

The Advent REVIEW And Sabbath HERALD

"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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REST.

BY G. F. D.

(Noblesville, Ind.)

REST for each weary mind,
Balm for each aching heart,
Can be found but in yon bright clime
Where loved ones never part.

From this world's maddening strife
We ne'er will find release,
Until we reach our Father's home,
Where praises never cease.

Our Father's word is pledged
To give a rest secure
To those who through his mighty power
Unto the end endure.

That word can never fail
While God in glory lives.
Firm as his everlasting throne
Each promise that he gives.

Hush, then, my troubled heart;
Be calm, my weary breast;
Thy Father hath for thee in heaven
An everlasting rest.

Our Contributors.

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

ORDAINED TO BRING FORTH FRUIT.

BY MRS. E. G. WHITE.

(Concluded.)

INDEXED

WHAT are you doing, my Christian brothers and sisters? Can you say that as far as it was in your power, you have declared, or represented, Christ and his love for fallen humanity to those who know him not? If you have confined your efforts mostly to those who are of the same faith as yourself, what about seeking those who are lost. >If the curtain could be rolled back, you would see souls perishing in their sins, and the church idle, indolent, unsympathetic, absorbed in selfish interests, and caring not whether souls are saved or lost, so long as they themselves can have an easy time, and be secure in the hope of salvation. But no one will ever enter heaven who is not a laborer together with God. < If you had any appreciation of the salvation brought to you at infinite cost, you would arouse, you would lay hold upon the strength of Jesus, you would lift up your voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." You would cry aloud, and spare not. You would work to the utmost of

your capacity, reaching first one and then another. But you cannot do the work of God unless you are abiding in Christ.

>Many parents seem asleep, or dead in trespasses and sins, and have lost all sense of their accountability to God. They will have to render an account as to why their children are unsaved, why they are rebels against God's government, and are allied with the hosts of darkness. It is their privilege to possess a greater influence over their households than the monarch on his throne possesses over his subjects; but they will have the influence of the Holy Spirit only as they surrender themselves to the rule of Christ. When they are brought under discipline to Christ themselves, and are his loyal subjects, they will have power to train and educate the members of their family to be obedient; and their requirements will be in harmony with the will of God and the Spirit of Christ. <Like Abraham, they will command their households to keep the way of the Lord, to do justice and judgment.

[Those who govern their families in the right way, will bring into the church an influence of order and reverence.] They will represent the attributes of mercy and justice as standing hand in hand. They will reveal to their children the character of Christ. The law of kindness and love upon their lips, will not make their commands weak and without authority, and their injunctions will not be met with disobedience. Parents are standing in the place of God to their children, and unfaithful parents will have a sorrowful account to render to the God of heaven for their wicked indulgence of wrong in their children. Through firmness and decision, they might have closed the door of temptation, which, because of their irresolution in dealing with the desires and requests of their children, they have left open, and made an easy entrance for the enemy to come in and to mold and fashion their children's character after his own similitude. When home duties are ignored and neglected, children grow up to bring their parents to shame. They go into society with perverse tempers, with untamed, ungoverned wills, and in their turn they mold the characters of others who are weak and foolish, and thus swell the ranks of Satan's army that wars against divine order and authority.

The parent who professes to be a Christian, and yet who has chosen to act the part that seemed easiest, and in so doing has given Satan a chance to solicit the minds of his children, and to subvert them in evil ways, will carry this same disposition into his church relations, and will act over the same course in connection with sacred interests. Those who become careless in their home duties, deny Christ in their characters, and they go from weakness to weakness. They neglect also their duties to their friends and neighbors, and lose all realization as to their responsibilities as soldiers of the Lord Jesus Christ. If they had kept the way of the Lord at any expense to their natural feelings, and had required obedience from their children, what a different picture would have been presented before the universe of heaven!

>Faithful work done in the home, educates others to do the same class of work. The spirit

of fidelity to God is like leaven, and when manifested in the church, will have an effect upon others, and will be a recommendation to Christianity everywhere. The work of whole-souled soldiers of Christ is as far-reaching as eternity. Then why is it that there is such a lack of the missionary spirit in our churches?—It is because there is a neglect of home piety. The Lord God of heaven is grieved because those who should be living agents, praying, "Thy kingdom come, thy will be done," are through their unconsecrated course of action, separating their children from Christ. They are not commanding their children after them as did Abraham, teaching them from babyhood upward through childhood and youth, to render obedience.

These matters have been laid open in clear lines before me, and I know that those who neglect to keep the way of the Lord, who do not require their children to be obedient and submissive, will have to repent and reform if they ever hear from the lips of the Master, "Well done, thou good and faithful servant." < Is it not time for the people of God greatly to humble their hearts before God, and inquire by diligent searching of his word and by earnest prayer, as to what is the way in which he would have them walk?

Every one should understand that every member of the human family sustains an important relationship to every other member of the human family, and forms a link in the great chain which binds man to his fellow-men. By the most sacred responsibilities, the Christian is bound to exercise his influence for Christ; and if he does this, he will love God with all his heart, and his neighbor as himself. If the Christian is to exert an influence on the side of Christ in the world, then how much more should his influence be felt in his own home? The promise of God is to him and to his children, and he should see to it that his connection is so close with God, that nothing but hallowed influences may breathe within the family circle. [Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are intrusted with children, it is the same as though Christ placed them in their arms and said, "Train these children for me, that they may shine in the courts of God." One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come.] Christian parents, you are charged with the responsibility of presenting to the world the power and excellence of home religion. Let those who have erred in training their little ones, who have failed to represent Christ in their home life, now repent of their mistakes before it is everlastingly too late. >Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them, and strike the door-post with blood, representing Christ as the only one who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection

with God, set themselves on Christ's side, and show by his grace what great good may be accomplished through parental agency.

THE SANCTUARY AND ITS SERVICES.

Preached in the Tabernacle, Sabbath, Jan. 12, 1895.

BY PROF. W. W. PRESCOTT.

(Battle Creek, Mich.)

(Concluded.)

TURN to this same line of thought in the work of Christ. There are many scriptures; we will refer to one only under each heading. "And ye know that he was manifested to take away our sins." 1 John 3:5. Notice the force of the statement. He *was manifested* to take away our sins. He appeared, he came to this world, he was put forth, he was manifested, to take away our sins. Now the lesson that God would teach his people in the sanctuary was the forgiveness, the taking away, of sin. So we read in Eph. 1:7: "In whom [Christ] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In Christ there is the forgiveness that was typified in the ministration of the earthly sanctuary. And just as in the sanctuary the idea of atonement is taught, so it is found in Christ. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:11. What was in type in the sanctuary is in fact in Christ; and by him we do receive the atonement, the atonement, which was typified in the ministration of the sanctuary. So in the cleansing; for what was typified in the cleansing of the sanctuary we receive. "The blood of Jesus Christ his Son cleanseth us from all sin." And so what was taught then in type in the sanctuary we receive in Jesus Christ,—the cleansing power of his blood; and it is by his blood.

God's purpose in doing this in type in the sanctuary, and then in doing it in reality in Jesus Christ, was that it might be done in the believer, and that the service typified in the sanctuary might be accomplished in the believer, not by the blood of bulls and of goats, but by the blood of Jesus Christ. Heb. 9:13, 14. What was set forth in type in the sanctuary service is found in fact in Jesus Christ. Those offerings could not purge the conscience; yet we are to be purged, cleansed, by the blood of Christ, from dead works, to serve the living God.

The foregoing thoughts merely suggest lines of comparison, to show how that what God did in type in the earthly sanctuary, he did in fact in Jesus Christ, in order that what God did in type in the sanctuary may be done in fact in the believer; and thus the sanctuary was preaching the gospel, which was the very work of Christ. So we read in Mark 1:14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." God preached the gospel in the sanctuary service; he preached the gospel in sending Jesus Christ here. And Jesus Christ *was* the gospel; not simply he told people about the gospel, but he *was himself the gospel*; for he was himself exactly what he preached to the people,—free from sin; and he was the power of God unto salvation himself. And all his life was simply a preaching of the gospel, and presenting in life, in humanity, exactly the lessons that were taught in the sanctuary; the same lessons were preached to the world again in Jesus Christ. All that is done that the same thing may be done in the believer. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3. That is, just as the gospel which was preached in the sanctuary became personality in Jesus

Christ, and was in that way preached again to the world, so this same gospel is to become personality in the believer, and is to be preached to the world by every believer in Jesus Christ. This is preaching the gospel indeed.

But notice this: when the directions were given for the building of the sanctuary, the very first thing was to build the ark. In Exodus 25 the instructions begin with reference to the building of the sanctuary, and the very first thing was the building of the ark; and in verse 16 of this chapter, we read: "And thou shalt put into the ark the testimony which I shall give thee." In chapter 31, verse 18, we read what this testimony is: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Now read further: "And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy-seat of pure gold; . . . and thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Chapter 25:16, 17, 21. The ark of God was the very center of the sanctuary service. In the ark of God was put the law of God, and above it was put the mercy-seat, and that law of God in the ark was put into the inner apartment.

Now when Christ came to this world, although he came to preach the gospel, and did preach the gospel, we shall find that the law was put in the innermost place. Ps. 40:7, 8. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." There are the gospel and the law together as they belong. As the law was made the center of the sanctuary service, and was put in the sacred chest, and then in the inner apartment, so when Christ came, who, in his life, was a preaching of the gospel which was also preached in the sanctuary service, the law of God was in the innermost place; and that was the very center of his work. And that was done in order that the same thing might be done in the believer, under the new covenant.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:10. But the only way by which it was possible that the law of God should be written in our hearts was that it was first put into the heart of humanity in Jesus Christ. And so that makes the law of God the very center of the sanctuary service, as it was the very central thought in Christ's work. He came not to do his own will, but the will of him who sent him; and his law was in the heart. And that was done in humanity, in Jesus Christ, in order that it might be possible that that law might be in the heart of every believer and might be the very center of his life.

