that we should desire him." The beauty of the Christian is an internal, not an external beauty. The priest who had been within the sanctuary could tell of the beauty of blue and purple and scarlet and fine twined linen wrought with cunning needlework; he could tell of the glory of gold and of precious stones, most of all of the glory of the shekinah presence that filled and flooded the place; he who was without, it may be, saw only the badgers' skins. So Christ is the one "altogether lovely," "the chiefest among ten thousand," "the desire of all nations," to those who have been within and seen him as he is.

If that ancient onlooker had cared to investigate a little more closely, he would have found just under the badgers' skins, the "rams' skins dyed red." The skins of rams offered in sacrifice, they were dyed red to represent their own spilt blood, given freely for others. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, *mighty to save*." Isa. 63:1. My name is "The Word of God." I am "clothed with a vesture dipped in blood." Rev. 19:13. This is the same truth either in the sanctuary, the Christ, or the Christian. No beauty on the outside, it may be, but look a little deeper, there is the greatest beauty that earth or heaven can know. The life is being given,—given freely for others; made mighty, too, even in the Christian, by the Christ within, "mighty to save." Look a little deeper still, O ancient observer. Just underneath the rams' skins dyed red thou wilt see the goats'-hair cloth, the goats that were always used for a sin-offering on the day of atonement; deeper still, and you will behold the fine linen wrought with hovering angel forms waiting to do God's bidding, and all the glory of the shining lamps, the gold, and of the shekinah presence.

So of Christ, so of the Christian. No external beauty, it may be; but he who looks more closely will discover that the life is freely given,—given in the Christian through Christ's indwelling Spirit and power. He who looks more closely still, will discover that this free giving of the life, or of Christ's life in us, is making an atonement, and is the only thing that can ever make us one with him who is "the fountain of life," and who, therefore, freely gives his life to all. We must never forget that "without shedding of blood,"—without giving the life,—there "is no remission." A still deeper look into the innermost truth of the sanctuary and therefore the everlasting gospel, will show that this giving of the life, which makes us one with God, is the very basis of that fine linen of righteousness and of all that inner glory which is God's glory,—the glory of his righteousness. It is only when our lives are thus given, and we are one with Him, that our eyes are ever toward the Lord, waiting only his slightest bidding or gesture of command,

and our aims and hopes and ambitions all hover near to do his bidding.

The pattern of all this was shown Moses "in the mount." Ex. 25:40. It was the pattern of what God wanted to work out in his life and in ours also. Jesus was transfigured in the "holy mount" also (2 Peter 1:18), not the same mountain, but in each case a mountain made holy by God's presence. Jesus also saw the pattern of what he was to be,—saw himself, not as he was, poor, despised, rejected, without "where to lay his head," but glorified as he will be in the eternal kingdom. He heard also God's voice saying to him, "This is my beloved Son, in whom I am well pleased."

Moses came down from that mountain to those years of care, temptation, and trial, and that sad and lonely death before being permitted to enter the promised land. Jesus came down from that mount of transfiguration to Gethsemane and Calvary.

So God sometimes takes us up into the mountain summit with him. For a moment we see ourselves, not merely as we are, incomplete, imperfect, and sinful; but we catch a glimpse of what we *are to be* in his eternal purpose. Heaven's glory is around and within the soul, a sanctuary for his presence, built by his own power and after his own perfect pattern, and God's voice so sweetly whispers to the heart, "This is my beloved son, in whom I am well pleased." But when God gives us such an experience, it is not a presage of ease and comfort here. Indeed, the soul whom God takes here, has ceased with God to look for his own ease and comfort, in looking for the good of others. Such a transfiguration, such a revelation to us of God's pattern to be wrought out in our lives, is inevitably a preparation for service, for trial, for crucifixion here, it may be; but also for resurrection into larger life. The lonely grave will find its angel of the resurrection to contend with Satan (John 9) and roll away the stone.

The true land of promise is not so near Mount Sinai, nor even to Mount Pisgah's summit, as to the unknown grave in Nebo's lonely mountain,—unknown to men, but well known to Him who watcheth over all.

(To be continued.)

MISJUDGING THE WORD OF GOD.

BY ELDER E. HILLIARD.
(Duluth, Minn.)

SPIRITUAL things are foolishness to the natural man; for they are contrary to him. They are spiritually discerned, and consequently always misjudged by the carnal mind. All doctrines that have their origin in the mind of man instead of the word of God, are just as far from God and the truth as they can possibly be. Let us briefly notice how completely the natural man will misjudge the things of God.

On the day of Pentecost the word says they were all filled with the Holy Spirit. Acts 2:4. Some of the carnally minded, who witnessed the descent of the Spirit, doubted. Others said they were "full of new wine." Verses 12, 13. There is quite a difference between being filled with the Holy Spirit and being filled with new wine; and yet it appears that those who were unacquainted with the power and Spirit of God, could not discern the difference.

Again: The Scriptures teach that baptism is a burial beneath the water. Rom. 6:3, 4. Men have instituted the mode of sprinkling a few drops of water upon the candidate. In this there is no type of a burial or resurrection whatever.

And again: The doctrine that the righteous dead go immediately to heaven is as remote from the truth as possible. Instead of going to heaven and being more intelligent and happy, they go beneath the earth, and their thoughts from that time till the resurrection perish. Ps. 146:4; Isa. 38:18, 19.

Once more: Take the man-made sabbath. It

is at one end of the week and God's Sabbath is at the other. Man's sabbath is on the first day of the week, and God's Sabbath is on the seventh, and last day. They are as far apart as they can be and recur weekly.

O how sadly and completely man-made theories pervert the word of God! Men have mistaken piety for drunkenness, the Spirit for wine, instituted sprinkling for baptism, taken death for life, and put Sunday for the Sabbath! How essential it is that through prayer we be so imbued with the Holy Spirit that we shall understand the Scriptures and through obedience to them be prepared to spend eternity in the kingdom of God. We are to consider what the Lord himself says in his word, and not what men say he means by what he says. The Spirit, received into our hearts, will give us an understanding of what men wrote when they were moved upon by the Holy Ghost. The Lord has promised to give us understanding if we will "consider," study, his holy word. He says: "Consider what I say; and the Lord give thee *understanding* in all things." 2 Tim. 2:7. If we trust in God and not in man, we shall make no fatal mistakes.

SERVICE VS. SERVITUDE.

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

WE are all servants one of another, and above all, servants of Jesus Christ, "if so be ye have tasted that the Lord is gracious." No one can mingle with his fellow-men and maintain an independent existence, requiring no service of them and rendering none to them. Occasionally there is an individual who attempts such a life; but who envies him his unhappiness?—No one; for a life lived for self alone is robbed of all the pleasures that life affords, and is so utterly unhappy that no one desires to continue the experiment long, and will seek in some way to do service to another, though he may selfishly choose the manner of performing it. Happiness in its fullness is found in service, and for this cause the Lord has given to every man his work, and this work is for his fellow-men.

But service will not give perfect enjoyment unless prompted by love, and service otherwise performed becomes servitude so galling that the chains of slavery would be happiness in comparison. But let love fill the heart, and there is no hardship nor suffering that can prevent the accomplishment of our purpose, or lessen in any degree the pleasure of our service. Indeed, the pleasure is lightened rather than lessened.

Such is service indeed, which springs forth spontaneously, freely, gladly, and such was the service of Christ to men. His love was so great that nothing could turn him aside from his purpose. Glory and honor in heaven did not prevent him, and poverty, reproach, and suffering on earth did not swerve him from his labor of love. It was love that caused him to endure such "a great fight of afflictions" and made it cheerful service. The dominion of Heaven was servitude to Lucifer because envy and hatred filled his heart; but Christ came and dwelt in Satan's dominions, and performed a willing service because love filled his heart,—because he *was love*. Now Christ says, "As my Father hath sent me, even so send I you," and he knows that it is useless to send us forth without the love which sent him; therefore he prays, "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When talking with the disciples a short time before the prayer referred to above, he said, "As the Father hath loved me, so have I loved you; continue ye in my love." He suffered long and was kind, was generous and humble, courteous and unselfish, was not provoked, thought no evil, and rejoiced in truth; this was the service of the Son of God.

We were once the servants of sin, but being

made free from sin, we are become the servants of righteousness. We are his servants to whom we yield obedience,—of sin unto death, or of obedience unto righteousness. A servant of sin is in bondage and servitude; but the servants of life walk at liberty, performing the free and loving service of Him who sent them.

"O THAT I KNEW WHERE I MIGHT FIND HIM." JOB 23:3.

BY A. SMITH.
(Grandville, Mich.)

THE Scriptures plainly teach that with the gift of his Son, all blessings and benefits in heaven and earth commensurate with human capacity to enjoy, are secured to us by the Father, *with* and *in* him. (See Rom. 8:32; 1 Cor. 3:21-23.) This great truth is often set forth with power from the pulpit and the press, but how to get over the barrier, or line, that circumscribes that fullness in Him is not usually defined with sufficient simplicity to be understood by many inquiring minds. It is not enough to say that faith on our part will surmount the barrier interposed between us and the fullness of God's blessing, for there are many that know not how or where to begin the exercise of faith.

Our Saviour said, "No man can come to me, except the Father which hath sent me draw him. . . . Every man therefore that hath *heard*, and hath *learned* of the Father, cometh unto me." John 6:44, 45. Again, "And him that cometh to me I will in no wise cast out." Verse 37. But how can the sinner hear and learn of the Father? The question is clearly answered in Rom. 10:13-17. Attention is especially called to verse 17: "So then faith cometh by hearing, and hearing by the word of God."

It does not mean that faith is awakened by simply going to meeting and listening to an eloquent discourse. God does not always manifest himself in sound of words, even though they be framed to declare much of his truth; but in the "still, small voice" that speaks to the heart in response to the words of holy writ, especially when spoken or read by those who have a living connection with him. Sometimes, when afflictions press upon us, or when we awaken in the night, the mind is solemnized by a conscious holy presence, and we deeply and sincerely desire to seek God. At such times the *Father is drawing us to Jesus*; and Jesus knocks, not continuously, but at such solemn moments, and awaits a response from the sin-burdened heart. *Then* is the opportune moment to seek God and to open the door of the heart to Jesus. At such times he is near; at such times we can find him. (See Isa. 55:6, 7; Ps. 27:8.)

Jesus is the author, or creator, or giver, of all the saving faith we can ever exercise; and at these solemn moments when he speaks to us, he awakens in us all the faith we need to seek him and find him. We must find him at such times, and surrender our sinful heart to him, or we shall quickly lose him. "Call ye upon him while he is near." But when he calls in the still night, many repel him, and choose to sleep rather than to pray and confess their sins; or, in the congregation, instead of publicly and promptly confessing Jesus before all, they quiet their convictions by promising to yield at some more opportune moment. But that moment never comes. It was only the holy presence that had awakened the desire and created all the needed faith and knowledge how to seek him, and now that presence has departed. These solemn moments in the lives of every one mark the boundary line between salvation and eternal ruin.

If we would be *in Him*, we must enter when the door is open (John 10:9); when Jesus knocks in the solemn stillness of the divine presence (Rev. 3:20), is the opportune moment for seeking God. "Jesus of Nazareth passeth by."

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.

SORROW ON THE SEA.

"THERE is sorrow on the sea; it cannot be quiet." Jer. 49:23.

"There is sorrow on the sea,"
Look how the billows toss and roar.
Hark! the wild waves dash with a thundering
crash
On the rocks which bound the shore.
Hurrying here and there
And tossing everywhere,
An emblem now, O sea, art thou,
Of a life full of toil and care!
O restless, tossing sea,
Quiet thou canst not be!

"There is sorrow on the sea."
And this restless heart of mine
Is like the sea, which seems to me
So to murmur and repine,
Storm-tossed, tempted, tried,
Troubled on every side,
"O weary life, so full of strife,
And so full of care," I cried.
O restless, tossing sea,
Quiet thou canst not be!

"There is sorrow on the sea."
Then, O Saviour Christ, arise
And leave thy trace on the water's face;
And hush these murmuring cries.
Say to my heart, "Be still."
Make me resign my will;
Be hushed in prayer!
My heart with thy presence fill;
So, restless, tossing sea,
Like glass thou now shalt be!
—Alice M. Leakey.

TRUE WOMANHOOD.

CURRENT literature abounds in allusions to the "new woman." As a *genus homo* it is quite true that a certain class of present-day women deserve a distinguishing title, for they are not like any of their class that have preceded them. They are of an advanced type, having progressed in certain directions beyond the lines which have heretofore been regarded as circumscribing the womanly sphere in civilized lands. The history of womankind shows that the liberty and elevation of the sex have kept pace with the advancement of Christianity and Bible truth. One of the distinctive features of the religion of Jesus is the amelioration and uplifting of the condition of womanhood. Having approximated the point of equilibrium, there are those who propose to press the matter further, not content until the distinctions which have characterized women in their social relations are as far as possible removed.

The struggle for political recognition and equality is being pushed with vigor everywhere, and it has already progressed so far that the "new woman" deposits her vote with the rest of the men. She runs for office, and runs to win. She looks but a step forward when she will wrangle with politicians and demagogues for the spoils of office.

The woman of the period wears men's clothing, modified only to an extent to meet her audacity. She rides a bicycle in a suit without skirts; and perhaps in a quiet way regales herself with the cigarette. The new woman is not necessarily what may be called "fast," but she has a strong grip on what she calls her rights. She has laid hold on the man, and is vigorously pulling herself into a position on his platform. We cannot say that she is drawing herself up to such a position; it is down.

The Bible indicates for woman a position in this world that is one of dignity, of honor, of sacred grace and holy trust. As she draws herself into that position, she rises in every point of true greatness toward the highest possible conception of human attainment. A perfect

woman is our highest ideal of human development. Combining exquisite beauty and grace with purity of life and heart, her influence over the destiny of the race is of no secondary importance. But a manly woman does not fill the place. A woman devoted to masculine pursuits, represents a deserted hearth-stone,—a home where the chill of desolation abides; a house whose four bare walls bear no messages of comfort, of holy hospitality and delicate tenderness. In the contemplation of such a home, if so it may be called, we regard the children with pitiable sympathy, the husband as a weak underling.