It is also true that the sanctuary service and the instructions given concerning the sanctuary service in that time, have a special application to the work of God just at this time. Let us read again: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 26:2. That is, the Sabbath and the sanctuary are closely united; and with the instruction concerning the way that the sanctuary was to be treated was united the instruction with reference to the Sabbath. Keep the one, reverence the other, because they go together, and they both rest upon the same foundation. That is, it was the presence of God in the sanctuary that made the sanctuary what it was; it was the presence of God in Christ that made Christ what he was; it is the presence of God in the believer that makes the believer what he is; it is the presence of God in Christ in the Sabbath that makes the Sabbath what it is; and the Sabbath is the sign of the extent to which God dwells in the believer.

And so the Sabbath question and the sanctuary question are bound together. "Keep my Sabbaths, and reverence my sanctuary."

Now the only thing toward which the sanctuary service pointed, and the lesson which it taught all the time, was freedom from sin, forgiveness, cleansing, atonement, separation from sin. When an individual is separated from his sin, then he becomes like Christ; and Christ was simply the manifestation of the character of God. But the special work that goes forward at this time, and the work which has given rise to this people, is the work set forth particularly in the fourteenth chapter of the book of Revelation, and is familiarly spoken of as the three messages. But the result of that work, and the work that is to be completed just before Christ comes,—because "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man;" the very next thing is the coming of Christ,—the work which is aimed at in these three messages, is stated in verse 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." When that is true, then the earthly temple has again been cleansed, and sanctification is complete; then that people are ready for the coming of Christ. But "here are they that keep the commandments of God;" and God's true Sabbath is the seal and the very keystone of those commandments. "Ye shall keep my Sabbaths," and the faith of Jesus; but there is nothing in the sanctuary service unless it be through faith in Jesus, and that for forgiveness, remission of sin, atonement, reconciliation, and sanctification. "Ye shall keep my Sabbaths, and reverence my sanctuary." "Here are they that keep the commandments of God, and the faith of Jesus." These two texts go together. When the people of that time really carried out that instruction of the Scripture,—to keep the Sabbaths, and to reverence the sanctuary,—it could only be through an inward work, wrought in them by the power of God unto sanctification; so now, the people of whom it can really be said, as it will be said, as it is God's design that it shall be said, "Here are they that keep the commandments of God, and the faith of Jesus,"—that can be done only through an inward work, wrought in the heart by the power of God in Jesus Christ; and when that work is really done, sanctification is complete, and the very next thing is the Son of man coming to gather his own. So what was taught then in the instruction concerning the sanctuary, is taught us in the three messages; and the completed result is to be the same in both cases,—atonement, reconciliation, cleansing, a readiness for the Lord.

Does it appear to you from these scriptures, that, from this particular phase of this question, we may learn something of God's purpose concerning us, and something of what he designed to teach in the sanctuary? And shall we say that the earthly sanctuary, having passed away, is of no special interest or importance to us now, because we have Christ? But notice how God does his work. He first preached Christ in the sanctuary,—a great object-lesson. Then he preached Christ in the flesh—a life—presenting before men, under the very circumstances under which they lived, and in the same flesh in which they lived, the very ideas preached in the sanctuary service,—freedom from sin, and cleansing. Then God preaches to all this same gospel in his word; and he has given to us the record of what he taught them in the sanctuary service, in order that we might better understand and appreciate the life of Christ and the work of Christ, and in order that we might co-operate with God in the development of his plan of salvation just as understandingly, step by step, as the Israelites could co-operate with their high-priest in the sanctuary as he conducted his services; because they were to do then different things at different times, for different reasons, and above all on the

day of atonement they were to do differently from what they did on any other day.

Now in the development of God's plan we have come to the day of atonement, and the people are to do differently in co-operating with their High-priest from what they have previously done on other days. God gives us the record of his gospel in the sanctuary, that we may understand the development of his gospel through to its close, and that we may be able, step by step, to co-operate with him intelligently in his work of salvation in our behalf, through Jesus Christ, our great High-priest. In the light shed upon the sanctuary question by the work of Christ, we ought to be able to get more out of it even than the people of that day could get out of it. Although the Scripture says that these things were a shadow of things to come, remember that there must always be a very strong light, in order to make a shadow; and it is the light from the cross of Jesus Christ shining upon these types that makes the shadow.

So instead of filling our minds with the idea that there is a shadow there, let us look there with the light shining upon it from the cross of Calvary, and see what it means; and just as in all God's dealings with us, and just as when the priests had completed their work in the sanctuary, they came out and blessed the people, so God has blessings for those, who, in the study of his work in the sanctuary question, are ready to co-operate with him, and go through the day of atonement.

Such are some of the teachings of the sanctuary and its services when studied in the light shed from the cross of Calvary.

THE SINNER NOT FORSAKEN.

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

SATAN is determined to destroy every soul. He is resolute in his work, in carrying out his plans, and in accomplishing his purposes. All are born into the world spiritually blind, and through inherent sin are subjects of the great deceiver.

When one is born again, Satan has lost one of his subjects, and with renewed effort he lays more subtle plans to regain him. He watches every opportunity to deceive, and he never becomes so discouraged that he ceases his efforts to reclaim the one who has once been in bondage to him.

The great controversy is not between Satan and man, but between Christ and Satan, over man. Christ is more interested to save than Satan is to destroy; for Christ gave his life for man, and we cannot believe that Satan would be willing to die, if by his death he could compass the ruin of those who have escaped his power.

Now if one who has escaped his grasp is suddenly overcome by his artful temptations, shall he become discouraged, and think that the Lord has cast him off? that he has abandoned him to his fate? If Satan watches so closely and works so diligently to reclaim his lost subjects, will not Christ avail himself of every opportunity to reclaim the purchase of his blood?—Most assuredly he will. Never will he forsake the sinner, as long as there is the faintest chance of snatching him from the hands of the foul destroyer. On this point we quote from "Steps to Christ," page 70: "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, *we are not cast off, not forsaken and rejected of God.* No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.'" (Italics mine.)

There is great danger of becoming careless, and presuming upon God's mercy in granting pardon through Christ. But for him who has been overcome, and bows down in tears and godly sorrow, repenting of and forsaking his sin, there is certainly forgiveness. He need not despair. Let him claim the promise in John 1:9: "If we confess our sins, he is faithful and just to *forgive* us our sins, and to cleanse us from *all* unrighteousness." Yes; our blessed Saviour will pardon and receive us again.

"CONSIDER YOUR WAYS." HAG. 1:5-7.

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

THE angel of mercy is folding her wings,
O solemn day!
Soon to depart from all earthly things
Forever away.
When mercy shall leave this sinful world,
Then justice and truth are downward hurled,
And Satan's banner is then unfurled
In dread array.

The nations are angry, and rumors of war
The world amaze;
Sinners wax bold, and boast of their power
In scoffing phrase;
While mercy still lingers, O seek God's face;
He longs to bestow all needful grace;
Before the Lord cometh forth from his place,
Think on your ways.

WAIT ON THE LORD.

BY ELDER J. P. HENDERSON.
(Des Moines, Ia.)

WE are living in times of feverish excitement. Events are looked for with impatient anxiety. Delays are taken as omens of distrust and unfaithfulness, and unjust criticisms are in consequence often heaped upon innocent parties. The merchant wants cash; the banker expects payment the moment it is due; the laboring man looks for his wages at the close of the day; and thus the world moves.

The king's business may demand haste, but it is said that "the Lord is never in a hurry." The imperative duty of those who trust in him is to have patience. "Rest in the Lord, and wait patiently for him." Ps. 37:7. This implies that we are not to murmur or express undue anxiety. If the thing prayed for does not come as was expected, perhaps the answer is delayed because the Lord sees differently. We may not be in a condition to make proper use of that which we have wished for. It might not be for our immediate good. Our faith and trust in God need developing. A delay will lead us further to search our own hearts and help us to see our imperfections before him. Thus it may be that days, weeks, months, or even years will pass before the Lord sees fit to grant us our petition.

The difficulty is with our impatience. We ask, and expect an immediate answer, and because of delay, we lose confidence and are led to sin against God. This exhortation is given us: "Cast not away therefore your confidence, . . . for ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36.

The promises of God are sure, and whatever is asked in faith and trust will be granted if it is for our good; but even years may pass away before we realize its fulfillment. By resting our confidence in his promises and faithfully trusting him, there will be realized a "great recompense of reward."

Many unhappy moments might be spared by exercising this confidence in our Heavenly Father. If things which we cannot control go wrong in our homes, keep silence, and exercise patience. If there have been unkind words said to us or about us, "rest in the Lord, and wait patiently for him." Time will soothe our aching hearts, and do it much quicker if the wounds are

not irritated by fretting. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; . . . who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Ps. 103:2-5.

DID GOD BLESS AND SANCTIFY A PARTICULAR DAY?

BY ELDER ISAAC MORRISON.
(Portland, Ore.)

DID God bless and sanctify a particular day to be kept holy? or only an institution, or principle, without regard to the day? If he did bless and set apart a particular day to be kept holy unto himself, he would certainly tell us so in his holy word; and tell us so plainly that we need not be mistaken, as the word of God will make us "perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. The following are answers from some of the most popular theologians:—

"The fourth commandment does not fix the day, but only the *principle* of one day in seven."—Rev. Joseph Cook, D.D.

"The Sabbath is *not* a certain day of the week, but a certain *proportion* of all the days. The commandment is *not* for a particular day of the week, according to the almanac, but it is for *any* seventh day after *any* six days of continuous work. He who must work on the day others are resting, must rest on a day when others are working."—Sunday School Times, Oct. 20, 1894.

Before searching God's word to see for yourself if he has blessed and set apart a particular day to be kept holy unto himself, suppose that the Lord has not; and write out a statement yourself, stating as simply and clearly as you can, that the Lord did bless and set apart for a holy use a particular day; and tell what day that is; so that the humblest reader may understand it without mistake. Having written your statement, turn to the word of God, and compare your statement with the statement of the Lord: "God blessed the seventh day, and sanctified it." Gen. 2:3. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; 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.

You see it is impossible for you to state it any simpler, plainer, or stronger than God has stated it. Was it simply an institution, or principle, or was it a day and nothing but a day, on which God rested?—It was "the day." "And he rested on the seventh day." Is the Sabbath only an institution, or principle, or is it a day and nothing but a day?—It "is the day." "The seventh day is the Sabbath." What was it that God blessed?—It was "the day." "God blessed the seventh day." "The Lord blessed the Sabbath day." What was it that God sanctified and hallowed?—It was "the day." "God blessed the seventh day, and sanctified it." "The Lord blessed the Sabbath day and hallowed it." What does the Lord command us to remember and keep holy?—It is "the day." Remember the Sabbath day to keep it holy." On what are we forbidden to work?—On "the day." "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

As it was not an institution, but a *day* and nothing but a day, on which God rested, and a day that he blessed, sanctified, commands us to rest upon and to remember and keep holy, the next question is, On what day did God rest?—It was “the seventh day.” “And he rested on the seventh day.” What day did God bless?—It was “the seventh day.” “God blessed the seventh day.” What did God set apart for a sacred use?—It was “the seventh day.” “God blessed the seventh day, and sanctified it.” What day did God say is the Sabbath of the Lord?—It was “the seventh day.” “The seventh day is the Sabbath of the Lord thy God.” On what day does God command us not to work?—It is “the seventh day.” “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” What day does God command us to remember and keep holy?—It is “the seventh day.” “Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.”

Is the Sabbath day spoken of in the New Testament as a particular day, the same as it is in the Old Testament—“the seventh day,” the day that comes before the first day of the week? “And God did rest the seventh day, from all his works.” Heb. 4:4. “The Son of man is Lord even of the Sabbath day.” Matt. 12:8. “And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared.” Luke 23:56; 24:1. “When the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher.” Mark 16:1, 2.

Then, according to the word of God, he did bless and sanctify a *day*, a particular day, and nothing but a specific day, to be kept holy unto the Lord—“the seventh day.”

THE AGE-TO-COME;

Or the Eleventh Chapter of Romans and the Bearing of the Same upon That Theory.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

RESUMING our orderly examination of Romans 11, verse 12 will be considered at this point:

Verse 12: “Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?”

If, through the fall of Paul’s countrymen, the blessings of the gospel had been brought to the Gentiles, how much greater advantage would accrue to the world and the church if the partially blinded Jews should return to God, and give the fullness of their strength to the propagation of the gospel of Christ.

Verse 13: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

Paul, as the apostle, to the Gentiles, took advantage of his position to speak to them kindly words for his own nation. His purpose in so doing is brought out farther on.

Verse 14: “If by any means I may provoke to emulation them which are my flesh, and might save some of them.”

Two points stand out in bold relief in this passage: 1. Paul’s design in writing as he did was to stir up in the breasts of his countrymen emulation of the zeal and devotion of the Gentile Christians in the service of God. 2. By that means he hoped to save some of them. Mark the latter point. He did not even hope to save *all* but was content to save *some* of them.

Verse 15: “For if the casting away of them be the reconciling of the world, what shall the

receiving of them be, but life from the dead?”

The apostle had previously stated in substance that the fall of the Jews had been permitted, or ordained, in order that the gospel might be carried to the Gentiles. Now he returns to that thought, and argues that if the casting away of the Jews had proved to be the life of the world, the receiving of them could be nothing less than life from the dead. The question naturally arises here, To whom would the “receiving again” prove to be life from the dead? To such a question but two answers are possible: 1. The Jews themselves; 2. The Gentiles. If the Jews are meant, all is perfectly clear. While they remained in unbelief, they were, to all intents and purposes, dead, since they were cast off by the Lord. When they returned to him, therefore, they would be received back into his favor, and thus be rescued from spiritual death. If the reference be to the Gentiles, the language must be understood as figurative, or as indicating that the restoration of the Jews to their proper place in the church, would give an impetus to the gospel work, which, when contrasted with what they had accomplished by their fall, would be as much greater as the literal resurrection from the dead would be greater than the preservation of the lives of living men when those lives were endangered.

To argue, as some do, that the mention of the resurrection from the dead, found in this verse, is a reference to the resurrection from the dead at the close of the gospel age, and indicates the conversion of the Hebrew nation in connection with that event, is far-fetched and contrary to the plain inculcations of other scriptures. That such is the case, the following objections to the view here antagonized, furnish sufficient evidence:—

“Objections: (a) The use of ‘life,’ not ‘resurrection,’ the former word often having a wide significance; (b) the absence of the article before ‘life,’ which is strange if Paul meant to indicate an event to which he so often refers; (c) the lack of evidence from other passages of Scripture, that the resurrection will immediately follow the conversion of the Jews. The latter event may be closely connected with the final acts of the present dispensation, but prophecy seems to point to other events as intervening.”—“Revision Commentary” *in loco*. The foregoing testimony is the more striking since it evidently emanates from one who was a believer in the conversion of the Jews.

Verse 16: “For if the first-fruit be holy, the lump also is holy; and if the root be holy, so are the branches.”

By the term “first-fruit,” mentioned in this passage, reference is undoubtedly had to the dough made from the first-fruits of the harvest, which the Hebrews were commanded to offer to the Lord. By the dough thus made and offered, the lump, or mass, of the harvest was made holy, or consecrated, for such is the meaning of the term “holy” in this verse. (See “Revision Commentary” on this verse.) If, as some suppose, Abraham and the patriarchs represent the first-fruits in this connection, then the apostle reasons that, as they were consecrated to God, the same must be true of their descendants, with the limitation, of course, that those descendants are the genuine children of Abraham and the patriarchs; in other words, the true Israel. Assuredly we must not understand the apostle to mean that the mass of the wicked Jews were holy, or consecrated to God, in any just sense of that word. Such a view could not be reconciled with many of the utterances of Christ; for example, this one, “Ye are of your father the Devil.” John 8:44.

There is another view which might be taken of this question. James speaks of himself and others as a “kind of first-fruits.” James 1:18. The apostles and early Christians were all from the Jewish household of faith. Through the labors of these men the Gentiles were converted. Eph. 1:12, 13. Now, therefore, if the Gentiles were to

repudiate the Jews wholly as having been finally cast off by the Lord, they virtually admitted that their own conversion was spurious, since it was wrought by the instrumentality of persons whom God did not acknowledge as the exponents of his will. On the other hand, by admitting the genuineness of their own conversion, they acknowledge their indebtedness for salvation to men of Jewish stock, thereby conceding the point that the Hebrew people, or rather the true Israel among them, remained holy, or consecrated to God, and *prima-facie* his representatives in the matter of developing the church of Christ. One thing which favors this latter view is the fact that to make the early Christians the first-fruits seems more consonant with just analogy. The first-fruits were offered at the gathering of the harvest. Consider the early Christians as the first-fruits of the gospel from the Jews, and these first-fruits answer in point of time to the harvest of the Jewish age; make Abraham and the patriarchs the first-fruits, and you have the latter offered at the seed-time rather than at the harvest. The balance of the verse also seems to harmonize perfectly with this interpretation. “If the root,” continues the apostle, “be holy, so are the branches.” The Jewish church was the root from which the gospel tree had sprung. Admit that the root was good, and it would follow that the branches, though partly of the Gentiles, were good. Deny that the root, the Jewish church, was in any sense good, and you would grant that the Gentile church, that sprang from the former, was not what it claimed to be; *i. e.*, the genuine church of the Lord. In this way did the great apostle argue to prove that the growing contempt of Gentiles for his countrymen endangered the reputation of the Gentiles who fostered the same. Paul was ready to magnify his office as the apostle to the Gentiles, but he would not do it at the expense of the faithful of his own nation.

Verses 17 and 18: “And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.”

In what is quoted above we have a continuation of the same thought brought out in verse 16. The term “olive-tree” is employed in figure, to typify the church of God. That tree had been developed under the fostering care of the Most High. Israel had been chosen from among the nations to become the depositaries of the divine oracles, the only medium through which men could be saved. The Gentiles could come to God in the Mosaic age, only by adopting the religion and becoming an integral part of the Jewish nation. When the Mosaic polity passed away, and the Christian church took its place, the latter was but a continuation of the Hebrew church, under different conditions it is true; but, nevertheless, identical in its material principles. Under the changed order of things, the Gentiles were—to use the metaphor of the apostle—grafted into the tame olive-tree contrary to nature; for by nature they were but branches of a wild and worthless stock of the olive. Forgetting the source from which they had been taken, and losing sight of the fact that it was the root of the tame olive that enabled them to bear good fruit, they were apt to exult over the thought that the literal Israel represented branches that had been broken off from their own olive-tree as worthless. Otherwise expressed, they had come to despise the Jew very much as some people do in our day. This spirit the apostle emphatically condemned. “Glory not,” he said, “over the branches; but if thou gloriest, it is not thou that bearest the root, but the root thee.” Verse 18, Revised Version. That is, remember that for all you are and hope to be, you are indebted to the very people whom you are now inclined to treat with contempt.

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.

SAY THE LOVING WORDS NOW.