Much has been said about the great good that will come to the country when the voting franchise shall be extended to women. The world has already gone far enough in that direction to weaken our confidence in those claims. Women are not all true women; they are often the slaves of worse men. Women vote as men do—according to their education and interests. Accordingly, very many refined, homelike women who do not aspire to political influence, but who are among the better classes, vote not at all. Some good women vote, and all evil ones do. So far the result has not been favorable to the cause of right. The vigorous campaign that is now being waged in Utah by the advocates of woman suffrage will, I believe, if successful, accomplish more to re-establish polygamy in the new-made State than anything that has been done. The women of Utah are as religious as any other class, and polygamy is in the very fiber of the Mormon system.

But this article is not intended to be a disquisition on "woman's rights;" it is rather a plea for the good, old-fashioned womanhood of our mothers, who were "keepers at home;" whose adornment of grace was a robe and a diadem of glory.

It is true that the world is sadly in need of true manhood; but the source and stay of manhood is true womanhood, not woman-manhood.

T.

RESPONSIBILITY OF MOTHERHOOD.

BY MRS. E. H. WHITNEY.
(Sanitarium Training School.)

WHENEVER I see a young mother with her babe in her arms or her little children gathered about her, I always long for some power to lift the veil and give her a glimpse of the wonderful realm into which she has entered. Would the danger of mistakes and their fearful consequences discourage her? or would the vastness and richness of her opportunities inspire her with a strong desire worthily to occupy that realm?

There are so many whom motherhood finds all unprepared, physically, to give their little ones that which is their rightful heritage "to be well born," or by previous preparation to train and mold the plastic nature into the heavenly image.

We who have traversed the road over which their inexperienced feet must pass—often with many weary retracings of steps—would so gladly help them if we could; for we see, or think we see, in looking back, where sometimes we have succeeded, and our failures lift themselves to our sight along the way like beacon towers, wherein we would gladly hang lights of warning for those who may come after, if only they will profit by them.

I remember once being among the mountains of Pennsylvania, near the watershed that separates the streams which flow into the Atlantic on the east from those which find their way to the Mississippi on the west. Within the circle of a mile three streams rise, whose waters eventually find their way, one into the Gulf of St Lawrence, one into Chesapeake Bay, and a third, the Alleghany, by way of the Ohio into the

Mississippi and the Gulf of Mexico. We stopped to water our horses in one of the head streams of the Alleghany, and as I stepped upon the narrow plank which spanned the stream, and thought of the final destination of the baby brooklet beneath, it seemed to me a fit emblem of our human lives. A workman with a pick and a shovel might have turned the course of the stream, and who knows with what effect upon the geography of the State, if not of the country, if the work had been done so near its fountain head. But not less potent are the influences which determine the channels in which young lives run, and the mother is perhaps the largest factor in deciding whether her little one's life shall be like a living stream to bless the land through which it flows, or lose itself in some stagnant, miasmatic swamp of selfishness and sin.

As with the stream, so with the child. The nearer the beginning of its life these influences begin, the more potent are they for good or evil. Would that some power could impress upon the young mother's mind the importance of the first early years, yes, even months, when baby seems but a pretty plaything. A young mother once asked her physician how early she ought to begin to teach her little one to obey. "How old is your child?" he inquired. "Six months." "Then, madam, if you have not yet begun, you have lost six months already," was his answer.

Most mothers would question such an assertion, but if they do, it is because they do not realize how early the little child begins to respond to external impressions, nor how powerful are seemingly slight influences to make an impression upon it. The mother's touch, her method of handling it, her voice, her regularity or carelessness about its habits, even her frame of mind toward the babe in her arms,—all tend to shape the little life and direct it into the channel in which it must run later. The mother has not an hour to lose in preparing herself for her responsibilities.

We all aspire to do missionary work, but the mother's work is the highest grade of missionary work, and returns the largest interest; for the fresh, plastic nature of the child is hers to mold, instead of the warped, hardened nature of men and women who have sinned away their youth.

The thought of her work is enough to crush one, if it were not for the promises of higher help and the history of other mothers who have measurably succeeded; and the inspiration of it and of these promises is enough to lift us above discouragement and indifference, as we think of what may be, if we succeed.

God has given us reason and judgment and the ability to study. There are many sources from which we can gather help, and he has given us as guides in our study his word and the testimonies of his Spirit. There are many opinions as to the mother's work and the training of children. From the strict severity of a generation or two past, when "children should be seen, not heard," we seem almost to have swung to the other extreme, where the child is put foremost, and theories of child-training are offered us on every side. It is both our privilege and duty to bring these to the test of the infallible word; and surely no problem is better worth careful study than the problems which meet the mother.

THE CROOKED TREE.

HERBERT and Bertha were very observing children; and they had noticed that while most of the trees that grew upon the ground were straight and graceful, there was one that was very crooked; and they had often asked their father why he did not have something done to straighten it, for they thought it looked very ugly.

One morning, just as they had finished breakfast, their father said to the workmen who took care of the grounds, "You may get a rope this

morning, and we will try to straighten the crooked tree."

"O papa! may we go and see it done?" asked Bertha.

"Yes; get your hats, and as soon as I have finished my writing, I will go with you," said her papa.

When Herbert and Bertha and their father reached the place where the men were at work, they found that the men had driven two strong stakes,—one on each side of the tree,—and with a stout rope attached to these were pushing and pulling with all their strength to straighten the tree. Although they tried very hard, and worked till the perspiration fell in drops from their faces, they were able to straighten the tree only the least bit; and at last one of the workmen said to Mr. Brown: "Indeed, it is no use to try any longer, the tree will not yield."

"No," said Mr. Brown, "the tree has been crooked so long it can never be made straight, and we shall have to cut it down, and plant another in its place. If, when the tree was young and slender, we had tried to straighten it, we might easily have done so; but it has been allowed to grow crooked so long that it cannot now be changed." Then turning to the children, he said, "This tree is like a great many people."

"Why, papa! how can a person be like a tree?" asked Herbert.

"I was not thinking of outward looks," said Mr. Brown, "but of their actions and habits."

"What are habits, papa?" asked Bertha, who did not understand the meaning of all words.

"Habits," answered her papa, "are good or bad things that we do and keep on doing, until after awhile we get so we do them without thinking about them. The crooked tree is like a person who has formed bad habits; for when a person has got into the habit of doing any thing wrong, it is almost as impossible for him to stop doing it as it is for us to straighten the crooked tree. Bad habits, too, are very apt to make people appear ugly, like the crooked tree. Herbert, can you tell of some bad habits that make people resemble the crooked tree?"

"I think you mean the use of liquors and tobacco," replied Herbert.

"Yes," said his father, "but cannot you think of some other bad habits which boys and girls often form when they are small, and which they find it hard work to break off when they grow older?"

"Is eating cake and candy one of them?" inquired Bertha, who was very fond of sweets, and was in the habit of spending all her pennies for such things.

"Yes; that is a bad habit; and what may seem strange to you, it is a habit which is very apt to lead to other bad habits. Children who get in the habit of eating candy are very likely to forget that they ought not to eat anything except at meal-time, and to form the bad habit of eating between meals. They are also quite apt to get such a love for sweet things that they will eat too much of what they like, and so form the bad habit of gluttony. These habits are all very hard to break; and any one of them is apt to do a great deal of harm to the stomach, and make little children feel so nearly sick that they become cross and ill-tempered, and wear frowns and pouts on their faces so often that they grow to look quite ugly."

"Drinking tea and coffee is another bad habit, isn't it, papa?" asked Herbert.

"Yes; eating or drinking anything that is harmful, eating too much, eating too fast, and eating between meals, are all bad habits; and if little boys and girls have formed these habits, they ought to correct them at once; because if they indulge in bad habits until they grow to be men and women, they will find that the habits, like the tree, have grown so strong they cannot straighten them. The tree at first was just as straight and pretty as any of the others; but

something bent it just a little; and every time the wind blew, it bent a little more, until it became very crooked; but if we had tried to straighten it when it was small and first bent, we could have done so. It is just so with our bad habits; if we try to break them off when we are young, we shall find we can do so far more easily than if we wait until we become older.—*Mrs. E. E. K., in Good Health.*

"HEALTH REFORM" DYSPEPTICS.

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

"WHY are the majority of health reformers dyspeptics?" We answer: First, the majority of health-reformers are not dyspeptics; secondly, Many who are called health reformers, and who even think themselves to be such, are, either through ignorance or perverseness, continually violating some of the laws of life and health. Such cannot justly be termed "health reformers." There are, undoubtedly, some genuine health reformers who are still dyspeptics. They were such before they began to obey carefully the laws which govern them physically. They paid but little attention to the principles of health reform, until compelled to do so in order to eke out a precarious existence for a few years longer. The trouble with these people is that they did not begin soon enough.

There are probably some dyspeptics who cannot be cured even by adopting the strictest regimen and paying attention to all of the laws of health. A very large per cent, however, even of the worst cases, can be much benefited, and many can be restored to comparatively normal conditions, by persistently adhering to the principles of health reform. But this takes time. Many fail and become discouraged because they cannot, in a few months, remove the effects of many years of physical transgression. Others give up because they cannot see or feel any special improvement, and think there is none. But feelings are not reliable in these cases. The darkest hour is just before the dawn. A little more courage, faith, and perseverance! The principles of health reform are from the Lord, and, like every other word of God, they are working effectually in those who believe.

Another point over which some seem to stumble: "Why is it," says one, "that before I paid any attention to the laws of health, I could eat and drink almost anything without giving me any discomfort; while now, since trying to live in harmony with health principles, if I eat some of those same things, I have all sorts of distressing symptoms?" And so they find fault with health reform because "it has weakened their digestive organs, and made them so sensitive." Perhaps a few thoughts will help some to see this in a new light. Why is it that an old tobacco-user can smoke ten cigars in a day without feeling uncomfortable, while one who has not used tobacco for a long time could not smoke half that number without suffering much distress? Has the disuse of the tobacco "weakened" his system? or has not the system simply been restored to its normal sensitiveness? When is an army most in danger of destruction? when it is quietly sleeping with all its sentinels paralyzed so they can make no outcry, or when every sentinel is keenly alive to danger, and gives alarm at the first sign of the enemy?

To illustrate it in another way: Why is it that before you were converted, you could do many sinful things without feeling particularly uncomfortable, while now the commission of those same sins causes you sorrow and mental anguish? Is it because your moral powers are weaker now than they were before you were converted? and do you find fault with religion because you cannot sin without suffering mentally? "O no," you say, "when I was living in sin, my conscience, 'seared as with a hot iron,' gave

me but little trouble; but now an awakened and enlightened conscience sharply reminds me whenever I violate." Do you think it a calamity to have such a sensitive conscience?—"No, indeed; I thank God for such a monitor." Do you think you are morally weaker, now that you are so sensitive to sin? "On the contrary, I simply have a clearer comprehension of my natural weakness; and this I consider a great blessing; for it works great carefulness in me, and causes me to shun the sin that would destroy my soul." Exactly. So when you were paying no attention to the laws of health, your dietetic sins, so to speak, had so seared your dietetic conscience, that you did not realize the mischief that was being wrought in your body. But now since, by right habits of life, your normal sensitiveness has been restored, you are reminded by pain every time you transgress; and you ought to thank the Lord for such a monitor. Thus physical pain is simply a reminder of physical transgression, and is God's voice bidding us to "cease to do evil" and "learn to do well."

EXPECTING TOO MUCH OF BOYS.

WE do not say asking too much, or setting too high a standard before them, or getting too much good into and out of the boys. But we refer rather to worry and anxiety of some parents over the imperfections of children who really mean to do what is right, who try to do so, but often come short. The case is illustrated in the letter of a mother just received. She writes:—

"I have three boys, fourteen, thirteen, and ten years old. I am often perplexed and discouraged with their unfaithful performance of little duties, slowness about their work, and some teasing of each other. I divide the work so that each has his portion, but each time I have to see that they have performed it. If I do not, something will be left undone. The boys have no immoral habits; they never go to town except on errands, and my people, who are not Sabbath-keepers, say that they are the best among the relatives. But I feel that I must have them faithful and punctual in everything. When I am gone a day and return, I often find things in confusion. After talking with them, they do better for a time, and then relapse again.

"They are affectionate boys and are not a bit ashamed to come in and kiss me, and I have always been confidential with them. Their father has been dead eight years, and he was so anxious about his boys. Should they be lost, I should stand a poor show. If I were saved without them, how could I meet my husband?"
S. H. K.

The case, as stated, illustrates almost exactly the relation the best of Christ's followers sustain to him. The best of us are like those boys. We cause our Saviour and the angels anxiety in our behalf. Yet, "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." The conscientious, loving parent cannot and should not drop all anxious interest for his children. He should continually bear them on his heart and in the arms of faith and prayer. He cannot be insensible to their wrongs, but he should always remember that they are "but dust." Their ways are no more imperfect before us than are ours in the sight of God.

He desires us to do just right and to be faithful in all things, but we are not. However, as long as we are willing to try, he bears with us. As we grow up in him, he expects us to outgrow, in a measure, our frailties. This mother has every reason to be encouraged instead of being cast down. Any godly mother who holds the confidence and affection of her sons has no good reason for not leading them to Christ. But the sight of frailties, oversights, and mistakes must not discourage her. The Lord recognizes life in the smoking flax, fibers of strength in the bruised reed. He does not quench one nor break the other, but by careful nurture encourages the life that is in them though it be but feeble. The Lord is the model parent. As he deals with his children, so let us deal with ours.

Special Mention.

OUR COUNTRY.

THE years of unexampled prosperity that followed the civil war in the United States have not proved an unmingled blessing to the country. One effect has been greatly to enhance our estimate of our national powers and independence. As a nation, we neither fear God nor regard man. With selfish pride we look on our vast fabric of a nation, our teeming cities, grown in a night, our endless railways, our rushing population, and say, "Is not this great Babylon that I have built?" Like the men of whom the psalmist speaks, our inward thought is that our house shall stand forever.

But the events of the past few years ought to convince us that the foundation on which this government stands is no more secure than that upon which all other nations have been built. The career of prosperity seems to have received a check, and we have the humiliation of applying to foreign bankers for money with which to eke out a deficient income. The peculiar turn which finances have taken gives to our political affairs a new phase and creates an issue that ignores all previous party lines, but serves to widen and deepen the gulf already existing between the rich and the poor.

It seems imperative that something must be done to provide an income for the government, and a sound currency for the people. How these shall be accomplished is a question upon which men differ according to their interests. Which ever way they may be settled, some interests are sure to be antagonized; and when a man's interests are antagonized, in nine cases out of ten the man places himself alongside his interests.

The commercial world stands upon a platform even more unstable and unsatisfactory than does the financial world. A few weeks since, without any visible cause, the price of crude oil was forced upward with leaps and bounds to double and treble its wonted price. Beef soon followed this. And now wheat, which has languished as a drug on the market, is climbing toward the dollar mark. The prices of these commodities are controlled by conscienceless and unprincipled gamblers who enrich themselves out of the necessities of the people. Thus they heap together treasures for the last days.

With such diversity of interests and such intense selfishness, with all-pervading corruption, we need not flatter ourselves as a nation that we shall avoid the rocks upon which others have been wrecked. T.

COLOR LINE IN THE WOMAN'S CLUB.

THE color-line question was forced upon the Chicago Woman's Club early last winter, when the celebrated colored lady, Mrs. Fannie B. Williams, applied for membership. Her application was rejected solely because of her color. Since that time the question has been a live one in the club. Last week the annual election of officers occurred, and the color question came in for consideration. The advocates of color distinction anticipated the issue by preparing and urging the following by-laws:—

"The qualification for membership shall be character, intelligence, and the reciprocal advantage of membership to the club and to the individual.

"It shall be the duty of those proposing candidates for membership, as well as of the committee on membership, to consider the reciprocal advantage of membership to the club and the individual.

"The committee on membership shall vote upon candidates by ballot. Three negative votes shall prevent the favorable recommendation of the candidate. A two-thirds vote by ballot of the board of managers shall be required to elect to membership in the club."

While these propositions were being discussed in a weak manner, Dr. Sarah H. Stevenson arose, and proposing an amendment that "membership shall be conditioned on character and intelligence, without regard to race, color, creed, or politics," proceeded to astonish the meeting with a most telling speech. Some said that no such force and logic were ever heard from the lips of man or woman. The result was that opposition was swept away, and the amendment prevailed. But trouble is looked for in the coming meeting of the federated societies, when the action of this club will doubtless be considered.

We are glad for this omen of progress in a right direction. T.

BARBAROUS (IN)JUSTICE.

IN our last paper we made allusion to the case of J. Q. Allison, one of our brethren in Georgia, who was arrested for plowing in his own field on the first day of the week, or Sunday. We have a letter from one of the workers of the Religious Liberty Association in that field, in which an account of the trial is given. The following is from that letter:—

"Douglasville, Ga., May 15, 1895.

"Brother Allison had his trial to-day before Judge C. G. Janes, of the superior court of this county. He was convicted by order of the judge, the jury not leaving their seats. The judge said he would be easy with him this time, seeing it was the first time he had come before him, and that he was a law-abiding citizen in every other respect; but he advised him to leave the State if his religion prevented him from obeying the Sunday law, for it was his duty to enforce the law, and he should be obliged to do it. If he came before him again on this charge, it would be a long time before he could get out of the State. Under the circumstances he would let him off by paying the costs, \$22.05, or in default, twelve months in the chain-gang. There was a great effort made by his relatives and friends to persuade him to pay his costs and go home to his wife and children, and not to be disgraced so shamefully by going into the chain-gang! But he refused and went to jail, and was locked behind the bars for safe keeping, until they got ready to take him to the gang. This county does not work its convicts in the chain-gang, but hires them out to contractors who will doubtless attempt to force him to work on the Sabbath, as they pay the county for this time.

"Brother Allison is a man who is well qualified for all this, and will be faithful to his God to the last. He was in the Confederate army in the late war, was captured and kept in Chicago prison for some time. Now he is in prison in his native State for conscience' sake, and was put behind the bars among all kinds of criminals, and as the sheriff told me, 'would be treated the same as any other prisoner under his charge, until he was sent to the chain-gang; then he would be at the mercy of the contractor, who would doubtless compel him to work on Saturday.' Everybody who knows him, and most every one here knows him, speaks in the highest praise of him,—not a fault in him except 'concerning the law of his God.' The judge and the people said it would not do to allow a good citizen like Allison to work on Sunday, as it would endanger the morals of the community; if he could do it,—a man of his standing,—any character could do it, and law and order would be broken down.

"Such is the influence of a Seventh-day Adventist in a community where there are hundreds who work on Sunday and do not pretend to keep any other day. Clearly the issue is on Sabbath-keeping and not on Sunday-breaking. This is a severe case, and unless the Lord sees fit to cause a turning in the proceedings, we shall see a new phase in the persecution of our people,—not a foreshadow of what is coming, but the reality itself. Then it will not be our prayer for God to prepare us for what is coming upon us, but for his help for what is upon us."

When it was seen that entreaties would not avail to cause brother Allison to pay his fine

(or the costs, which would be the same thing), a friend unknown to him paid the sum, when, of course, he was legally at liberty. But the cruelty must be carried to its utmost limit, and accordingly the sheriff started with his prisoner for Atlanta, there to sell his service to the highest bidder, as we may suppose was done with the slave in days gone by. On the way to Atlanta the town of Austell was reached, where brother Allison resides. Here the sheriff ordered him to get off and go home, but not to work on Sunday again under the full penalty of the law. The cruelty of thus playing upon the distress of a man who was by right a free man, is nothing short of barbarous. To treat an honest, intelligent citizen as the authorities appear to have done in this case, does not speak much for their enlightenment. The plea that a man must be punished because he is such a good citizen, while others who habitually violate the pet Sunday law go free, is astonishing logic, according to which we would all do well to turn knaves. T.

THE PAPACY.

POPE LEO XIII. believes in conquest by peaceful means. His appeals for unity sent out to Greeks and Protestants, and his more recent overtures to the Anglican Church, have been laughed at and ridiculed by the world, but a little close observation will reveal the fact that they have exerted a ponderous influence in turning attention to the Catholic Church. They have accomplished more for that church than a large amount of aggressive warfare could have done. But Leo is an old man. His life is drawing to a close. His advisers do not stand with him in his peaceful attitude. Cardinal Ledochowski, the head of the Roman propaganda, is a man of different temperament, and believes in pushing the interests of the church by the strong arm of any force he can command.

These two parties exist in this country as represented by two archbishops,—Corrigan of the propaganda, and Ireland of the toleration policy. Their work is seen in the Manitoba school struggle, where one party insists upon the excommunication of all papists who patronize the public schools, and the other pleads for an amicable compromise of the question. The New York World says:—

"By its condemnation of the Protestant schools in Manitoba, however, the propaganda showed its real and inner feeling on the education question. In the exhaustive circular which was addressed to the Catholic bishops of the Canadian province, it declared that Catholic parents had no right to send their children to the non-sectarian schools, and enjoined them to be sure they avoided all but the Catholic parish schools.

"A prelate well informed upon scholastic issues says that, although addressed to Canadians, this document was an indirect utterance to the Catholics of the United States. This is unmistakably the interpretation which has been given it in Rome, where it has been much and eagerly commented on in the ecclesiastical world."

The Catholic Church in Europe is rent by dissensions. The pope is fast losing his grasp on earthly things. He has, it is reported, ordered his tomb prepared, and ere another year arrives, it is not improbable that another pope will sit in his place. In his death the conciliatory spirit now manifested in some of the acts of the church will receive a blow that will be likely to put it to sleep. It is of course only a question of policy in accomplishing the same object, the aggrandizement of the church. Leo is exceedingly anxious that his example shall be imitated by his successors, as the recent encyclical to his cardinals shows. T.

The Review and Herald.

BATTLE CREEK, MICH., MAY 28, 1895.

URIAH SMITH, { EDITORS.
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NO MAN CAN SHUT IT.

"BEHOLD, I have set before thee an open door, and no man can shut it." Rev. 3:8. These are the words of Christ to the Church of Philadelphia. He prefaces his statement by a description of himself, in these words: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. . . . Behold, I have set before thee an open door, and no man can shut it."

Whatever is denoted by this expression is the work of Christ; and all opposition to such work on the part of men or all the powers of darkness, will be in vain.

The Philadelphia Church, in its chronological application, takes us to the time when the ministration in the great tabernacle in heaven was changed from the holy to the most holy apartment; when the door of the holy place was closed, or the ministration in that apartment ceased, and the door into the most holy was opened, and the ministration of Christ as our great High Priest there began.

The mind is naturally turned to this scene by the language of the text, the application seems so literally and accurately to find in this movement its fulfillment. There one door is closed, and another is opened. The ministration in one apartment of the sanctuary is ended, as the ministration in the other is commenced. This marks a new epoch and a new era in the work of the Lord. The general work of Christ in this sanctuary for over 1800 years had been carried on in the first apartment. With this change his work assumed a new and definite phase. It was the beginning of the end; for the work of the atonement was then entered upon.

But this expression contains lessons that can be drawn out into a great variety of particulars. When that door was opened in heaven, there was seen in the apartment then thrown into view the ark of God's testament. Rev. 11:19. And this event is so near to the "lightnings, and voices, and thunderings, and an earthquake, and great hail" of the last plague (Rev. 16:17-21), that the prophet, by one quick glance, goes forward to that scene and makes mention of it.

The ark was seen by faith by people on the earth who were following on to know the Lord, and is seen there still by the same class of people. But the ark turns attention to the law of God, and that attention reveals the fact that God's law is broken in Christendom by a change in the keeping of the command relating to the Sabbath and the necessity of a reform in reference to that requirement, before the Lord appears in the clouds of heaven. In logical sequence, a movement springs up here upon the earth, embodying this Sabbath reformation. The third angel's message begins its progress in the world, to call out a people who keep the commandments of God and the faith of Jesus; and this great religious movement goes forth to be proclaimed, ere its close, to the ends of the earth.

But opposition never slumbers when the work of the Lord takes on a new form of development. Satan, the watchful and keen-eyed general that he is, does not fail to notice the situation, and immediately lays his plans and sets his forces in motion to counteract the movement. "That door," he seems to say, "must be shut." By false interpretation, false reports, boycotting of meetings and ministers, shutting eyes and closing ears, keeping the people from the truth, and the truth from the people, have efforts been made to hedge up the way of the work; but that work has gone steadily forward through all these obstacles.

A last resort is to brute force, through the civil law; and appeal is now being made to that. Will it avail? What says "he who has the key of David," who has the power to open and shut, and shut and open, who has wisdom to plan his work and power to carry it through all the different stages of its development, and bring it most speedily to a triumphant conclusion? He calls to his trusting followers, "Behold, I have set before thee an open door, and no man can shut it." In the opening of this door is involved the agitation of the truth and the progress of the cause; and no man can stop it. Again we ask, Who says this?—The one who created and who upholds all things by the word of his power. Puny men might as well try to stop the sun in his motion and the stars in their courses, and to call a halt in the march of the forces of the universe, and a cessation of the eternal counsels of heaven, as to think to stop the work of God in the earth, in any phase of its development for which the time and the occasion have already arrived. "No man can shut it."

U. S.

LATTER-DAY DECEPTIONS.

REPEATEDLY does the Scripture warn us of the fearful efforts of Satan to accomplish his purpose in deceiving and leading men to destruction in the last days. Our Saviour joins his testimony with that of the prophets and apostles. Speaking of our times, the spirit of prophecy says through the Revelator, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It is, and always has been, Satan's tactics to deceive people, and thus more surely lead them to eternal as well as temporal ruin. But failing in this, his fiendish wrath is exerted to kill and destroy. With this generation his work is now in the deceptive stage. Thus he will work with all "power and signs and lying wonders." The apostle says that because the people received not the love of the truth, therefore "God shall send them strong delusions." Jesus says that these delusions would, if it were possible, "deceive the very elect."

We have looked to Spiritualism as Satan's masterpiece to deceive. This it undoubtedly is. But closely connected with it are other occult powers, and at the present time hypnotism is coming prominently to the front, and seems destined to act a very prominent part in blinding people to the truth and prosecuting satanic schemes. We have already noticed some evidence of this. Mention has been made of the performance of Mrs. Lease, the Kansas woman-politician-office-seeker-lawyer-hypnotist.

To a newspaper reporter she has expressed her mind quite freely in regard to hypnotism.

Among other things she said the following:—

"Without any spirit of egotism I wish to say that I possess powers that will astonish the world, and I believe it to be my duty to let the world know that they exist. Without any religious cant or professing to control any force that it is not possible for any man or woman to acquire, I assert that I can do anything I want to. I think that the day is not far distant when men will accomplish with ease any or all the miracles performed by Christ. They will literally turn water into wine, and walk upon the sea with the ease that they now move over the land. In all of my work upon the rostrum I adopt the ethics of Christ. I do it sincerely, and find its effects are wonderful. If one does not think evil, he can do no evil, and his powers are greatly increased in every direction. The ordinary faculties of mankind must give way to the new development which is rising above the common senses, and the true man will take the place intended for him by the Creator. The true ego will come forth and stand out independently of the accepted laws of nature. Hypnotism, so-called, is only the beginning of the new development which is now rapidly being realized. I devoutly thank God that I am allowed to live in this age, when human possibilities for advancement are so great, and I shall strive with all my might to assist in the great advance that is being made."

When such statements are compared with what the spirit of prophecy has recently revealed, the effect is startling. In "Great Controversy," pages 623, 624, we read as follows:—

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and to urge them on to unite with Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from Heaven contradicting the testimony of the Scriptures.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'"

Enough of the mysterious power of mesmerism has been revealed to leave no room to doubt that Mrs. Lease knows what she is talking

about. When wicked men and women are armed with such power and clad in a sanctimonious garb, their ability to deceive the masses will be incalculable. Error, backed up with such testimony, will stalk forth to crush the truth and its feeble advocates.

How thankful we should be that the Lord has not left us in darkness. That day will not come as a thief on those who prayerfully heed the light and receive the truth in the love of it. All others will be snared and taken; for "as a snare shall it come on all them that dwell on the face of the whole earth." These things will come up so gradually as to be generally accepted without question. When they come to champion the popular but quaking cause of Sunday-sacredness, a mighty shout of approval like, "Great is Diana," will go up from the whole land.

G. C. T.

A GOOD REPLY.