YEAR after year, with a glad content,
In and out of our home he went —
In and out,
Ever for us the skies were clear;
His heart carried the care and fear,
The care and doubt.

Our hands held with a careless hold
All that he won of power and gold,
In toil and pain.
O dear hands, that our burdens bore —
Hands that shall toll for us no more,
Never again.

O! it was hard to learn our loss,
Bearing daily the heavy cross,—
The cross he bore;
To say, with an aching heart and head,
"Would to God that the love now dead
Were here once more."

For when the love we held too light
Was gone away from our speech and sight,
No bitter tears,
No passionate words of fond regret,
No yearning grief, could pay the debt
Of thankless years.

O, now, while this kind love lingers near,
Grudge not the tender words of cheer,
Leave none unsaid;
For a heart can have no sadder fate
Than some one day to awake, too late,
And find love dead.

—Harper's Weekly.

BREAD FOR COMMUNION.

BY ELDER J. N. LOUGHBOROUGH.
(Chicago, Ill.)

So many persons make inquiries of me how to prepare suitable unleavened bread for communion service that I take the liberty to answer through the REVIEW so that all of our churches may have the benefit of the same. The recipe that I give is one that was given me by our lamented brother, J. I. Tay. It is as follows: "Take eight ounces of fine flour and one full ounce of butter. Cut the butter into small pieces, then rub it into the flour, dry, until it disappears; add just water enough to make a very stiff dough. This may be improved by pounding with a hammer until it can be rolled out smooth. Roll out to about three sixteenths of an inch in thickness. Then crease with a knife, pricking through every half inch both ways, making into squares about nine sixteenths of an inch in diameter. Be sure to cut deep enough so that it will break easily into squares. Bake in a hot oven about fifteen minutes." This is the same recipe that is followed in preparing the Jewish Passover bread.

THE MINISTER'S WIFE.

Mrs. CLERICUS held up an exceedingly dilapidated pink apron, and as she gazed at it, she sighed. She was not a woman given to sighing, and, moreover, the condition of the aforesaid apron was no novelty in her household; but she was tired out, soul and body,—tired with clothing and feeding five healthy, growing children, and one stout, somewhat nervous man, and so she indulged in the (to her) unwonted luxury of a sigh.

Dr. Clericus, as the unusual sound smote his ear, glanced quickly up from the paper he was perusing, at the very pretty, somewhat worn face opposite him. It had been and was still a refined and restful face; the blue, steadfast eyes held a ray of light in them, and yet she sighed.

"What is it, Theodora?" queried her husband; "are you sick?" For such an unwonted, unwarranted fact as that sigh, he thought, must have a cause, and he named the most direful one that he could imagine.

A mild spasm of surprise crossed the pale face.

"No, Harrison," she answered; "only perplexed and very tired."

He went back to the able review he had been reading, but that sigh haunted him, and he turned the paper impatiently over. A notice of a great convention met his eye—Sea View, the place he used to visit when a young man, where some of his finest sermons had been written; where he had first met and loved Theodora. A thought struck him; a "fancy" he called it then; an "inspiration," in the years after.

"Theodora," said he, "can you be ready to go to the convention at Sea View next week, and stay there till the close of the week after?"

Now this was what she would call a special providence. She needed rest and change and the salt-sea spray. The children, the beach, and the astounding novelty of the request,—all floated in mixed chaos through her brain as she answered somewhat faintly, "To Sea View? The children cannot be left alone, can they?"

"Well, sister Wiggs will be willing to see to them and the house, and Laura is old enough to help her."

He looked at her as he spoke. How she came to answer very meekly, "Yes, I'll go," Mrs. Clericus could never tell; but so she answered.

The house was duly swept and garnished, in readiness for the minute inspection of sister Wiggs, and also for the careful reporting of the same inspection, the sister being of that generous disposition that yearns to share with the community at large all the knowledge acquired by her travels. With the soft "good-by" of her daughter Laura, the boisterous hug of Master Tom, the wondering farewells of golden-haired Eva and sturdy Frank, and the half-smothered howl of baby Reginald (extinguished somewhat suddenly in thoughtful Laura's apron), Mrs. Clericus left the parsonage, for the first time for years, for a fortnight's vacation.

After reaching Sea View, and getting over the first rapture of rest, she began to feel lonely and perhaps a little homesick. She had been used to the chatter and bustle of so many children, and had now only the very silent man, the Doctor, for company; and he was absorbed in visions of a splendid address he was to deliver the next week. Alone she walked the beach and roamed the large parlors of the hotel. But on the third day came the Rev. Louis Nimbletongue. He was an old friend of the Doctor's, and, better still, an old classmate, and rumor added, a former admirer of the Doctor's wife. Now she found company. He was just from a visit to her native town, and the hours were too short for the queries and comparing of notes that took place.

In two days, as he knew everybody, he had introduced Mrs. Clericus, right and left, with his accustomed vigor. She waked up to the fact that once she was a brilliant talker. Her pale cheek grew rosy, and her almost forgotten soft laugh was heard once more. And still the Doctor pored over his wondrous essay, nor woke up to the fact that Louis almost monopolized the society of his wife.

But at last he woke up, and this was the fashion of his awaking. He sat on the lounge of the hotel parlor, with the eternal note-book and pencil in hand, polishing for the fifteenth time an intellectual diamond, when two gentlemen just the other side of the closed blinds began the following dialogue:—

"Who is that remarkably pretty woman with Nimbletongue this afternoon?"

"That is the wife of Dr. Clericus, one of the big guns of the convention next week."

"Sure of it?" said the other, skeptically; "never have seen him with her once."

"O, he is a movable lexicon, an animated sermon-mill. Doesn't even know that he's got a pretty wife. Nimbletongue knows it, though, and did, they say, before she married the Doctor. Why on earth do men marry who care only

for a dictionary and the original Hebrew, I wonder?"

"Well she is a pleasant and agreeable woman; a keen talker, too. Nimbletongue is a good fellow, but dreadfully careless and talkative, and he will get her gossiped about if he doesn't take care." And the two arose and strolled down the avenue after the pair just discussed.

That intellectual diamond was polished no more. Dr. Clericus sat and meditated until his wife herself aroused him from his reverie.

"Theodora," said he that evening, "what are your engagements for to-morrow?"

"Nothing much, Harrison," she replied; "a ramble to the village, eight or ten of us—a sort of picnic, I believe. Why do you ask?"

"Would you—cannot you arrange it so as to go with me to High Rock to-morrow? But if you would rather go to the village, we will go there instead."

It was the place where she had promised to wed the now grave, but then young and ardent minister. Of course there was but one answer to that question. The picnic engineered by Mr. Nimbletongue next day missed Mrs. Clericus very sadly.

What a day the minister's wife had! They revived old reminiscences, looked at the lovely prospect, lunched on ambrosia and nectar, and neither pencil nor note-book dared to appear. The Doctor wondered why he had not talked more to Theodora; and she—well, wives know how she felt.

Somehow, after that, he was with her every day. One day he actually read to her the famous address.

"How will it do?" he asked.

She praised it a little dubiously.

"What is it, Theo?" he asked, anxiously.

"It is eloquent," she stammered, and then said, "could not you put a little more Christ in it, just a few texts that come so comfortably to one in trouble? But I've no business to criticize a production like that; only you asked me, Harry," and the name and soft touch on his arm disarmed his somewhat wrathful spirit. He altered and vitalized the whole sermon.

The address of Dr. Clericus took wonderfully, but he was only conscious of a pair of approving blue eyes that watched every word. At last he forgot even them, and himself also, in the delivery of God's message.

The Doctor asked his wife, on the morning of their return, if she would jot down, from time to time, any special text that helped her on in life and how it did so, and somewhat wonderingly she promised to do as he asked. The parsonage, the children, and sister Wiggs,—all gave them a rapturous greeting, and the next day the minister's wife entered on the old life, but with a sweet new thread woven through it. Her husband is never so exclusively absorbed in his studies as to neglect home life. His people find a new humanity speaking to them in his sermons, an underlying current of God's love that day by day makes its power felt. Let one of the many comments on the preaching be recorded:—

"What a sermon we had to-day, Samantha," said farmer Smith, as they sat at home one Sabbath evening. "He's improved wonderfully. Not quite so flowery as he used to be, but good sound gospel sermons that you can plant your foot on, and it stays."

"Yes," responded his buxom wife, "things I can think about over my work, over my washing, and they help me wonderfully. He does improve, Samuel, that's so."

"Well," said sharp-eyed, somewhat doubting Miranda, their only child; "he preaches just as his wife lives. I've been there sewing a week, you know, and she does n't talk to me, nor pray at me, but she just lives before me all the time. She's got the genuine article;" and her voice faltered as she added, "I wish I had it,

too; and if I do get it, 't will all be owing to her;" and she left the room.

Miranda had been the theme of many anxious prayers, and do you wonder that her parents felt the minister's wife to be a little the best woman that ever lived? Dr. Harrison Clericus never knew why farmer Smith doubled his subscription for the support of the gospel that year; and he wonders why all his people love him so much, and listen with such earnestness to his sermons. But his people all know the reason. They are sermons with plenty of Christ in them now, and more and more is the Doctor learning to value the wise counsel and loving help of that intellectual woman and earnest Christian, the minister's wife. — *Zion's Herald*.

WHAT IS WATER?

To our ancestors water was water, and they drank it unquestioningly, unless it contained such salient impurities as to impart a perceptible color or an unpleasant odor. They especially esteemed spring-waters for their fancied purity, but it has long been proved that the most sparkling and bright of these may contain deadly disease germs. Says Professor C. F. Chandler: "Terrestrial waters are always impure. Rain falling upon the earth's surface is absorbed by the porous soil, and the materials of which the soil is composed being to a greater or less extent soluble, the water becomes contaminated with mineral matter which it holds in solution; but as the earth through which it has passed has filtered it, it is generally very clear." With the present knowledge of the infinitesimal size of most of the bacteria, and the resistant powers of the spores of some of the species, a moment's thought will show how these, too, may reach the waters of a spring.