As our readers are aware, brother Geo. I. Butler has been having a good measure of success in his tent-meetings in Bartow, Fla., and as may readily be inferred, he has also met with the most determined opposition on the part of some, including the clergy. The comparison of views has got into print, and the following is the reply of brother Butler to one of the attacks made upon him, which will explain itself. While keenly dissecting the positions urged in opposition to the truth, it is presented in a spirit worthy of emulation by other laborers who have like opposition to meet. As such we commend it to their consideration:—

"SABBATH QUESTION—REPLY TO MESSRS.

NASH AND TATUM.

"*Ed. News*: From your issue of May 4 it would seem that my expression of opinion that the arguments of Mr. Nash or any others in behalf of Sunday sacredness were anything but 'convincing,' had stirred up these estimable gentlemen exceedingly. Indeed, the way Mr. Nash indulges in hard names and strong adjectives, almost suggests a parallel to that polite pirate captain, 'the mildest mannered man that ever scuttled a ship or cut a throat.' We all know him to be naturally a kind-hearted, courteous, Christian gentleman, who would ordinarily use mild, pleasant words to a brother minister of any church. But because I fail to see the strength of Sunday arguments he and others use, I am 'a little pope, sure of my own infallibility,' dealing in 'unsustained assumptions,' and 'virtually declare thousands of great and good men . . . fools and knaves,' etc., etc. I am charitable enough to believe such language is not natural to Mr. Nash's usual kindness of heart, but comes from drinking the spirit of bitterness so prevalent in his new-found book against Seventh-day Adventists, which have furnished the principal portion of his ammunition in the recent Sunday argument. The bitterness of an apostate is proverbial, and Mr. Nash has simply been like 'poor dog Tray,' in bad company. I hardly feel like holding him responsible for these bitter invectives. But I greatly fear, if he continues to oppose the truth of the Bible, this spirit will continue so to develop as greatly to injure his usefulness.

"But really am I the only one who is so egotistical and blind that I cannot see the force of the Sunday argument? Mr. V. P. Simmons, in the same column with the article of Mr. Nash's, says: 'I have long since given up try-

ing to defend the first-day theory from any Scriptural legality.' And he is a Sunday-keeper.

"The Chicago *Inter Ocean*, one of the great dailies of our country, in its issue of April 23, 1895, says, editorially: 'Once for all this clerical juggling with words should cease. Sunday is not the Sabbath of the Bible, and every preacher knows it is not. . . . There is not a passage of Scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first. . . . We know of no divine command for the observance of Sunday; we make bold to say that there is no direct divine command for its usage.'

"I also give the following extract from a Catholic priest, employed by that church to lecture in various parts of the North in behalf of its doctrines:—

"Jan. 11, 1892.

"DEAR FRIEND: I have repeatedly offered \$1000 to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No; by my divine power I abolish the Sabbath day and command you to keep holy the first day of the week;' and lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. Yours respectfully, T. Enright, Css. R. Lock Box 75, Kansas City, Mo.'

"Brother Nash in his discourse at the courthouse distinctly stated that he did not claim there was any command in the Bible to observe the first day of the week. He only claimed to find in it certain inferences which he thought implied it had taken the place of the original Sabbath. And these he felt it necessary to strengthen by appealing to the Christian Fathers, Barnabas, Clement, *et al.*, with which to supplement the authority of his Bible in behalf of Sunday-keeping, thereby really confessing that the Scriptures were not sufficient. The degree of authority of such authors as these two, with their peculiar additions to natural history, such as that the hyena changes its sex each year, 'at one time male and at another female,' and the famous Phoenix of Clement, which lives just 500 years, and flies from Arabia to Heliopolis, in Egypt, to die, I will leave brother Nash to inform us. Of course he and the 'combined consensus of Christian scholarship of the world' may need and use such; but I prefer the blessed Bible.

"As to the 'unsustained' and false assumptions which he and friend Tatum attribute to me, for the benefit of the readers of the *News* who have not heard me at the tent, I will give a few specimens. 'And he [God] rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2:3. This was in the garden of Eden before sin entered, more than 2000 years before there was a Jew, where God made the Sabbath 'for man' (*i. e.*, for the whole race). Mark 2:27, 28. 'Remember the Sabbath day to keep it holy.' 'The seventh day is the Sabbath of the Lord thy God.' 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:8-11. This Sabbath Christ

kept while on the earth, as all must admit; for he declares: 'I have kept my Father's commandments.' John 15:10. None claim he ever kept Sunday. Hence no man follows Christ's example who keeps Sunday. He declares that he came not to destroy the law. 'Till heaven and earth pass away, one jot or one tittle [*i. e.*, one letter or point of a letter] shall in no wise pass away from the law, till all things be accomplished.' Matt. 5:17-20, R. V. The law, therefore, stands just exactly as it did when spoken amid the thunders of Sinai, and still reads, 'The seventh day is the Sabbath of the Lord thy God.' Brother Nash admitted that the apostles still continued to keep the seventh-day Sabbath after Christ's resurrection. The prophet Isaiah declares that the Sabbath will continue to be kept after the new heavens and the new earth are instituted, and that 'all flesh' shall come to worship God upon it. Isa. 66:22, 23.

"These, dear reader, are a few of the 'unsustained' and 'false assumptions' which I have been presenting in the tent at Bartow. I leave with these Christian gentlemen the responsibility of settling with God such characterizations of the plain Bible arguments I have presented in the tent at Bartow.

"Let the reader notice that Mr. Nash alone is responsible for drawing the conclusions that observers of Sunday are 'fools and knaves.' I have never intimated such a thought. I know full well that multitudes of Sunday-observers are just as honest in holding their views as I am in mine. But that doesn't prove that their arguments for so believing are 'convincing,' any more than those which multitudes of them hold in favor of sprinkling for baptism are so. The vast majority of the 'Christian scholarship of the world' so hold; yet Mr. Nash does not agree with it. He doubtless would not admit for a moment that any argument they present for sprinkling babes or men was anything but 'weak and futile.' His quoting the opinions of great majorities as an argument, amounts to nothing. The vast majority of the world are heathens to-day, and have been for thousands of years. Every true reform has commenced with the few who were called cranks and fools, and were derided as bad as the poor Adventists. So it was with Christ himself who was hounded to death by popular professors of religion. In Paul's time true Christians were considered the 'filth and offscouring of all things.' Luther and his fellow-reformers were taunted with these kinds of arguments with which Mr. Nash deals, by Dr. Eck, who accused Luther of pretending 'to know more than the sovereign pontiff, the councils, the doctors, and the universities.' Wesley was mobbed, hated, and despised as much as we are, and the great Baptist Church was then derided as bad as the poor Adventists now. A very poor argument for any doctrine is popular opinion. The great Protestant rock is the Bible, and the Bible alone, and Seventh-day Adventists propose to cling to it and relegate all the 'Christian Fathers' to the Sunday-keepers with which to splice out their Bibles.

"As for Mr. Tatum, I have no quarrel with him about the length of time he listened at the tent, whether inside or outside. I am not aware that I ever saw him there at all. I was told by a truthful man that he saw him there once, and that he stayed about ten minutes and left, and I never heard of his being there more than that, but did hear from others that he had not been

there before. However, I shall not dispute his statements. He greatly exaggerates the length of time I used in replying to Mr. Nash. But I did reply to every argument of any importance he presented. And some of the most estimable and respectable citizens of Bartow or vicinity declared that I fully answered every one of them from plain Bible testimony.

"GEO. I. BUTLER."

In the Question Chair.

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

511.—UNIVERSAL DOMINION.

Is the universal dominion of Gen. 1:26 the same as the universal dominion enjoyed by Nebuchadnezzar, according to the prophecy of Daniel? M.

Answer.—The dominion given to Adam was an absolute dominion, not only over the entire globe, but over the fish, fowl, beasts, and every creeping thing on the earth. No such dominion as that has been enjoyed by man since the fall. What we call the four universal kingdoms are such as had the leading power and control among the nations, simply as kingdoms.

512.—BURNING OF BABYLON.

In Rev. 19:16 we read that the ten horns (kings) should hate the whore . . . "and burn her with fire." In chapter 18:8 we learn further that "she shall be utterly burned with fire," by the ten horns, of course, as I understand it. But in Rev. 18:9 we see the kings lamenting over Babylon when they see the smoke of her burning. If they are the authors of that burning, why do they then lament over her? W. P. H.

Ans.—It does not seem to us necessary to apply Rev. 17:16 and 18:8 to the same time nor to the same circumstances. Revelation 17 seems more consistently to apply to the Roman Catholic portion of Babylon, and chapter 18 to the Protestant division. God uses the ten kingdoms to fulfill his will in the punishment of Catholic Babylon, and that may be accomplished before Rev. 18:8 is fulfilled. This last reference brings to view the plagues; and Rev. 16:19 says that under the seventh plague great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and over this final destruction, under the figure of a burning city, and people standing afar off and lamenting over it, is shown the grief and sorrow of the great and rich and mighty men of the earth, who have been interested in, and sympathized with, great Babylon in the height of her power and glory, when they see that total and final ruin is come upon her.

513.—THE BUILDING OFFERED BY EZEKIEL.

I would like an explanation of the wonderful building described by Ezekiel, beginning with the fortieth chapter. There is a lecturer here in California who claims that the building is already finished in parts and sections, now scattered over Europe, but ready to be taken to Jerusalem and put together without the sound of ax or hammer when the time comes, which will be soon. T. G.

Ans.—This appears to be another freak of a disordered imagination. There are some people who never seem so well satisfied as when they can find some obscure phraseology in some prophecy given half a thousand years before Christ, upon which to conjecture and speculate. This is characteristic of believers in the Age-to-Come idea; and they succeed in stirring up quite a little unnecessary curiosity in the minds of those who are disposed to listen to their exposi-

tions. But not much time need be spent in examining the house offered by Ezekiel to Israel, because that house was offered upon special conditions. (See Ezek. 43:11.) If they should return to God from their apostasy, and be ashamed of all their iniquity, then the offer of the house was to be made to them; but if not, the offer was not to be made. And they never fulfilled the conditions in such sense as to receive the promise; and that was the end of the matter. Jeremiah prophetically states this in chapter 6:15 and 8:12. So the house never was built, and never is to be built; and all the varieties of speculations upon it might as well cease. We would recommend that less time be given to conjectures about the conditional house offered by Ezekiel, and more attention be given to the great temple in heaven, where Christ is now closing up his ministrations for the world.

514.—GOD'S REST.

Will you please explain Heb. 4:4-9, inclusive, and oblige? B. H. G.

Ans.—When God completed the work of creation, he rested from all his work on the seventh day. That day was with him a season of joyful contemplation of the finished and glorious creation he had accomplished. It was his purpose, as can be gathered from the whole tenor of the Scriptures, that the beings whom he had created to inhabit and possess this earth, should also enter into just such a rest as he then enjoyed after their period of probation was finished. But sin was brought in by Satan to frustrate this purpose, and that, for the time being, disturbed God's plan and retarded the completion of his design. But it did not defeat the end God had in view, to have this earth peopled at last with a righteous race of beings in harmony with his will, and happy in communion with him. This state God calls "his rest," and refers to his rest on the seventh day simply to illustrate it. And he has set this rest before his people as the glorious attainment of their hopes, for which they are to labor. This rest will be enjoyed in its fullness in the new earth. God gave his people an emblem of it, in its physical aspects, in the possession of Canaan, and in its spiritual aspects, in the rest which we have in Christ. There must be in the providence of God an appropriate number to people the earth when it shall be brought to its future perfect state, as the eternal inheritance of the saints. God has waited long, from age to age, for a sufficient number to accept his offers of mercy to carry out his purpose. This point had not been reached in the days of David. So it is said in the Psalms that he "limiteth another day." The Jewish people missed their great opportunity to have salvation go through them, as a people, to the world; and so by the prophet David, God limits, or sets apart, another day, or period, in which the work shall still go forward. This is what is called the gospel dispensation, which is here set apart, during which the gospel goes directly to the Gentiles. The Jews had lost their distinctive position as the people of God, and now it is from all classes, Gentiles as well as Jews, and from every tribe and people under heaven, that the number of God's people is to be made up to inherit at last the earth made new, and enjoy therein what God calls "his rest." This God has promised, and this promise remains, and now the apostle's exhortation to us is, "Let us labor therefore to enter into that rest." That is, let us

accept God's offers of mercy, fall into harmony with his plans, and be of that people whom he is gathering out for his name, and so help to complete the number he is to have, and hasten the glorious consummation. "Some *must* enter therein." That is, God must have the number he wants, to people the earth redeemed. In the type the Jews failed to enter into Canaan through unbelief. In the antitype we are in danger of failing to enter the earth made new, or to secure a part in the final inheritance of God's people, through the same example of unbelief. Thus we are to heed the exhortation of verse 1; for the promise of the rest still remains to us, and we are to labor to enter therein. When the requisite number is reached, then the end will come. This scripture contains no proof at all of any change in the weekly Sabbath.

515.—AHASUERUS.

1. According to Dan. 9:1 Darius, the son of Ahasuerus, reigned 538 B. C., but in Esther 1:1 an Ahasuerus is spoken of who reigned 521 B. C. Was this the same person, the father of Darius? If so, how could the son reign before the father? 2. Will there be a temple in the new earth? (See Rev. 21:22, and "Early Writings," p. 14.) J. E. G.

Ans.—1. The Ahasuerus of Esther 1:1 is not the same person as the Ahasuerus of Dan. 9:1, but a later king. It was customary for different kings, in any extended line of kings, to bear the same name. The Ahasuerus of Esther 1:1 is supposed to have been the same as Artaxerxes Longimanus of Ezra 7, under whose reign the commandment went forth to restore and build Jerusalem, marking the beginning of the 2300 days. 2. Rev. 21:22 states that there was no temple in the city; for the Lord God Almighty and the Lamb, it is said, are the temple of it; and their glory, of course, will eclipse all else there. But there may be temples, as there doubtless will be, outside the city, in various localities. The temple spoken of in "Early Writings" must be such a one; for it speaks of some leaving the temple, and going to the city, showing that they are not connected.

516.—SEEING GOD.

In 1 John 4:12 we read: "No man hath seen God at any time;" but from Ex. 33:11 we learn that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." There is to my mind a difficulty in these passages. Will you please explain? F. C. B.

Ans.—The expression in reference to Moses, that the Lord spake with him face to face, does not necessarily imply any open sight of God's face on the part of Moses. God could speak with him, and still be hidden from view. It simply shows that the communications which God had with Moses were of a closer nature than God ordinarily enters into with his people. It was not by dreams, visions, inward inspiration, or the ministration of angels. It shows the familiarity and confidence with which the divine Being treated his servant. To him he uttered his voice directly, spoke with him in his own language, and Moses responded in the same way. They held familiar converse, as a man would speak with his friend; but Moses need not have seen God's face to do this. Thus, in the last part of this same chapter, Moses explains how he was permitted to see the Lord's back parts as he passed by, but that no man could see the face of God and live. There is, therefore, no discrepancy between this passage and the statement in 1 John 4:12. U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

INVITATION. LUKE 14:16, 23.

BY MRS. A. L. FORBES.

From the highways and hedges,
Invite them to come
And partake of my supper,
For yet there is room.
I'll take them and cleanse them
And make them mine own,
And give them as victors
A seat on my throne.

I'll welcome the lowest
From sin who will flee,
And forsaking false comrades
Will turn unto me;
And leaving earth's pleasures,
Cut loose from the world,
Going steadfastly onward
With banner unfurled.

I'll grant them a mansion
And robes pure and white,—
And give them a diadem
Sparkling and bright.
At the throne of my Father,
Their names I'll confess,
And give them as garments
Mine own righteousness.

'T was thus spake the Master
In days long ago,
As among his disciples
He taught here below.
And to us comes the echo
Through each passing year
Of the words that were spoken
Our courage to cheer.

IOWA.

DELMAR JUNCTION.—From April 10-12 I spent with the little company at Delmar Junction. A tent-meeting was held there last summer by brethren L. F. Starr and company, and brethren Starr and Fullmer have continued the work in the surrounding country during the winter. As a result of the effort, a neat little church building has been erected, and Sabbath, May 11, a church of eighteen members was organized. It was indeed interesting and solemn to see how anxious these people were to come into a proper relationship with the people of God, and to see that love existing which binds us to his work and people. On Sunday morning we repaired to the water, and eleven precious souls were buried with their Saviour in the solemn rite of baptism. A large number was present at the dedicatory services in the afternoon. The Lord came very near by his good Spirit, and we believe that the prejudice that had been so determined was partly overcome. We look for this church to grow in numbers. Immediately after the dedication, a business meeting was held, and officers were chosen for the coming year. E. G. OLSEN.

MISSOURI.

THE work in our State is moving steadily forward. Our five-weeks' Bible and canvassers' school closed April 29. There were over eighty in attendance. It was a precious season for all. Both canvassers and ministers go forth to the work with renewed courage. Already we are receiving good reports from our agents. Our young men and women who have entered this work never did better than they are doing this spring. I truly believe that the Lord is again opening the way for us as a people to scatter the pages of truth everywhere. I wonder if we will hear the "sound of the going" and know that the Lord has gone out before us. I am sure that now is the time for us to bestir ourselves.

We are planning to keep seven tents in the field this season. The Conference has placed a company of workers in St. Joseph, and has added to those in Kansas City. We hope to see many rejoicing in the truth as the result of this summer's work. Elder A. P. Heacock has had some success in southeastern Missouri; and between twenty and thirty have embraced the truth at Sabula. The whole field seems ripe for the harvest. Elder H. K. Willis and H. L. Hoover dedicated the new church house at Creighton. They have a comfortable house that does credit to the cause of God. They struggled hard to get it, and God blessed their efforts. To be sure we have felt, and are feeling, the hard times, but we know that this is the Lord's work, and it is onward. The outlook is good, and we are of good courage.

May 15.

W. S. HYATT.

SOUTH CAROLINA.

SPARTANBURG, EASLEY, BRUSHY CREEK, AND PIEDMONT.—Since I last reported, the work here has been moving onward, and something has been accomplished, although I have had much to hinder me in the work. I was called home from Greenville in the midst of meetings there, to care for my sick wife. After a lapse of some weeks I began Bible readings in the city, and was cheered by finding some willing to listen to the truth. One family began to obey, and others were convinced of the truth. April 8 I went to Greenville with my children, leaving my companion with brother Gardner's family. I went on to Easley and Brushy Creek, where seven meetings were held. Brother Johnston also returned with me the next week, and a church was organized at that place. One began to keep the Sabbath. Six were baptized by brother Johnston, who was chosen and ordained elder of the church. I believe that but ten adults were ready for church fellowship, but there remain yet others to join the organization.

I immediately came to Piedmont, where we had made arrangements to pitch the tent, and prepared the grounds, and pitched the tent, May 1. Our meetings have begun here with an unusual interest; the tent is filled to its full capacity at nearly every meeting. Some are already manifesting much interest in the word spoken.

I. E. KIMBALL.

COLORADO.

AMONG THE CHURCHES.—For the past three years home cares have kept me from being actively engaged in the work, but during the past year I have sold my farm and located my family in Delta. April 23 I left home for the summer. I spent one week with the Aspen church, speaking nine times. One was baptized and united with the church. There was a good interest from without, and could I have remained, I think others would have taken hold. May 2-6 I spent with the Buena Vista church, speaking seven times. Four were baptized and united with the church. These churches were newly raised up through the faithful labors of brother and sister W. Zeigler. The ordinances were celebrated at each place for the first time. I then spent a few days in Denver, in counsel with members of the Conference committee, speaking twice at Harmon, a suburb of Denver, where brother Zeigler has a good interest.

May 9-12 I spent at Idaho Springs, speaking six times. Seven were baptized, and the ordinances were celebrated for the first time, all taking part. This little company was raised up through the labors of brother and sister J. A. Leland, and I found them earnest in the message. At all of these places they assisted quite liberally in helping to forward our local Conference work. It did seem that all our people wanted was to learn what was needed, and

they were ready to help. While here I learned of a family of lone Sabbath-keepers ten miles on the wagon road toward Denver, so I went to visit them. I received a hearty welcome, and was pleased to learn that they were related to brother W. H. Edwards, of Battle Creek. I remained part of two days with them, holding some Bible readings and encouraging them in the message.

GEO. O. STATES.

VIRGINIA.

AMONG THE CHURCHES.—Since my last report I have visited the churches at Lorton, Arlington, Winchester, Hamburg, New Market, and Stanley. Owing to unavoidable circumstances I was not able to reach the Mt. Williams church. I also visited the companies at Dranesville and Timberville.

At Lorton, eleven were baptized and added to the church organized there last winter, making now a membership of twenty-nine at that place. There has been a ready response to the straight testimony presented, and we had most excellent meetings at nearly all the places visited, the Lord being manifestly present in some of them especially, making hearts tender by his Spirit as evinced by the flowing tears and tender testimonies borne. I have been glad to find that the church-building enterprise has been, and is, going on in the State. At Lorton the brethren had a good portion of the material on the ground for the erection of a church. Reaching Arlington I found they have a new church recently erected. At Winchester I found a very nice church building nearing completion, which the brethren there wish dedicated in a short time. Let the good work go on.

I expect, with the assistance of brother W. E. White, to begin a tent-meeting in Richmond in a few days. In this, the capital and chief city of the State, with a hundred thousand souls, the truth has never yet been publicly presented. We hope by God's grace to gain some souls for him here. Other laborers of the Conference will labor in other parts of the State. We all need and ask an interest in the prayers of God's people, that success may attend our efforts.

W. A. MC CUTCHEN.

KENTUCKY.

LOUISVILLE.—Dec. 12, 1894, I arrived in this city to take up the work recommended by the General Conference, and up to this time have not made a report. The failure to do so has not been caused by a lack of interest, but by a desire rather to have something to report to those who are interested in the work in this large city. We found a little company composed mostly of sisters, striving to hold up the light, and at the same time laboring under very discouraging circumstances. The opening of the work at this time was very opportune; for it had the effect of strengthening and building up the majority of the company, and sifting out those who had been the means of discouragement. Jan. 1, I was joined by brother Charles Kilgore and wife, who came to assist in the singing at the meetings, which began Jan. 3, and to labor in colportage. During the entire time of the meetings, the weather was cold and disagreeable, and as a consequence, our attendance was very small. The effort was not without some results, however, and a few took their stand for the truth.

At the close of the General Conference, we were joined by J. E. Evans and wife, who had been recommended to join us in labor. A few weeks were spent in house-to-house work, and over 1000 names of persons to whom publications might be sent, were forwarded to the International Tract Society. We also distributed papers throughout the city, which had been sent to us from different ones throughout

the field. We confidently expect that the Lord will water the seed thus sown, and precious souls be saved as the result.

May 2 we began a series of tent-meetings, and for one week the attendance averaged about one hundred and fifty. The weather was all that could be desired, and an interest was being awakened. This of course aroused the enemy, and the churches in the vicinity immediately made arrangements to hold a series of meetings for an indefinite time. One of the churches secured the services of one of the leading city pastors, and began by holding afternoon and evening meetings. To add to this, the weather suddenly turned cold and stormy, and has remained so for nearly a week. As a natural consequence, our attendance has become smaller; but it also has been very encouraging to see from fifty to one hundred people come out and sit in the cold for the sake of hearing the gospel. Last night was the worst night of the week, and yet twenty-five people came, and even after being told that in our judgment it would not be prudent for them to sit in the cold, damp tent, almost demanded a meeting, and their request was acceded to. We look for a return of pleasant weather very shortly, and confidently expect that our usual congregation will once more be in attendance. By the advice of the General Conference, brother N. S. Miller, of Conneaut, O., has engaged in the canvassing work. The times are exceedingly hard; but he is finding an entrance into the homes of the people.

We are all of good courage in the Lord, and believe that with our Captain's help we can surmount every obstacle; and our desire and prayer is that the work may be done faithfully, and souls be gathered out for the garner of the Lord.

May 16.

J. W. COLLIE.

NORTHEASTERN WISCONSIN.

THE tract sales at and near Green Bay during the last six weeks of our Green Bay French mission school, amounted to \$76.76. Since closing my work of teaching, I have spoken occasionally at Fort Howard, and have made four trips to Robinson, where I held two funeral services, at the last of which there were people enough present to fill three ordinary meeting-houses. These were mostly Catholics. They paid the best of attention and seemed to feast upon the words of life. Two persons have begun the observance of the Sabbath near Robinson. I have also spent two short seasons at Flintville and three at Oconto, which is my post-office address for the present.

D. T. BOURDEAU.

FROM TURKEY.

THE following letter has been received from one of the brethren in Constantinople with whom we have no personal acquaintance. The spirit it breathes indicates a heart warm with the love of the truth, though the language may be broken. The letter was written in Greek, and this is the translation we have obtained:—

“Constantinople, April 23, 1895.

“BELOVED BROTHER IN JESUS: I continually return thanks to the Lord for joy and happiness bestowed to us in Jesus Christ, and especially for Theothoron Antoniathin [Th. Anthony], believing that he was appointed for the fulfillment of the revelation of His will who revealed to us the everlasting gospel and the containing of it, concealed under the dark and superstitious veil of the past. We are also exceedingly glad to say that the love of Jesus Christ has attracted and charmed us to do his will, and to preach his everlasting gospel to those ignorant human beings who know not of this wonderful and inexpressible love, and bring them to Christ, that they might have a sweet communion in him, which we enjoy very much.

“Although our church is not a very large one,

as you know, the brethren and sisters are manifesting a great interest for the revelation of God's deep and inexpressible love.

“We are very much obliged to you, and appreciate very much indeed those treatises sent to us, which express high and beautiful thoughts for the good of men. We hope you will give our regards to brethren and sisters in the church. The members of our church pray that all our brethren and sisters may be led by Jesus Christ.

“J. JOANVIADUS.”

CAMP-MEETINGS.

EXPENSES.

SOMETIMES some raise the objection to attending these yearly gatherings that it costs so much, and ask if it would not be better to spend the money in some other way. In reply to this I wish to say:—

1. That of old, God required his people to gather at the place of his sanctuary, or temple, three times in the year. “Three times thou shalt keep a feast unto me in the year.” “They shall not appear before me empty.” Ex. 23: 14-17; Deut. 16: 16, 17. (Please read all the references.)

2. The expenses of these yearly gatherings were to be paid out of a second tithe. The first tithe was given to the priests for their service. (See Lev. 27: 30-33; Num. 18: 20-24.) Besides the tithe for the priests, the children of Israel were required to lay aside another tenth which they were forbidden to use at home, but which they were directed to use while attending these feasts at Jerusalem. (See Deut. 12: 17-19; 14: 22-27; also Josephus, book IV., Chap. IV., Sec. 3; Chap. VIII., Sec. 8.) Thus we see that God made provision for the expenses connected with these yearly gatherings.

BENEFITS.

Of the benefits to be derived from attending these yearly gatherings, the author of “Patriarchs and Prophets” says the following in chapter 52, pages 540, 541: “At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles,—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world, and from the darkness of error, into the precious light of his grace and truth.

“With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship, and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of his word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself, is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren, and affords us happiness in our efforts to bless others.”

And now as we are fast approaching the end of all things, is it not high time that we avail ourselves of every means of grace to secure the help and blessing of God? “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” Heb. 10: 25.

O. A. JOHNSON.

A LESSON FROM THE PETITION WORK.

DURING the past winter, Sunday bills have been introduced into almost every legislature in the United States. At the recommendation of one of the members of the Michigan legislature, a remonstrance against the Michigan Sunday bill was sent out from the office of the Religious Liberty Association, to a number of our people in this State. Almost the first response we received after sending out the remonstrance, contained a point suggestive of careful thought and earnest action. We quote from the letter:—

“We find public sentiment radically changed since work of this kind was done in our city before. . . . Those who have before aided us, we cannot reach. . . . It looks as though the enemy had been cunningly at work.”

It is certainly true that public sentiment is rapidly changing; for “intensity is taking hold of every earthly element.” Further than this, the sentiment that is not being turned toward the truth, is rapidly becoming crystallized into active opposition to it.

“The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combined with human agencies to set them firmly against the commandments of God.”

But what are we doing, and what are we to do in view of all this? May we give up in despair? or shall we wait for a more favorable time in which to labor? Ah, that time will never come. The words of a late testimony are, “Now is God's time, and his time is your time.” “In view of the terrible crisis before us, what are those doing who claim to believe the truth?” Those who do not believe it are at work, and most actively, too; and shall we not, every one who has heard the glad news of the message for this time, be telling it to others?