In the year 1842 the Croton water was brought to New York City, and while it was a magnificent object-lesson as to the manner in which crowded communities can be supplied, the controlling idea was quantity and not quality. Nearly ten years later it was given to a son of Massachusetts, a man of penetrating mind, Dr. Austin Flint, Sr., to do one of those pieces of original investigation that set other active minds to thinking, and has resulted in a far-reaching revolution in ideas concerning the purity of drinking water throughout the civilized world. At that time he was professor in the Buffalo Medical College, and he studied a limited epidemic of typhoid fever that occurred in a hamlet isolated from, but near, the city, after the arrival there at a little inn of a young man from Massachusetts, who was already so ill of the disease as to be obliged at once to go to bed, and who lived but a few days.

The well which supplied the inn also served for most of the families in the hamlet; and those who recall the primitive sanitary arrangements usually found at that date, will easily divine how it came about that in a few weeks there were one or more patients in every household that used the water—tea-drinkers, of whom there were those who never partook of unboiled water, escaping. Owing to a neighborhood feud, one spirited citizen had dug a well at quite a long distance from the inn, and those who drank only from it had no fever.

Dr. Flint was one of the closest of scientific reasoners, and by putting "this and that" together was led to hope that he held the key to the riddle of the origin of typhoid fever. This seed fell in the fertile mind of Dr. Samuel Budd, of Brighton, England, and before his untimely death had borne fruit in the demonstration that nine times out of ten the disease is contracted through the medium of contaminated water, and still further, that constantly imbibing water containing less virulent animal wastes induces an enteric irritation that unfits the system to resist the onsets of many diseases.

The practical outcome of it all is, that in the civilized countries of the world, millions and millions of dollars have been spent, and thousands of miles of pipes have been laid, artesian wells have been sunk, immense pumping stations have been built, and filtering beds of great extent have been established, on which all the resources of science and engineering skill have been exhausted, with immeasurable benefit to mankind.—*Mrs. H. M. Plunkett, in Good Housekeeping*.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

TRINIDAD.

SEPT. 17, 1894, I returned to Couva from Port-of-Spain,—after the departure of sister Rachel E. Flowers and brother and sister Grant, by the steamship "Carib Prince," for their homes in Missouri and Maine respectively,—to be with the brethren, and to keep up the interest till a minister be sent. With courage renewed by the promises of God, and by prayer and personal appeals to those who had signed the covenant and had remained faithful, I succeeded in organizing a Sabbath-school of eleven members, with bright prospects of future additions. We have now at this place regular Wednesday evening and Sabbath meetings, and a prayer-meeting on Sabbath evenings. The only sad feature of the work here is the parental persecution, tyranny, and bondage, under which six of our brethren and sisters are kept, thereby robbing us of their presence; but we trust that this Pharaoh power will soon be broken and Israel liberated.

As soon as we had things in some order, I thought of the villages around us. What to do for them became the absorbing thought. Having, however, a good supply of tracts, etc., I at once resolved to do tract work. Believing that God would protect and bless his word, with the assistance of brother Phipps and sister Frances Adamson, of Couva, brother L. J. Briggs, of Prince's Town, and sister Marian Gooding, of San Fernando, each working in his own locality, we distributed 22,070 pages of tracts, 759 periodicals, and loaned 2816 pages of reading-matter in the villages of Couva, Spring, McBean, Sam-sam Hill, and Arouca, and also in the towns of San Fernando and Prince's Town and their suburbs. These are but a part of the villages and towns of this island; and in some of the above-mentioned places but a few hundred pages have been circulated; so you can see that but little has been done in regard to the distribution of our literature, which sister White says "should be scattered like autumn leaves" in all places.

The interest created by the effort thus made, reveals the fact that a better work can be done with greater success. At Arouca, the largest of these villages, 4000 pages were given away. A tailor promised to obey, and many are deeply interested. The call is loudest here for a better knowledge of the truth presented in tract form. Arouca is twenty-five miles from Couva, and being financially unable to respond, all we can do is to hope and pray. McBean, the first place of public labor after our return from Port-of-Spain, demands special mention. Here the power of the Lord was manifested in human weakness. Public meetings were held, a few copies of "Bible Readings" sold, and 1571 pages of tracts given away. "Rome's Challenge," "Which Day and Why?" "Who Changed the Sabbath?" etc., were placed in almost every home. The blessed result is that there are now six Sabbath-keepers, all heads of families, a bi-monthly Sabbath meeting, an organized Sabbath-school of fifteen members, and a regular weekly meeting every Thursday evening.

The little company in Port-of-Spain still remains faithful. The field is white already to the harvest. May the Lord of the harvest send forth more laborers, and fully qualify us to do his bidding with naught but his glory at heart.

Gratefully do we look back upon the success of last year's efforts, and joyfully forward to greater success in this present year. Blessed be God for the exhibition of his glorious power. Christ's last assurance, "Lo, I am with you always," still lingers with all the bloom of immortality. "My presence shall go with thee," is a fact realized by us in all its force and fullness; and under the shadow of his mighty arm we dare do the right in face of an angry world. The greatest drawback is the lack of means. Doors are opened on every side. Earnest calls to know more are being made, but financially we are unable to do aught for them. We can only pray that the God of truth will guide the honest souls into all truth.

The week of prayer has been a season of signal blessings from God. It was indeed an Elim in this weary stage. There is unity among the brethren; and while we do not enjoy the satisfaction of seeing many added to the church, we are filled with joy to see the earnest desire each exhibits to be filled with the fullness of God. The work prospers; for while God burys his workmen, he carries on his work. Pray for us, and accompany your prayers with your alms, so that we may be financially able to do our duty. The time is short. Soon all will be sealed with the seal of the living God—perfected in his righteousness, waiting for the Lord. May we be kept by his power, through faith unto salvation, till Jesus comes.

C. D. ADAMSON.

Couva, Trinidad, W. I., Jan. 18.

Special Mention.

PERILS IN THE SEA.

A GLANCE at the newspapers of the past two weeks cannot fail to bring to the mind the extreme perils which are experienced by those "who go down to the sea in ships." Intense cold and terrible storms of blinding snow and sleet have prevailed all over the United States, Canada, and Europe. The ice king has reached out his frosty palm and smote the land, not even sparing the sunny South. The experiences of thousands on the land have been dreadful, and from many parts of this country and from Europe come pitiful tales of men, women, and children freezing to death. But upon the sea the elements of wind and of snow, conspiring together to make a storm of havoc, have held high carnival. A tidal wave swept the east coast of North America, Feb. 8, extending from Nova Scotia to Rhode Island. The wharves of the ports along this line of coast were submerged, in some places hundreds of houses were swept from their foundations, and many small vessels were driven ashore. We read of sixteen sailors perishing in one place, of seven in another, of ships fast in the ice, and of sailors frozen to death lashed into the rigging, until the very reading of these disasters is too painful to proceed.

The great steamers, which are so staunch and so well supplied with everything to make the ocean voyage safely, have their share of the buffeting of the angry waves. Two belated steamers which have arrived at New York City, stopped on their way to rescue the crews of two smaller ships in distress. Many others are overdue, and at this writing the French steamer "La Gascogne," from Havre to New York City, with

372 souls on board, is eight days overdue, and great alarm is felt for her safety. It is probable that at this time we know but little of what has taken place upon the ocean during the last two weeks. We may also include the loss of the "Chicora" and all her crew on Lake Michigan, and that of the "Elbe" in the North Sea, in the list of the late disasters.

It has been thought that with the modern improvements and more thorough knowledge of navigation, disasters by sea would be reduced to a minimum; but the events of the past few days do not justify this conclusion. The weakness of man and his contrivances when opposed to the tremendous power of the ocean, is well set forth by the poet Byron:—

"The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee and arbiter of war,—
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride or spoils of Trafalgar.

"Roll on, thou deep and dark blue ocean,—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin,—his control
Stops with the shore;—upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelt, uncoffined, and unknown."

M. E. K.

A SIGNIFICANT MOVE.

SOME of the readers of the REVIEW will remember that about one year ago Elder W. H. Littlejohn, of this city, published a series of articles in this paper, in which he pointed out the fact that through a defect in our national Constitution the separate States had not been forbidden—as was the general government, by the first amendment of the Constitution—to prohibit the free exercise of religion within their boundaries.

While Elder Littlejohn disclaimed any desire to have Sabbatarians inaugurate a party, whose purpose it should be to secure such an amendment to the United States Constitution as would extend this prohibition to every foot of American soil, he argued that by proper presentation of the actual facts in the case, fair-minded statesmen might be induced to favor such a change of the Constitution as would prevent the States in the Union from enacting persecuting laws, the same as the Federal Constitution now prohibits Congress from so doing. From the subjoined extract it would seem that such an amendment as is spoken of above has already been introduced into Congress. We are indebted for the following to the *Signs of the Times*:—

"Representative Linton, Jan. 18, presented a joint resolution in Congress for a sixteenth amendment. It reads as follows: 'Neither Congress nor any State shall pass any law respecting the establishment of religion, nor prohibiting the free exercise thereof, or use the property or credit of the United States, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, society, or any institution or society or undertaking which is wholly or in part under sectarian or ecclesiastical control.'"

This resolution will doubtless be rejected; nevertheless, it shows that there is an undertow of public sentiment setting in the direction of such amendment to the Constitution, as is indicated in the foregoing resolution.

HAWAIIAN AFFAIRS.