Very little can now be done with petitions, except those which ascend to the God of heaven. But some have written us of good work done by this present effort. Shall not our prayers ascend to God night and day, united with earnest endeavor in both personal labor and by the circulation of literature, until the tide of our captivity is turned, and the message has gone to every nation, kindred, and tongue? Is it not time to go out in the highways and byways and extend the Saviour's invitation to the people? Let voices sound everywhere, telling of his soon coming. No one else in the world can do for us the work God has given us to do. Let us work while it is day, for the night is at hand.

C. G. HOWELL.

GENERAL MEETING FOR MARITIME PROVINCES.

THE following is a report of business transacted at the general meeting for the Maritime Provinces, held at St. John, N. B., May 7-12.

First meeting called May 8, at 10:30 A. M., Elder R. S. Webber in the chair; committees were appointed as usual. The following propositions were adopted for general work:—

Acknowledging with gratitude the many blessings God has bestowed upon us, and especially the additional help sent us by the General Conference, we hereby express our determination to co-operate with their plans, and assist the cause of truth by faithfulness in the work and

the support of the same, in tithes and offerings. In view of the growing interest and influence of our work in the Provinces, and our need of extended plans for reaching those who do not attend our general meetings, we recommend the holding of a camp-meeting as soon as circumstances will permit.

Since our present tent is not suitable for further use in the field, having been used several years, we hereby request the General Conference to furnish us a new tent for the Provinces; and we therefore recommend that immediate steps be taken to raise a tent fund to assist in the purchase of the same.

The General Conference having established a school at South Lancaster, Mass., for the education of our young people, we therefore express our hearty sympathy with the same, by doing what we can to encourage our young people to attend the academy.

The tract and missionary society passed the following:—

Whereas, The tract and missionary work is an important factor in carrying forward the gospel message for this time, and a work in which all can engage; therefore,—

Resolved, That we give this our hearty co-operation, and that we at once proceed to the circulation of the *Signs of the Times*, as recommended by the last General Conference.

Whereas, Our Saviour chose other seventy to assist in the spread of the gospel; and, whereas, the "Spirit of Prophecy" has said that if there is one branch of the work of more importance than another, it is the circulation of our books; and, whereas, this is the means of self-supporting missionary work; therefore,—

Resolved, That we give our sympathy and encouragement in selecting, instructing, and maintaining suitable persons to engage in this important work.

In view of the fact that the third angel's message is rapidly fulfilling, and as all of our people should be thoroughly informed on every point of the present truth; and, whereas, our various publications are the only avenue of communication to many, we therefore urge upon all the necessity of supplying themselves with the same, and also that they furnish themselves with the "Testimonies" of Mrs. E. G. White.

The matter of patronizing our tract and missionary society, and making contribution to the same was recommended.

The Sabbath-school made the following resolutions:—

Whereas, The Sabbath-school work is one of the most effectual means of instruction to both old and young in the truths of the gospel; therefore,—

Resolved, That we urge upon all our people the necessity of encouraging the Sabbath-school work by attendance, faithful study of the lessons, and liberal contributions to the same.

As the Saviour blessed the little children and taught that we must become as such to inherit the kingdom of heaven, therefore we recommend that parents and Sabbath-schools supply themselves with the needed helps to make this work a success; and that parents and laborers give special attention to instructing the children in the gospel message.

It was recommended that labor should be bestowed the coming summer in Nova Scotia and New Brunswick.

R. S. WEBBER, *Pres.*

H. J. FARMAN, *Sec. pro tem.*

WHAT LOYAL PAPERS SAY.

MANY newspapers continue to comment upon the imprisonment of our people in Tennessee and elsewhere, though as a fact the prisoners generally referred to have been pardoned out. The first extract we give this week is from the *St. Albans (Vt.) Messenger*, one of the old and most reliable journals of the Green Mountain State. The extract is from a lengthy article en-

titled, "Persecution for Conscience' Sake:"—

"In this nineteenth century of Christian civilization, five American citizens are confined in the county jail at Dayton, Rhea Co., Tenn., for obeying the dictates of their consciences. They are members of the religious sect known as Seventh day Adventists, and it is a part of their religious duty to observe the seventh day of the week as a day of rest and worship. In this they certainly have the warrant of the Bible, and are obeying the express command of the decalogue. The date of the substitution of the first for the seventh day of the week for this purpose, is not definitely determined, but its first official recognition was more than three centuries after the death of Christ. It is considered probable his disciples observed the first day of the week in commemoration of his resurrection, while also conforming to the Jewish custom of keeping the seventh day as Sunday. But nothing is known about it, nor is there other than human authority regarding it.

"In obedience to what they believe to be the divine law, the Seventh-day Adventists of Tennessee strictly observe the last day of the week as the Lord's day; at least, they keep it holy quite as scrupulously as the Christians of other denominations keep the first day. This does not conflict with the laws as made and provided for the inhabitants of Tennessee. But they also attend to their usual avocations upon the first day, and herein they come in contact with the law. It is not charged they disturb the worship of their fellow-citizens or conflict in any way with the rights of others. But they do work on what is made the Lord's day by the purely human statutes of the State of Tennessee.

"For this their presiding elder and four of his fellow Adventists were arrested, tried, fined, and, upon refusal to pay the penalty, sent to the county jail. To the honor of the presiding judge be it said, he remitted the fines immediately upon their infliction, but he was without authority to remit the costs, and as the principle at stake was the same, the criminals—for such they are in the eye of the law—are languishing in jail.

"Notwithstanding, the Declaration of Rights of the State of Tennessee expressly provides, 'No human authority can, in any case whatever, control or interfere with the rights of conscience,' these men, admittedly good men and good citizens, guilty of no other crime than worshipping God according to the dictates of their own consciences, are thrust into a felon's dock, and sent to a convict's cell. And this is done in the name of a just and loving Saviour and on behalf of the Christian religion."

"One of the most misrepresented people are the Seventh-day Adventists. They are continually being charged with prophesying and setting the time for the end of the world. On the authority of a member of that denomination, no sanction has ever been given by the church to a prophecy of this kind. True, they look forward to the time, and that, too, at no distant date, when there will be a mighty upheaval in the religious and political worlds, but they do not pretend to set the day when this earth will be changed into an immense pin-wheel."—*Ithuriel*, Des Moines, Iowa.

"Let the readers of this paper remember during the hot days to come, that the principal of that school is languishing in a county jail in Dayton, Rhea Co., for the crime (?) of worshipping God according to the dictates of his own conscience, and for acting in accordance with the word of God. Then tell me, are Sunday laws just? Are they in harmony with the principles of Christianity itself?—*Red Wing* (Minn.) *Argus*.

"In another column of this paper will be found a communication in reference to the persecution of Seventh-day Adventists in Tennessee for violation of the Sunday law. The author of the article does not overstate the matter when he

says it is persecution similar to that in the days of the early Christians. It is an interference with religious liberty and a relic of the Dark Ages that is greatly at variance with the principles of religious liberty and freedom of conscience conceded and guaranteed to the people of this United States. If Tennessee has a statute requiring those of her citizens to observe Sunday as a day of rest who religiously and conscientiously observe another day for that purpose, it should be repealed.

"The facts in the case, as the *Ledger* understands it, are that a community of Adventists in Tennessee, sober, honest, upright people, had built up a large school there and were living according to their religious belief, until certain evil-minded persons had them arrested, and broke up the school by imprisoning the teacher because of his observing the seventh instead of the first day of the week.

"Such persecution in the name of the law must fail of the purpose intended, and will sooner or later react against those instigating and encouraging it."—*The Ledger*, Noblesville, Ind.

News of the Week.

FOR WEEK ENDING MAY 25, 1895.

NEWS NOTES.

The beautiful city of Florence, Italy, has been racked by an earthquake, and the treasures of art did not escape. Several galleries were badly injured. Thousands of people were frightened from their homes, and some lost their lives in the falling buildings. Surrounding villages have also suffered severely. Earthquakes in Italy, Greece, and adjacent countries are becoming very frequent, causing destruction of life and property. Thus the old earth shows signs of the approaching end.

The village trustees of Babylon, L. I., have promulgated an order to their single constable to arrest all persons caught riding bicycles through the streets on Sunday. But as bicyclists are quite numerous, it is probable that a number of deputies will be required. The wheelmen propose to resist the order as an unwarranted interference with their rights, which it certainly is. The name of the town is very suggestive to those who understand what part "Babylon the great" is acting in the Sunday cause.

The income-tax law was declared unconstitutional by a bare majority of the United States Supreme Court. Those deciding against the law were Chief-Justice Fuller, Justices Field, Gray, Brewer, Shiras. Those who upheld the law were Justices Harlan, Brown, Jackson, White. Two Democrats voted for the law, two against it. Three Republicans voted for, and two against it. Thus all the tedious labor of Congress, and the expense of putting the law in operation, are swept away for nothing, and the government must refund what it has received.

The United States authorities have been pushing an investigation into the case of ex-Consul Waller, confined in a French prison under a twenty years' sentence for interference in the Madagascar troubles. Sufficient proof has been secured to cause his case to be transferred to the civil courts; and it is thought that his release will soon be secured, and a case for damage be brought against the French. The divulgence of some startling facts is promised, showing inconsiderate action and unwarranted severity, also implicating the present United States consul in Madagascar for not taking an interest in behalf of a United States citizen in distress.

Admiral Meade made application for retirement from the navy. Just before doing so, in an interview with a reporter, he made very indiscreet and severe remarks, which reflected upon the present administration in a disrespectful manner. The President decided favorably upon his application, but appended a just rebuke as follows: "The within recommendation is approved, and Rear-Admiral Richard W. Meade is hereby retired from actual service in the navy, pursuant to Section 1433 of the R. S. The President regrets exceedingly that the long, active service of this officer, so brilliant in its early stages and so often marked by honorable incidents, should at its close be tarnished by conduct at variance with a commendable career, and inconsistent with the example which an officer of his high rank should furnish of subordination and submission to the restraints of wholesome discipline and manifest propriety."

ITEMS.

—In Iowa barb-wire fences are being used for conveying telephone messages.

—The Chinese emperor has issued a decree recalling from the Island of Formosa, ceded to Japan by the treaty of peace all the Chinese officials in the island.

—There are four Methodist women,—Mrs. Knowles, Mrs. Parker, Mrs. Messmore, and Mrs. T. J. Scott,—who have been in India thirty-six, thirty-five, thirty-three, and thirty-one years respectively.

—The pulpits of 200 of the London churches will be occupied on June 16 by women, who will preach a campaign of religion, temperance, social purity, the abolition of the opium trade, and opposition to the turf.

—A terrific explosion of nitroglycerin took place in the powder works at Pinole, Cal., on May 21. Fourteen men, nine of them Chinamen, were blown to atoms. Trees were blown half a mile into the bay.

—The population of London, as given in the census of 1891, is 5,632,806. This is the population of what is known as the London School Board District, or Parliamentary Borough, which covers an area of 688 square miles.

—Frank G. Lenz, of Pittsburg, set out to travel around the world on a bicycle. He disappeared in Armenia, and it has been ascertained that he was killed by five Kurds whose names are known. A friend has gone to recover his body if possible.

—General Campos, the Spanish commander in Cuba, has issued an order that any correspondent visiting rebel camps will be subject to the military penalty of death if caught. The purpose is to suppress news. The struggle goes on, each party meeting with successes and reverses.

—A cross has been placed upon the spire of the Presbyterian church, erected to the memory of the late Elliott F. Shepard, at Scarborough, Westchester Co., Pa. This is a significant change. Not long since, the cross was considered the sign of popery, especially in the Knox-Calvin household.

—The committee appointed by the house of commons in London, in connection with Lord Coleridge's succession to the peerage, has adopted a report affirming the fact that succession to a peerage disables the successor from being elected to, or sitting or voting in, the house of commons.

—Advices from Madagascar report that a French battalion had a sharp fight with a large body of Hovas near Marovoay. The Hovas fled at the point of the bayonet, leaving sixty dead and many wounded. Thirteen of the French were wounded. The French occupied the Hova camp.

—Norway and Sweden seem to be continually drifting into more hostile relations. Both are preparing for a struggle which it is thought cannot be long averted. The two principals are not the only countries involved, for Russia stands on one side of the conflict and Germany on the other.

—Count Camille Mercader, chief of the engineering department of Carnegie's Edgar Thompson Steel Works, has been chosen by the Austro-Hungarian government to superintend the construction by it of an immense steel plant in Cronstadt, to cost between \$6,000,000 and \$7,000,000. The notification reached him two hours after he had become a naturalized citizen of the United States.

—The French steamship, "La Gascogne," which was given up for lost last winter in a trip across the Atlantic, was again three days overdue last week, and a great deal of uneasiness was caused by the fact. The delay was caused by a break-down of her engine, exactly similar to the previous one. The wife and children of Chas. M. Andrews, of this Office, were among the passengers.

Special Notices.

A NEW SPECIAL COURSE FOR MEDICAL MISSIONARY NURSES.

A new special course for missionary nurses is now being organized. Twenty-five young women and ten or twelve young men can be received within the next few weeks. The qualifications must be first-class,—good health, good natural ability, good education, and above all a thorough consecration to the work, are required. Those who simply wish to obtain an education or training for their own benefit, and those who have no expectation of engaging actively in medical missionary work either at home or abroad, need not apply, as such are not wanted. We want young men and women who are prepared to throw their whole life and energies into this work, and who desire to secure the best possible fitness for it. A new course of instruction has been arranged, whereby those who are anxious to get into the field soon can be prepared for certain lines of

work in one year; but all who engage in the work are expected to enlist in it for a considerable length of time, and to give their whole time and energies to it.

There is also room for a few more missionary mothers in the mothers' class. This new department has proved an exceedingly interesting and profitable one. It is especially adapted to women of education and culture from thirty to forty-five years of age, especially those who have had experience in caring for children and who love to work for the little ones.

Young men and women who have in view a medical education at some future time, should take the special course, preparatory to more advanced studies. The course of study is so arranged that those who desire to do so can enter at any time during the next two months, but the sooner they enter, the better. It is desired, however, that a number should enter at once. Those who take the special course, if able to meet the requirements mentioned above, will be able to enter upon medical work in a short time after entering upon the course. Those who come right away can enter upon work in the line of their study almost immediately. Those interested should address the undersigned at once.

J. H. KELLOGG, M. D.
Battle Creek, Mich.

RAILROAD RATES TO THE WISCONSIN CAMP-MEETING.

For our camp-meeting which is to be held at Stevens Point, June 6-17, the Wisconsin Central, G. B. W. & St. P., C. M. & St. P., C. & N. W., C. St. P. M. & O., C. B. & N., and Illinois Central railroads have granted us a rate of a fare and a third for the round trip on the certificate plan, good from all points in Wisconsin. The only conditions imposed are: (1) That at least 100 persons paying full fare for the going trip attend the meeting; (2) That tickets for the going trip are bought between the 4th and the 16th of June, and that the return trip is made on or before June 19; (3) That a certificate duly stamped with his office stamp is secured from each agent when ticket is purchased. This certificate is to be signed by the Conference secretary at the camp-ground, and presented to the agent at Stevens Point when return ticket is bought.

Do not fail to take a certificate with every ticket you buy; for instance, if you come over two roads, you must have a certificate from each. It is imperative that these certificates be secured, as you cannot obtain the reduction without them. If the agent does not have the certificates, ask him to write you out a receipt, and report the matter to me at once when you reach the ground. Plan to reach the depot early, thus giving the agent plenty of time to make out the certificate and check the baggage. Leave all certificates at the book-stand as soon as you reach the camp-ground, so that they may be signed and stamped by joint agent.

The trains of the G. B. W. & St. P. road will stop at the grounds, and the Wisconsin Central depot is but a little distance away, so that there will be but very little expense in the transfer of baggage, etc. All who can take either the Wisconsin Central or the Green Bay road should do so, as those roads will take them directly to Stevens Point.

We expect to have a sufficient number of tents on the ground to accommodate all who come, and the charges for the same will be as low as consistent. We expect also to have a dining-tent, where those not prepared to board themselves will be provided with meals at a low rate. More particulars will be given in the Wisconsin Reporter for June 1, which will be sent free to any address upon application. Address 865 Fifth St., Milwaukee, Wis. G. M. BROWN, Sec.

MONTANA CAMP-MEETING.

THE Montana camp-meeting will be held at Helena, Mont., June 14-24. The particular grounds and how to reach them will be given later. Elders A. J. Breed and R. S. Donnell will be present to assist the ministers of the State, and as there is no special Conference business to occupy the time, it will be a favorable time for seeking God and to study the word. None should deny themselves this privilege. God is working in Montana, and we understand that there will be a representation from each little company, though some will necessarily travel about five hundred miles to reach the grounds. May God's blessing be with all as they come.

J. R. PALMER.

CHANGE OF ADDRESS.

UNTIL further notice the address of Elder J. S. Washburn will be 6 Shirley Park Road, Shirley, Southampton, England.

ADDRESS WANTED.

Miss M. J. GOURLEY, Neoga, Ill., wishes to obtain the address of Geo. Enos, formerly of Trinidad, Col.

ADDRESS.

THE post-office address of Elder V. H. Lucas and family is East Las Vegas, N. M. Our brethren in that field who wish to arrange for ministerial labor, will address accordingly.

Appointments.

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

CAMP-MEETINGS FOR 1895.

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

| DISTRICT NUMBER ONE. | | | |
|-------------------------------------|-------|---------------|---|
| Quebec, Ayer's Flat, | June | 14-24 | |
| Pennsylvania, Corry, | " | 19 to July 1 | |
| Vermont (local), South Londonderry, | " | 25 to " | 1 |
| Atlantic, | Aug. | 1-12 | |
| Virginia, | " | 8-19 | |
| Vermont, Morrisville, | " | 16-26 | |
| Maine, | " | 22 to Sept. 2 | |
| New England, | " | 30 to " | 9 |
| New York, | Sept. | 5-16 | |
| West Virginia, | " | 12-23 | |

| DISTRICT NUMBER THREE. | | | |
|------------------------|-------|---------------|--|
| Indiana, Anderson, | July | 30 to Aug. 12 | |
| Ohio, Newark, | Aug. | 9-19 | |
| Illinois, | " | 19 to Sept. 2 | |
| Michigan, | Sept. | 11-30 | |

| DISTRICT NUMBER FOUR. | | | |
|-------------------------------------|-----|--------------|--|
| Iowa, "Ingleside Park," Des Moines, | May | 23 to June 3 | |

| DISTRICT NUMBER FIVE. | | | |
|---------------------------------------|-------|-------|--|
| *Minnesota, "Merriam Park," St. Paul, | June | 4-11 | |
| *Wisconsin, Stevens Point, | " | 11-17 | |
| *South Dakota, Madison, | " | 18-24 | |
| North Dakota, Jamestown, | July | 3-9 | |
| *Nebraska, | Sept. | 3-9 | |

| DISTRICT NUMBER SIX. | | | |
|------------------------------------|-------|---------------|---|
| Texas, Keene, | Aug. | 8-19 | |
| Arkansas (local), Mammoth Springs, | July | 5-12 | |
| " (local), Prescott, | " | 12-22 | |
| " (State), Lowell, | Aug. | 16-26 | |
| Oklahoma, | " | 22 to Sept. 2 | |
| Colorado, Denver, | " | 29 to " | 9 |
| Kansas, "Oakland Park," | Sept. | 12-23 | |
| Missouri, Warrensburg, | " | 25 to Oct. 7 | |

| DISTRICT NUMBER EIGHT.† | | | |
|-------------------------|------|---------------|--|
| *California, Oakland | May | 30 to June 10 | |
| Montana, Helena, | June | 14-24 | |

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

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

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

THE seventeenth annual session of the Pennsylvania Conference and Tract Society of Seventh-day Adventists will be held at Corry, June 19 to July 1, in connection with our State camp-meeting, for the election of officers for the coming year, and for the transaction of such business as may come before the meeting. All delegates should be present at our first meeting Thursday morning, June 20. Come, brethren, praying that the blessing of God may rest upon this meeting; that we may be able to encourage one another; that the missionary spirit may be revived in all our churches; and that a greater work may be done in the great State of Pennsylvania this coming year than ever before. God's blessing has rested on our work in the past year, and we praise him for it. I. N. WILLIAMS, Pres.

ELDER A. C. BOURDEAU, with other brethren from Battle Creek, will meet with the church at Convis, Mich., Sabbath, June 8. Brethren and sisters in adjoining places are cordially invited.

NOTICES.

EMPLOYMENT WANTED.—Andrew Massey, seventeen years of age, wants a place to work on a farm or in a shop where he can keep the Sabbath. Has had experience. Address Andrew Massey, Jr., 2527 Washington St., N. E., Minneapolis, Minn.

WANTED.—A place to work on a farm in Michigan or Indiana, by a strong, healthy boy fifteen years old. He understands all kinds of farm work, and is a good hand with horses. Address J. W. Covert, Frankton, Madison Co., Ind.

Publisher's Department.

"PROPHECIES OF JESUS."

A copy of this book has been sent us by the publishers, the General Conference Association. Notice of the volume has previously been given in this department, and an examination of the book confirms all that has been said in its behalf. It is well intended to give a comprehensive view of what we denominate present truth, and the various points are not only alluded to, but are elucidated and backed up by satisfying evidence.

We confidently bespeak for this publication a favorable reception by all, and invite your most hearty co-operation in the placing of the book before the general public.

"Prophecies of Jesus" will be furnished in three bindings, with corresponding prices as follows:—
Green, silk-finished cloth, black stamp, aluminum titles, marbled edges, \$1.50
Maroon cloth, gilt stamps, gilt edges. 2.00
Russia leather (seal or Morocco grained), 3.50

THE *Missionary Review* for June is a number of more than unusual interest. An intensely interesting, illustrated article in the weird ways, strange stories, and curious customs of "The Indians of America," by Rev. Dr. Pierson, opens the *Missionary Review of the World* for June. Dr. Josiah Tyler, author of "Forty Years among the Zulus," follows with a description of some of the ignorance, degradation, and cruelty practiced in connection with "Fetichism in Africa." Two timely and able articles on "Madagascar" come from the pens of Rev. James Sibree and Rev. Geo. Cousins. "Arabia and Its Missions" furnishes the subject for another interesting paper, accompanied by a map and illustrations. The work among "The Mountain Whites of America" is also graphically described by Mrs. S. M. Davis, recently returned from a visit to those neglected and degraded people of our land. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.

We find upon our table a tract by W. H. Littlejohn, of this city, which is but recently from the press, and bears the following title:—

"A DEFECT IN THE NATIONAL CONSTITUTION. Religious Liberty Overridden in the United States. Christians, for Conscience' Sake, Fined, Imprisoned, and Forced to Work on the Highway in Company with Base Criminals."

Single copy, post-paid, 5 cents. Large discounts when ordered in quantities. Direct all orders to the author at Battle Creek, Mich.

Obituary Notices.

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

FISH.—Died near Carson City, Mich., April 27, 1895, after an illness of four weeks with spinal meningitis, Jesse Fish, infant son of Eustace and Mina Fish.
M. S. EVANS.

ANDREWS.—Died at Coalgate, I. T., April 26, 1895, sister Nannie Andrews, aged forty-five years. A husband and children are left to mourn the loss of a devoted companion and mother. She exhorted all to meet her in the kingdom.
L. TROWBRIDGE.

FITZGERALD.—Eliza Ann Fitzgerald died in Cleveland, O., April 7, 1895, of consumption, at the age of twenty-three years. She leaves a father, two brothers, and two sisters to mourn their loss. Funeral services were conducted by the writer, and words of comfort and hope were spoken from James 4 : 14.
R. A. UNDERWOOD.

DENNY.—Died March 4, 1895, of measles, Maggie, daughter of Thomas and Mary Denny. She was born March 26, 1877. She was a member of the Methodist Episcopal Church for over a year, and was loved by all who knew her. She was resigned to the will of the Lord, took her friends in her arms, prayed for them, and quietly went to sleep.
M. D.

HASKELL.—Died of consumption in East Toledo, O., May 15, 1895, Mrs. Elsie Haskell, in her sixty-ninth year. She, with her husband, accepted the truths of the third angel's message forty years ago. Beloved by all for her sweet, Christian character, we believe she sleeps in Jesus to awaken at his coming. She leaves two daughters and a granddaughter to mourn their loss.
AMMY W. WELSH.

CRABTREE.—Della Geiger-Crabtree, wife of William Crabtree, of Indianapolis, Ind., died Feb. 23, 1895, aged twenty-two years. A little boy is left without a mother's love and care. Words of instruction and comfort were spoken from John 14 : 6. We mourn not as those who have no hope, as sister Della died believing in the Christian's hope.
I. S. LLOYD.

RICE.—Died at her home in Appanoose county, Ia., April 11, 1895, Mary Rice, aged thirty years. She embraced the truth under the labors of Elder J. S. Hart last December. A husband, two sons, and four daughters are left to mourn. She was beloved by all who knew her. A few texts of Scripture were read, and prayer was offered at the house, by the writer.
L. B. WHARTON.

BALLARD.—Charles J. Ballard, of Indianapolis, Ind., died Feb. 16, 1895. Brother Ballard was a member of the Friends' Church in the early days of his life. Under the labor of brother West, he had confessed his sins, and died believing that he would be among those who will live in the earth made new. A wife and two children are left to mourn. Words of comfort were spoken by the writer, from 1 John 5 : 11, 12.
I. S. LLOYD.

MONK.—Died of consumption near Graysville, Ind., April 20, 1895, Alice Monk, wife of Albert Monk, aged twenty-nine years. She was a lover of the truth, and fell asleep in the blessed hope of soon being awakened by her Master's call. She leaves a husband, one son, and many friends to mourn her death. Memorial services were held in the Methodist church, May 11, by the writer. Text, John 16 : 20, 22.
S. G. HUNTINGTON.

SUFFICOOL.—Died in Neillsville, Wis., May 7, 1895, Anabel Sufficool, aged nineteen years. She was overworked in school, and after getting through high school went to teaching. She took *la grippe*, which left her very feeble, yet it was not thought that she was dangerously ill, so that her absent mother and sister did not reach home until after she was dead. She was a faithful, devoted Christian, therefore the mother, sisters, and brothers sorrow not as others without hope. Words of comfort were spoken by the writer, from 2 Cor. 1 : 3, 4.
I. SANBORN.

LINDSAY.—Died in Battle Creek, Mich., May 2, 1895, of pneumonia, in the eighty-eighth year of his age, our beloved brother, John M. Lindsay, of Newfane, Niagara Co., N. Y. In 1852 he, with his wife, accepted present truth and united with the Seventh-day Adventist Church. In 1890 they left the old farm where they had lived over half a century, and went to Battle Creek to live with their daughter, Mrs. Martha Lamson. During that same year sister Lindsay died. In the spring of 1892 he was prostrated with a shock of paralysis, but after a time he rallied and was around again, but in 1893 he had a second shock, from which he did not recover. He took a cold which settled on his lungs, causing pneumonia, which resulted in his death. Age and infirmity did not weaken brother Lindsay's faith or hope. At the time of the General Conference I visited him, and it was a precious visit to me. In the course of the conversation he said: "Brother Place, I'm most through with this life, but I've got a glorious hope of a better one." He endured his last suffering with patience, and as long as he could speak, he was often heard repeating the words of hymn 679, of the large hymnal. Sabbath afternoon, May 4, he was laid away in the Olcott Cemetery. Discourse by the writer.
A. E. PLACE.

BARTHOLO.—Sarah Celia Bartholf was born in Sweden, N. Y., in 1819, and died from a lingering illness, May 12, 1895, at the Sanitarium, Battle Creek, Mich., aged seventy-six years. Her maiden name was Stevens. On June 1, 1847, she was married to Moses Jennings Bartholf, and soon after they removed to the West, and located at Whitewater, Wis. Her religious experience began in early youth. With her parents she belonged to the Methodist Church. On her marriage and removal to Wisconsin, they united with the Baptist Church. Continuing to follow their convictions of duty, they united with the Seventh-day Adventists about the year 1859; and in this relation she has continued, leading a consistent and earnest Christian life. In her last illness she suffered long, but bore it all with Christian fortitude and resignation. Her last days were especially marked with peace, comfort, and joy in her Saviour. Even her physical sufferings had ceased. She very much desired to see her children once more, and this was also granted her. Both her sons had the privilege of visiting her and bidding her a last farewell. After this she was perfectly reconciled to go to her rest, and sleep till the morning of the resurrection, when she will come forth in glorious immortality. To her the prayer was granted, "Let me die the death of the righteous and let my last end be like his." Funeral services were conducted by the writer, at Whitewater, on the 14th of May.
O. A. OLSEN.