THE attempted revolution in the Hawaiian Islands and the results that have arisen from it, continue to be an absorbing topic of public attention, and there is much discussion over the matter in Congress. The former queen of Hawaii, who has been arrested, charged with complicity in the insurrection, and in whose house there were found stored guns, ammunition, and explosives, has now formally abdicated the throne. This does not shield her from the law, and she is now being tried under the charge of treason. The following is the charge brought against her by the Hawaiian government:—

"1. Treason, by engaging in open rebellion against the republic of Hawaii, by attempting by force of arms to overthrow and destroy the same, and by adhering to the enemies of the republic of Hawaii, giving them aid and comfort within the Hawaiian Islands and elsewhere.

"2. Treason, by aiding, abetting, procuring, counseling, inciting, countenancing, and encouraging others to commit treason and to engage in open rebellion against the republic of Hawaii, and to attempt by force of arms to overthrow the same, and to adhere to the enemies of the republic of Hawaii, in giving them aid and comfort in the Hawaiian Islands and elsewhere."

Over 200 persons are under arrest, and of this number twenty-six have been convicted, and received their sentences. Six of the leaders have been sentenced to be hanged, and twenty others have received sentences varying from banishment to imprisonment with heavy fines.

Some of the parties arrested are British subjects, and very naturally England asks that no sentence be carried out against them until the facts are all ascertained, and that their rights as British subjects shall not be interfered with. The United States has taken the same course in regard to some of her citizens who are also under arrest. The Hawaiian authorities seem to be taking a vindictive course, that is liable to bring them into collision with other powers. There is a report that Admiral Beardslee, commanding the United States squadron in those waters, has been ordered to take possession of Pearl Island and declare a protectorate over the islands, in behalf of the United States. This may not be true, but there is an increasing sentiment in this country that Hawaii should be under the control of this nation.

M. E. K.

A CAREER IN CRIME.

A FEW days since the dispatches announced that Recorder Goff in New York had sentenced Sarah Silbermeister to twenty-five years' imprisonment. There was at the time no comment or explanation, and the impression at once flashed upon the mind that the sentence was an extraordinary one, and that it augmented Mr. Goff's reputation for severity. Now it transpires that the record of this woman is even more extraordinary than the sentence she received. It reaffirms the old saying that truth is stranger than fiction.

The woman has been engaged in the "arson business," according to her own confession, for five years. During that time she has set over three hundred fires, and has in nearly all cases imperiled life as well as property. For the last two years she has been in company with a man who paid her twenty-five dollars for each fire. Such disregard for life, such indifference to suf-

fering, is nothing less than fiendish. It illustrates the wretched depravity of human nature when it is no longer upheld by any restraining consideration.

G. C. T.

A NEW GEORGIA JUDGE.

A NEW circuit judge, who is also a Baptist minister, has been put on the bench at Gainesville, Ga., and the following extract will show his attitude toward our work and people. It is sent in by Elder Mc Cutchen, as reported to him by his wife, now in Gainesville:—

"Brother Park and brother Prater were up last Monday to hear the judge give the jury his charge, and the dragon voice was heard in no uncertain tones. The judge said, after bringing in something about Sabbath desecration: 'I expect to carry out the demands of the law to the letter, whether it be a wrong law or not. If I know that it is a cruel law or a wicked law, I expect to carry it out to its fullest extent. Usual occupation means any occupation. It does not make any difference what one is doing, it will come under this head, and working in churches on Sunday must be stopped, and if Seventh-day Adventists do not abide by the law, they may expect to suffer the consequences.'"

THE CATHOLIC CHURCH AND THE A. P. A.

THE conflict between the secret political order known as the American Protective Association, and the Catholic Church, appears to be approaching a very acute stage. For some time Catholic organs have declared that the A. P. A. was dead, but still this order is acknowledged to have about it sufficient life to be considered worth fighting. In the legislatures of some of the States, A. P. A. members have introduced resolutions calling upon the government to deport Mgr. Satolli back to Italy. Of course such resolutions provoke discussion and keep the mutual hostility at white heat. Catholics are also appealing to the law for the suppression of the A. P. A. A bill has lately been introduced into the Illinois house of representatives, which declares the American Protective Association a conspiracy against the laws of society and the Constitution of the United States, and asks that it be punishable by a fine of not less than \$500, nor more than \$2000. The same has been done in other States. Thus these bitter antagonists are each appealing to the laws of the country for promotion of their ends.

These resolutions are not introduced for harmless buncombe. Both parties are in dead earnest, and the discussion of these topics and a vote upon them in our State legislatures appear to be inevitable. Thus while among some Protestants is seen a tendency to unite with Rome, on the other hand there is arising a spirit of determined opposition to her, even to the extent of driving Catholics from public life and a boycott of their business. To us both these methods are equally un-Christian and unwise. Catholics have civil and religious rights, and the spirit that would deprive them of those rights is as bad as Catholicism itself. Equally unwise is a religious affiliation of Protestants with Catholics, for in such a union the Catholics will reap all the advantages. True Protestants of this day can neither join Rome nor fight her with carnal weapons. The sword of the Spirit is a better weapon, and by its use and only so, can souls be saved.

M. E. K.

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Letter 31.—Round About Jerusalem—The City
from Olivet—Valley of Hinnom—Judas—
The Tombs of the Kings.

JERUSALEM occupies an irregular plateau thrust out from the highlands on the north into what would otherwise be a great basin among the mountains. This plateau does not fill this basin but extends into it far enough to leave a deep valley on three sides of it,—the valley of Hinnom on the west and south, and the valley of Jehoshaphat on the east, which, joining the valley of Hinnom at the southeast of the city, forms the valley of the Kidron, running eastward toward the Dead Sea.

From the mountains across either of these valleys, a good view is obtained of Jerusalem; but the best of these is from Olivet, and the finest point of view here is from the path leading over from Bethany to the city. From this place the city even now, in its condition of comparative humiliation, looks grand and beautiful. What, then, must it have been in the time of Christ, when Jerusalem was in its glory, and the temple in all its splendor sat like a blazing coronet on the brow of the lofty temple plateau opposite to the Mount of Olives? It was from this point of view that the Saviour, taking his leave of that charming scene, raised that touching lamentation over the people and city of his love recorded in Matt. 23:37, 38. The view of the city obtained from this point, gives new force and beauty to the exclamation of the psalmist in Ps. 48:2: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." And again, Ps. 125:2: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." We look in every direction about Jerusalem, and there are mountains; so in whatever direction the people of the Lord look about themselves, it is their privilege to see the Lord and recognize his protecting power.

In passing from the Jerusalem railway station to the city we crossed the upper portion of the valley of Hinnom. It grows deeper as it descends southward and sweeps eastward around the mountain on which Jerusalem is built. It is from this valley that the Bible draws its figure of that place of punishment to which the wicked will at last be assigned. Here anciently fires were kept continually burning to consume the dead bodies of malefactors and the offal and refuse that were carried out of the city to be disposed of in the most complete and total manner. The fire consumed most of what was cast into it; but if any portion escaped, the worm seized upon it and shortly devoured it. So the Lord tells the wicked that it would be better to enter into the kingdom of God with one hand, one foot, or one eye, if it were necessary to sacrifice one of these for the truth's sake, rather than retain both, or the gratification of which they are symbols, at the expense of the Christian life and go into the

fire of Gehenna (*gehenna*, the valley of Hinnom). In that valley, as we have seen, the fire was not suffered to go out, and certainly was not quenched or put out, until it had consumed that which was cast into it for the purpose of being destroyed. And if anything escaped the fire, worms were always present to complete the work of destruction. They did not all die, so there was never a time when there were no worms to prey upon such refuse as they could consume. But strange to say, people have taken this very expression to mean just the opposite of what it expresses; namely, eternal life in misery instead of utter destruction. Because the fire is not quenched, and the worm does not die in the place where the wicked are to be destroyed, it is illogically assumed that that which is cast into such fire must live forever. If the fire could be quenched, and the worms did all die, then it might be claimed with some show of reason that those who were for awhile subjected to their power might escape and live on forever; but not when those agents of destruction never disappear.

An advocate of the doctrine of the immortality of the soul once met us with the claim that the words, "*their worm*," in Mark 10:44, 46, 48, signified something that belonged to the person, and that was the immortal soul, and that could not die. In this passage, he argued, it says "*the fire*" but "*their worm*," showing that the worm was some deathless principle which belongs to human beings, and that must be the undying part. But he did not remember that the language was borrowed from Isa. 66:24, where it reads, "*their fire*" as well as "*their worm*." So if "*their worm*" denotes an undying principle, "*their fire*," by the same reasoning, would denote another undying principle, and that would prove too much. Neither did he remember that the fire and the worm are not the objects to be tormented or consumed, but the agents by which destruction is visited upon other objects. There are no fires now kept burning in the valley of Hinnom to consume the offal of the city. That is disposed of some other way; or one would think in passing through the city, it was mostly left to lie around the streets.

Across the valley of Hinnom westward is the Mount of Evil Counsel, so-called because it is supposed that there the priests consulted together how they might kill Jesus, and there Judas made with them the bargain to betray him. It is said that Caiaphas had here a summer residence, and hence the priests were accustomed to resort thither, and there Judas found them on that sad occasion. There is a building on the spot where the house of Caiaphas used to stand, and a tree growing before it marking the spot where it is claimed Judas hanged himself. It would be indeed appropriate that Judas should hang himself on the very spot, or as near thereto as possible, where he had made his unprofitable bargain. Thus this tradition has at least an air of consistency.

About twenty minutes' drive to the north of the city, immense excavations in the rock are found, which are called the "tombs of the kings." They are, or were, undoubtedly tombs, and the immense labor required to construct them, it seems, could have been for no less than royal personages. We first descend a long flight of very broad steps, which lead down into an ante-court. In the steps and the sides of the walls are channels cut to conduct the rain-water which might fall, into two large cisterns hewn in the

walls of this court. This is said to have been for the purpose of washing the bodies previous to final interment. Passing to the left down several steps through a large archway, we enter the main court, a large open space fitted with conveniences for the rites and ceremonies accustomed to be performed on the occasion of such burials. In the left side of this court is the vestibule to the tombs,—a large recess, the front of which is divided into three spaces, by two large ornamental pillars. In this recess is the place where stood an altar of sacrifice, and another round cistern, passing which, we go down further steps to the entrance proper of the tomb chambers. At the low cut door which forms the entrance, there is seen an object which throws light on the method of closing such structures and the words of the women at the tomb of Christ, "Who shall roll us away the stone from the door of the sepulcher?" for here is the round stone which was used to close the tombs fitted to a groove running right before the opening. This was cut in the rock, and the heavy circular stone fitted to run in that groove. This, when rolled past the door, effectually closed the entrance. When the tomb is opened, the stone has literally to be rolled away, and it would require no small exertion to move it. Inside are five quite large chambers connected together by passageways; and from the sides of these are cut shelves, or longitudinal recesses of sufficient size to contain two or three bodies in each. There are recesses sufficient for thirty-nine or forty bodies, and these rooms and recesses, remember, occupy a large space, and are cut right in the solid rock with as smooth sides and square corners as if it were a piece of joiner work.

There are, of course, many objects in Jerusalem which are regarded with varying interest by different ones, such as the tomb of David, which the Turks allow no Christian to behold; the tomb of Joseph, and of the Virgin Mary; the church of St. Ann, mother of Mary; the pool of Bethesda, etc. Of these not much is to be said, and our readers probably would not care for any description.

In viewing the situation and contemplating the history of Jerusalem, the mind naturally recurs to Jer. 17:24, 25. Alas, that the chosen people could not have heeded the instruction of the Lord and kept the Sabbath, that Jerusalem might have become the metropolis of the world, the joy of the whole earth, and have remained until the close of this dispensation. After this, nothing more takes place on this earth with which the people of God are connected, till the end of a thousand years, when the old earth gives place to the new, and a new Jerusalem comes down from heaven to be its metropolis and glory.

THE ABUNDANCE OF GRACE.

WHEN the awakened sinner first really senses the enormity of his guilt, when his conscience calls up in terrible array before him the many transgressions of the past, sometimes the result is that it appears to him that sins of such magnitude and frequency as his cannot be forgiven,—that God's grace cannot be extended to him. Satan would be glad to keep every alarmed sinner in this slough of despond. He can only accomplish this by doing everything he can to keep the sinner looking at himself and the multitude of his sins instead of at the compassionate Redeemer and the vast storehouse of his grace

which he is ever ready, yea, anxious to give to all those who come to him.

Not only has God declared himself to be a God of mercy, but in times, when, from our standpoint, we would think him the least likely to grant mercy, he has been the most ready to announce mercy and his desire that it might be received. An instance illustrating this will be noticed at the time of Israel's defection from God and the formation of the golden calf, worshiped with lascivious dances after the manner of the Egyptians, under the very base of Sinai,—at this time, when the thunders of Sinai had hardly died out of their ears, could we expect that God's mercy rather than his justice would be revealed? But so it was. In the exhibition made soon after to that people of God's glory and power, mercy was predominant over justice. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7. Thus at this time, when the backslidden and trembling hosts of Israel undoubtedly expected nothing but condemnation from God, the first announcement to them was that of mercy, and justice was not mentioned until the most gracious offers of pardon had been presented to them.

The Scriptural history of God's people is full of instances of the kind. The prophets whom God sent in the days before the captivity to warn the people, connected with their warnings the most tender invitation to repentance, with proffers of pardon to the penitent.

In an especial sense Jesus Christ came into the world to represent the Father. The very thought of God toward fallen mankind was shown in him. What infinite tenderness he manifested toward those bound in the chains of sin! If a poor leper, loathed and cast out by his brethren of the flesh, approached Jesus and said, "Lord if thou wilt, thou canst make me clean;" immediately Jesus answered, "I will; be thou clean." Never did he refuse to heal one who came to him.

But this Jesus, of whom it was prophesied that he would heal all our diseases, was the same Jesus "who forgiveth all our iniquities." It is not to a few, to a favored class, that Jesus offers mercy and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The very voice that once bade the leper come, now welcomes the sinner, and there is cleansing for one as well as for the other. So the greatest sinner need not fear that God has not mercy and grace for him. He has it, and it is for him if he will believe it. And the greater the sin, the more grace is needed, the more is supplied. "Where sin abounded, grace did much more abound." Yes, we may truly say,—

"Plenteous grace with thee is found —
Grace to pardon all my sin."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He has promised to do it, and he will keep faith with us. He will do as he agrees. If his blood will cleanse all sin, it will cleanse my sin; it will cleanse your sin, and it will cleanse it all, no matter how great it is. The plan of salvation made adequate provision for the sins of the whole world. Let every sinner come to him, for with the Lord there is mercy, and with him is plenteous redemption.

M. E. K.

GENERAL CONFERENCE INSTITUTE AND COUNCIL.

We doubt not that our readers feel an anxious interest in the important meetings that are now in progress in this city, and it gives us pleasure to be able to place before them this week somewhat of an extended abstract of the proceedings. The importance of this convocation is implied in its world-wide representation. Every continent is represented here, both by workers and converts. But to speak of continents is hardly specific enough, so we will add that each of the great divisions of Europe, except, perhaps, Spain, Italy, and Austria, are represented by their own nationalities and tongues. Some of these have received the truth in this country, and are here as attendants at the meeting. Asia is represented by an Armenian, a Syrian, two Japanese, and by missionaries who have labored in Japan and India. South Africa has several representatives, and Mexico, Central America, and South America are here in the persons of several laborers, and at least two who have embraced the truth in those countries.

Australia, New Zealand, and the Pacific Islands have several here who can speak for them by acquaintance or nativity; and, as all have anticipated, the United States and Canada are well represented in every part.

What this wide representation bespeaks of the importance of the occasion is far more than confirmed in the nature of the times in which we live, and the thrilling interest which centers around our work. It has been the effort of those who have participated in the public speaking to give emphasis to the facts of our present position.

The usual daily program through the Institute has been as follows: At 10 A. M. Elder J. H. Durland conducted a study from the Epistle to the Colossians. At 11 o'clock Dr. Kellogg lectured on some health topic, taking up in order Christian Help work, ventilation, digestion, diet, dangers of germs, etc. In the afternoons a meeting for council was held, at each of which some of the subjects to be considered in the approaching Conference would be presented. In the evening from 7 to 8 Professor Prescott would speak upon the subject of "The Divine-human Family;" or some representative of a distant field would occupy the hour. The next hour was filled by A. T. Jones in a lecture on the third angel's message.

It would be profitable to reproduce quite fully the important truths which have been uttered by each speaker, but under the circumstances this will hardly be practicable, as those who desire the text of the various discourses will be able to obtain them through the General Conference *Bulletin*, which is being published throughout the session. But speaking of the main features of the Institute, as a whole, we consider the instruction which has been given most timely, and the Spirit of God has in each instance been present to witness to the force and power of the truth. Dr. Kellogg's lectures, backed up as they were by scientific knowledge, a varied and broad experience in the things of which he was speaking, attended by a conscientious purpose to benefit the hearers, and a careful fidelity to the word and testimony of the Lord, carried a conviction with them of more than usual power. We cannot but thank God for the light which has come to us through that branch of the message which we call health reform. In the objects

and aims of the Medical Missionary and Benevolent Association we have presented to us the various forms of Christian Help work, which consists in a fulfillment of Isaiah 58 and Matt. 25:35-40. This work was placed before us not simply as a duty, but as a privilege; a means not only of conveying blessings to others, but a means of obtaining blessings for ourselves. Various reports were brought in from those who had engaged in this work in actual experience, and all of the workers spoke ardently of their love for their work, and of the good which came to them as well as the good which they were enabled to impart. The subject of ventilation was also treated in a very practical way, and was illustrated by models and diagrams, accompanied by suitable facts and figures, showing the importance of supplying our dwelling-places, and especially our public meeting places, with an abundance of that greatest of blessings, fresh air.

The subject of digestion was also carefully considered as far as the time would permit, models and illustrations being freely introduced. This subject naturally led to the consideration of the matter of proper foods. Upon this line, those who are acquainted with Dr. Kellogg know that he is quite at home, having himself been for many years closely identified with the work of food reforms; but few men living have made a more critical study of the subject than he. Several lines of argument were introduced, showing the superiority of vegetable foods over flesh foods. The anatomy of the human system, and comparative anatomy, were brought in to testify, and physiological and hygienic considerations were also adduced. The writings of ancient philosophers and the records of history, and finally, though not least, the Bible and the Testimonies were brought forward to support the doctrines of vegetarianism; and it is not too much to say that the testimony brought forward was of a convincing character, and its influence was very marked, so much so that we are confident that from this time forward the true principles of health reform will stand upon a better footing among our people than in the past. The subjects have been presented in all candor and kindness, and the testimony brought forward has been such that no one could reasonably object to it.

Elder Durland, taking for his text the Epistle to the Colossians, has led the minds of his hearers from point to point of Christian doctrine and practice, as he has brought out the fullness of Jesus Christ, and the fullness of the blessings which are pronounced upon God's people through Christ. It would be quite impossible in this place to give even an outline of the subject as he has presented it, but we have daily felt the richness and power of the word of God as we have been fed upon it.