MORTON.—Died March 26, 1895, at his home, 615 Congress St., Portland, Me., of heart failure, brother W. E. Morton, aged 45 years and 9 months. The last few weeks of his life were remarkable for the brightness of his religious experience and the Christian patience and fortitude with which he endured severe suffering. He was resigned to the will of God and fell asleep in the full assurance of a part in the resurrection of the just.
J. E. JAYNE.

GIFFORD.—Died in Fairfield, Me., March 30, 1895, of cancer, Mrs. M. Adelia, wife of Ansel T. Gifford. She was born in Fairfield, Me., Sept. 3, 1839. She accepted the third angel's message under the labors of Elder J. B. Goodrich in 1874, and united with the Somerset Mills church, in which she remained a faithful member until the time of her death. In disposition, patient, sunny, and unselfish, she did much to relieve the wants of the poor and the sick. Her trust in God remained firm until the end.
J. E. JAYNE.

CLARK.—Died near Lebanon, Kan., May 7, 1895, Thomas Jefferson Clark. He was born in Illinois, June 12, 1850. He came West in 1871. A few years later he gave his heart to the Lord. In studying God's word he became acquainted with the third angel's message, which he gladly accepted. At the Concordia camp-meeting he received a new experience in righteousness by faith, and grew stronger until the day of his death. Brother Clark leaves a faithful wife and six children. Words of comfort were spoken by the writer.
O. S. FERREN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

| EAST. | | *Night Express. | †Detroit Accom. | ‡Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Atlantic Express. |
|--------------------|----------|-----------------|-----------------|------------------|--------------------|-------------------|--------------------|
| STATIONS. | | | | | | | |
| Chicago..... | pm 9.30 | | | am 6.50 | am 10.30 | pm 3.30 | pm 11.30 |
| Michigan City..... | 11.35 | | | 8.50 | pm 12.17 | 5.20 | am 1.19 |
| Niles..... | am 12.45 | | | 10.15 | 1.15 | 6.23 | am 2.45 |
| Kalamazoo..... | 2.15 | am 7.20 | | 11.55 | 2.30 | 7.40 | 4.55 |
| Battle Creek..... | 3.00 | 8.10 | pm 12.50 | 3.05 | 8.19 | | 5.22 |
| Jackson..... | 4.50 | 10.00 | 2.40 | 4.25 | 9.55 | | 6.50 |
| Ann Arbor..... | 5.40 | 11.05 | 3.50 | 5.15 | 10.25 | | 7.47 |
| Detroit..... | 7.10 | pm 12.20 | 5.30 | 6.15 | 11.25 | | 9.20 |
| Buffalo..... | | | | am 12.55 | am 6.45 | | pm 5.30 |
| Rochester..... | | | | 3.38 | 9.55 | | 8.40 |
| Syracuse..... | | | | 5.40 | pm 12.15 | | 10.45 |
| New York..... | | | | pm 1.45 | 5.45 | | am 7.00 |
| Boston..... | | | | 3.45 | 11.45 | | 10.00 |
| WEST. | | | | | | | |
| STATIONS. | | | | | | | |
| Boston..... | am 10.30 | | | pm 2.00 | pm 9.00 | | pm 7.15 |
| New York..... | pm 1.00 | | | 4.30 | 8.00 | | 9.15 |
| Syracuse..... | 8.30 | | | 11.30 | am 2.15 | | am 7.20 |
| Rochester..... | 10.37 | | | am 1.20 | 4.10 | | 9.55 |
| Buffalo..... | 11.45 | | | 2.20 | 5.30 | | pm 3.30 |
| Detroit..... | pm 8.45 | am 6.30 | am 7.20 | 8.30 | pm 1.10 | pm 4.35 | 11.10 |
| Ann Arbor..... | 10.25 | 7.30 | 8.43 | 9.25 | 2.12 | 5.57 | am 12.15 |
| Jackson..... | 11.40 | 8.35 | 10.43 | 10.30 | 3.13 | 7.25 | 1.25 |
| Battle Creek..... | am 1.17 | 9.45 | pm 12.15 | 11.43 | 4.31 | 9.13 | 2.55 |
| Kalamazoo..... | 2.10 | 10.37 | 1.00 | pm 12.22 | 5.00 | 10.00 | 3.35 |
| Niles..... | 4.00 | 11.48 | 3.00 | 1.40 | 6.27 | | 5.00 |
| Michigan City..... | 5.02 | pm 12.50 | 4.25 | 2.45 | 7.22 | | 6.00 |
| Chicago..... | 7.10 | 2.40 | 6.35 | 4.30 | 9.05 | | 7.50 |

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday.
Jackson..... east at 7.27 p. m.
Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

| GOING EAST. | | STATIONS. | | GOING WEST. | |
|-------------|-----------|-----------|-------------|--------------------------|-----------|
| Read Down. | | | | Read up. | |
| 10 | 4 | 6 | 42 | 2 | 5 |
| Mail Ex. | L't'd Ex. | Arl. Ex. | Mix'd Tr'n. | Pass. | P. H. Ex. |
| am 9.00 | pm 8.10 | pm 8.15 | am 6.00 |D. Chicago A..... | pm 6.45 |
| 11.25 | 6.05 | 10.30 | 6.00 |Valparaiso..... | 5.05 |
| pm 1.05 | 6.30 | 12.00 | 10.05 |South Bend..... | 3.10 |
| 1.45 | 7.12 | 12.45 | 12.40 |Cassopolis..... | 2.15 |
| 2.33 | 7.55 | 1.13 | 3.42 |Schoolcraft..... | 1.20 |
| 2.44 | 7.55 | 1.48 | 4.20 |Vicksburg..... | 1.10 |
| 3.30 | 8.36 | 2.40 | 6.20 |Battle Creek..... | 12.15 |
| 4.33 | 9.26 | 3.25 | 7.47 |Charlotte..... | 11.14 |
| 5.10 | 9.55 | 4.00 | 8.20 |Lansing..... | 10.40 |
| 6.30 | 10.45 | 5.03 | 9.30 |Durand..... | 9.35 |
| 7.30 | 11.17 | 6.40 | 10.05 |Flint..... | 8.35 |
| 8.15 | 11.50 | 8.15 | 10.43 |Lapeer..... | 7.49 |
| 8.42 | am 6.35 | 11.06 | 11.06 |May City..... | 7.28 |
| 9.50 | 1.00 | 7.30 | 12.05 |Pt. H'n Tunnel..... | 6.50 |
| 9.25 | pm 1.15 | 8.15 | 1.25 |Detroit..... | am 6.45 |
| | pm 1.15 | 8.15 | 1.25 |Toronto..... | pm 9.20 |
| | pm 1.15 | 8.15 | 1.25 |Montreal..... | am 9.15 |
| | pm 1.15 | 8.12 | 7.15 |Boston..... | am 8.30 |
| | pm 1.15 | 7.50 | 4.25 |Susp'n Bridge..... | pm 10.15 |
| | pm 1.15 | 7.00 | 5.40 |Buffalo..... | pm 10.15 |
| | pm 1.15 | 6.53 | 8.08 |New York..... | am 8.15 |
| | pm 1.15 | 10.20 | |Boston..... | pm 8.00 |

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
†Stop only on signal.
A. B. MCINTYRE, Asst. Supt., Battle Creek
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 28, 1895.

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The Pacific Press Publishing Co., Oakland, Cal., has issued a new catalogue of publications. Sent free on application.

Professor E. B. Miller, who has spent some time at the head of the school in Cape Town, is now on his way home. His health, and that of his wife, has not been good in that country. It is expected that a return to America will benefit them; and we notice Professor Miller's name in the faculty of Walla Walla College for the coming year.

Word is received from West Salem, Ill., that brother J. F. Rothrock was arrested there on the 20th for keeping his store open on Sunday. There being no law to prevent his doing so, the town trustees provided one under which he was convicted and fined \$10. The trial was attended by Elders Lane and Scoles. The court adjourned to the opera-house to provide room for the crowd, and the brethren had the privilege of speaking for the truth for an hour or so.

Sunday enforcers by State law will of course be glad of precedents as pointers to help them to decide how to frame their laws, and to determine what ground they shall cover. Here is a specimen of Sunday laws in England in 1653:—

"One unhappy victim is stocked three hours for the heinous offense of going to Charminster immediately after dinner on Easter day, and eating milk and cream with some lads and lassies, upon which entertainment they spent two pence each. Even the plea that the moving about on the Sabbath-day [Sunday] was to hear a preacher in another parish, was no mitigation of the offense of taking a longer walk than to the church at the offender's own door. . . . A tailor is brought up for working at two o'clock on a January morning, to have a piece of his manufacture complete in due time for some orthodox church-goer. Children are punished for playing at nine stones. Hanging out clothes to dry on the Sabbath [Sunday] was an especial offense."—*"Knight's Eng.," Vol. IV., Chap. 9, p. 172.*

Professors C. B. Hughes, of Keene, Tex., and Joseph H. Haughey, of South Lancaster, Mass., are now in Battle Creek, the institutions over which they have charge having closed their year's work.

We are authorized to state that Elder O. A. Olsen hopes to be able to be in attendance for a portion of the time at the following camp-meetings in District No. 4: Iowa, Minnesota, Wisconsin, and the Dakotas.

Brother D. K. Mitchell writes from Newark, O., that while the Ohio State meeting was in session in that place, W. F. Crafts gave three lectures there on the Sunday question. He was listened to by an Israelite, who, we judge, has embraced Christianity, and who also attended our meetings. The following Monday this man (who signs himself "A Jew in the flesh and a Jew in the spirit") came out with a circular in which he set forth in its true light the course of Crafts in dealing with the commandments, and warned the people to beware of any one who will make light of the ten commandments or the Sabbath of the Bible, which are as binding upon spiritual Israel as they were upon the literal seed.

Brother D. A. Robinson sends us a copy of the *Western Daily Mercury*, Plymouth, Eng., containing a notice of the fine imposed upon our London Office for the work of two women and one minor on Sunday. It states fairly our position in regard to our observance of the seventh day, and acknowledges that we obey the spirit of the factory law, but thinks the law should be changed so as to leave us free in our practice. "There is an opportunity at hand," it says. "Let them petition for the insertion of a clause in the Factory Bill now before Parliament." But because we will not make such petition, it thinks we are "terribly 'conscientious,'" and that "it is evidently difficult to please these excellent people." Then it says that the easiest way out of the difficulty would be for Mr. Asquith of the Home Office to put us on the same footing as the Jews, anyway, and then heap coals of fire on our head, by appointing a factory inspector to look after Seventh-day Adventists especially, and giving the secretary of the International Tract Society the job.

At a recent meeting of the Foreign Mission Board the following steps among others were adopted: That a tent be sent to the workers in Jamaica. It was voted to request G. H. Baber to go to Chili, South America, to labor as soon as his affairs be arranged. Also voted to request that O. O. Farnsworth return from Great Britain to labor in the Atlantic Conference, according to the request of that Conference.

The following advisory boards were appointed for distant fields:—

British.—D. A. Robinson, J. C. Washburn, Isaac Bell, E. Piednue, W. A. Spicer.

Central Europe.—H. Revilly, L. R. Conradi, J. Ertzenberger, Leon Tiesche, Joseph Curdy.

German.—L. R. Conradi, G. W. Spies, Wm. Fleck, these three to select two others to act with them.

Russia.—L. R. Conradi, C. Laubhan, H. J. Löbsack, J. Klein, G. Isaak.

Voted that the superintendent of that General Conference district be *ex officio*, a member of these boards.

Our esteemed co-laborer, the *Signs of the Times*, of Oakland, Cal., starts out with its issue of May 16 on what it styles a new era. Its editorial roster contains the following: M. C. Wilcox, resident editor; E. J. Waggoner, associate editor; J. H. Durland, S. N. Haskell, H. P. Holser, Dan T. Jones, F. M. Wilcox, A. O. Tait, special contributors. This at once guarantees the excellent character of the paper. The price is reduced to \$1 per year, with still greater reductions to clubs. But there will be no reduction in the size of the paper.

It is expected that there will be a general move upon the part of our tract societies and the friends of the cause greatly to increase the circulation of the paper, that it may fulfill the mission for which it was ordained. Certainly the publishers have done their part in thus providing for the literary wants of the paper, and bringing it within the easy reach of our workers.

SHOWING THEIR COLORS.

PAPISTS will show their hand whenever they think it safe; but sometimes in their anxiety to gain their ends, they reveal their spirit a little too soon, and thus defeat their own purposes. This seems to be the case just now in Germany.

In the anti-anarchist crusade, which broke out in Europe after the assassination of President Carnot of France, there was introduced into the German *Reichstag* a bill for the repression of revolutionary tendencies, proposing severe restrictions upon the freedom of speech, the press, and public meetings, and making criticisms of the government of any kind, punishable offenses.

While this bill was in consideration in committee, the members of the "Centre party" (which is the Roman Catholic party, holding the interests of Romanism first, and those of Germany secondary), went a step too far. They offered to sell their support to the government, on condition that an amendment should be added to the bill providing that persons who should speak against God, Christianity, recognized churches, or any of their teachings, institutions, and usages, should be punished with imprisonment not to exceed three years.

At this Germany took alarm. A storm of public protest broke forth all over the country such as has not been witnessed there for many a day. They saw in this, what it really was, an attempt to return to the religious tyranny of the Dark Ages. The red specter of anarchy faded away before this revelation of "death on the pale horse." The committee became alarmed, and returned the bill in its original form without the amendment. But the *Reichstag* went to work and mercilessly slaughtered the whole bill, section by section. The government has suffered no such defeat since the formation of the empire. An article on this subject, in *Harper's Weekly* of May 25, entitled, "A Great Event in Germany," closes with these words:—

"The results of this event are of incalculable consequence. The *Reichstag*, which had been insolently told by one of the ministers that its business was only to pass the government measures, and to appropriate money, and that the government cared nothing for its opinions has proved that it has a will of its own, to which it can give effect. The ultramontane [Roman Catholic] party has shown its true colors, and made the government and the conservative parties understand that it is an extremely dangerous ally, and cannot be trusted with controlling influence in the government. And more important than all, it has become manifest that public opinion, when aroused, is a mighty power in Germany. Whatever course the emperor's government may now take, it will not be likely to lose sight of these important developments."