What has been said of Elder Durland's lessons might be said of Professor Prescott's and Elder Jones's. It is exceedingly difficult to state in a paragraph that which is proclaimed from the platform during an hour a day for two weeks; but if the burden of these discourses was to be concentrated into one expression, it would be Separation from the world and Nearness to God.

Under the title, "The Divine-human Family," Professor Prescott has endeavored to point out the grace of God as manifested through Jesus Christ to fallen man. The children of God become members of the heavenly family, and in order that this might be so, Christ becomes a member of a human family, takes upon himself our nature, enters fully into our lives and sym-

pathies, that we may become partakers of the divine nature. And thus Christ becomes the Head of the divine-human family, "of whom the whole family in heaven and earth is named." He, the second Adam, takes the place of the first parent who fell from his high position through transgression.

It was shown who are children of God and how to become members of this family. To become such it is necessary to be separated from the world, to have the life of Christ in us. To be members of Christ does not consist in belonging to a church or in any nominal or outward relations or performances, but in the inward man of the heart, which is renewed by divine grace and created in Christ Jesus.

The illness of the speaker interfered to some extent with regularly carrying out the program, and the subject is still under discussion. Some of the evenings thus made vacant were filled by others to good acceptance, as already noticed.

Elder Jones's subject is that of the "Third Angel's Message." Under this head the living issues of the present day have been discussed, and the urgent necessity of complete separation from the world has been made prominent. The governments of earth are rapidly forming in opposition to the truth of God. Satan is working in every possible way to obtain control of all things earthly, and he is working artfully and successfully. Not only in civil powers and governments are his schemes laid, but in the churches and schools, and in the varied walks of society. The message for the present day is, Come out of Babylon,—“Come out of her, my people.” Babylon is confusion, and confusion is of Satan. Babylon is not simply the popular churches, or apostate Christianity, distinctively, but it is worldliness, selfishness, human nature in its various forms, and wherever it is found, it is Babylon. Hence to come out of Babylon is to be separated from the world, separated from its influences, its institutions, and from its spirit.

The various allusions to the corruptions and sins of the last days found in the Scriptures are descriptions of Babylon. To partake of them is to be in Babylon, no matter what church we are in. In view of the mighty working of the enemy and the snares that are being laid to capture the people of this generation, it is high time to come entirely out, not in name only but in spirit also, and place ourselves wholly on the Lord's side. Certainly the circumstances of our times and the prevailing influences, make this very timely and imperative. There has been vacillation and temporizing with sin. The line is being drawn, and we must take our position.

In two discourses Elder Holser set before the meeting the situation in Switzerland, giving a very interesting account of the experiences through which they have passed in that country under the operation of the Sunday laws. The attitude of affairs at the present time is of an intensely interesting character. Not only are the brethren required to refrain from labor on Sunday, but a pressure is being brought to bear upon them to compel them to send their children to the public schools on the Sabbath. We were earnestly exhorted to remember our brethren in Switzerland in our prayers and sympathies.

One of these evenings was used by Elder F. J. Hutchins, who for some time has been laboring in the Bay Islands and British Honduras, Central America. A very interesting account

was given of the circumstances under which he and our people are laboring there, and the great need of workers was set before us. The prospering hand of the Lord has been upon the work in that country. There are now two Seventh-day Adventist meeting-houses upon the island of Bonacca, one of which is awaiting dedication.

Another evening was occupied by Elder A. J. Read, our missionary to Tahiti. In this discourse brother Read did not reach our specific work, but occupied the time very profitably and pleasantly in setting forth the situation in those islands, reviewing the work which had been done by others, and relating circumstances which indicate how God has blessed those islands in receiving the gospel. He expressed a strong love for the people there and for the work in which he has been engaged. We hope to hear still further from this work.

Another evening was taken by Elder Dan T. Jones, who is in charge of the work in Guadalajara, Mexico. Like brother Read, he proceeded in his remarks only so far as to give us a very interesting account of the past history of that country, and something of an insight into its present condition. At a future time he will speak more particularly of the work which is being successfully carried forward under his supervision.

Elder H. S. Shaw, who has lately been appointed by the General Conference Committee to labor among the colored people of the South, also spoke one afternoon upon the status of the work which he represents, giving us a stirring and effective description of the situation, and making an earnest appeal for sympathy and help in behalf of the colored people.

The Council meetings held each afternoon have been devoted to various subjects, which will come up for further discussion in the meetings of the Conference.

Two or three meetings have been devoted to the interests of the canvassing work, at which time the superintendents of the various General Conference districts presented essays or remarks setting forth the condition of the canvassing work in their districts. In addition to these meetings the State canvassing agents are holding a convention, which meets about twice each day. They are receiving much help from an interchange of ideas and the instruction which is given from time to time, and there is a strong determination on the part of those who are interested in this branch of the work to make it all that the Lord has designed it to be. Some discouragement has been cast over the canvassing work on account of the prevailing hard times, but we believe that God is greater than circumstances, that he holds it all in his hands, and that he will bring light out of darkness.

In the Council meetings above referred to, Prof. W. W. Prescott, secretary of the educational society, has spoken twice on the subject of education. A matter of universal interest, which was introduced by the president of the General Conference, and which was discussed one afternoon, was that of a wider circulation of our missionary paper, the *Signs of the Times*. It was proposed to place this paper upon such a footing as to enable its friends to give it a circulation of at least 100,000 copies weekly. The plan included the adaptation of that paper to that work, and such a readjustment of the price as will enable our people to use it in very much larger quantities. This subject was thoroughly discussed, and was quite well received by all,

but like all other matters of interest in the Council, it was left for a final consideration and action to the deliberations of the Conference in session.

One of the Council meetings was devoted to the work of the Foreign Mission Board. The difficulties under which the work is ordinarily carried on, the importance of careful thought and discrimination in the line of plans and making appointments, the large amount of anxiety and solicitude which it requires to conduct this work successfully, were dwelt upon by the chairman of the board, Elder O. A. Olsen. His suggestion in regard to this work was that the Conference direct its attention particularly to the general plan of work, to laying down principles by which the Board shall be guided, and discussing matters of general policy, while the details of individual appointment and arrangements be committed to the care of the Board. It requires much more time and consideration in forming decisions than can well be given to them in the sessions of the Conference. Oftentimes a long course of correspondence is necessary before a decision can be made with reference to moving a man and his family to a distant field. Therefore, under the circumstances, it seems advisable that the work of appointments be largely left to the Foreign Mission Board, who are at liberty to take the necessary time in making their selections and the consequent arrangements. We are sure that this suggestion will meet with the approval of all our people.

The organization of the Conference took place on Friday morning, and will be reported elsewhere. We anticipate a most successful session of the various associations. The Lord has been and is with his people, and as the truth unfolds to their understanding, they are thus drawn nearer to him.

G. C. T.

COMMENTS ON THE PAPAL ENCYCLICAL.

THE papal encyclical has now been before the American public long enough to begin to draw the fire of the American press, and the comments that are being made upon it present an interesting study. Of course the Catholic journals are loud in its praise. The *Catholic Mirror* says that it "is a paper from which fair-minded and intelligent Protestants, as well as Catholics, may derive benefit, and, in fact, while it is addressed to the Catholic prelates, it is intended for the whole American people. By them, as a whole, it has been favorably received." Referring to the statement that freedom is not the "most desirable status of the church," the *New York Sun* says:—

"This, of course, is meant to be received, so far as the United States are concerned, merely as an academic affirmation of what the author deems an abstract truth; the pope is well aware that the transformation of Catholicism into an established church, is, as regards our Federal government, impracticable, and, as regards our State governments, inexpedient. The Constitution of the United States prohibits Congress from making any law respecting an establishment of religion; and there is no reason to believe that it will ever be possible to pass an amendment repealing that prohibition. On the other hand, it is true that the people of any State might at any time by an amendment of their State constitution establish a given form of religion within the confines of their domain. Of all the original thirteen States, two only, Virginia and New York, embodied guarantees of religious liberty in their first State constitutions. The other States retained religious tests for their officials, or in some form made religious discriminations. What the States did then, they could do again; and, therefore, should Catholics constitute a majority in any of our commonwealths, they could make Catholicism the established church therein. But such a step, although feasible, would be injudicious; for the establishment of

Catholicism in one State would, through the jealousy and antagonism excited, provoke other States to give like exclusive or superior privileges to Protestant denominations."

The *Sun* is correct in the statement that any State can, if the majority choose, establish a State religion. It is no doubt also correct in saying that if the Catholic Church should be established in one State, Protestants would be likely to do the same. But the *Sun* has overlooked one point. The divisions existing among Protestants would prevent their working in harmony, as the Catholics do, and would be likely to bring their efforts to naught. Again, Catholics will be more likely to seek their object by undermining, rather than by openly attacking the Constitution. They are skillful at that kind of work.

The *Outlook* evidently does not think the expression about the relations of State and Church here as not being the most desirable, is worthy of notice, for it is not mentioned, and declares that "the matter in his letter of greatest public interest is that which relates to secret societies and labor organizations."

The *Christian Work* refers to this statement, but thinks this is brought in because of France. We quote the statement: "But lest France should, therefore, infer an argument for the separation of State and Church, he makes haste to deliver the opinion that the 'church would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.' Of course such an assertion will pass for nothing here."

So the *Outlook* gives what the *Catholic Mirror* called a "significant remark" to France, and that in the face of the fact that it is "the American encyclical," and is said by the *Mirror* to be "intended for the whole American people"!

The *Independent*, while criticising with considerable sharpness the particular statement in regard to the union of the Church with the State, also holds that it was intended for Italy and other countries of Europe, but not for America.

"The encyclical begins with a eulogy of the American republic and the prosperous condition of the Catholic Church, due in good part to 'the equity of the laws which obtain in America and to the customs of the well-ordered republic.' He recognizes that here the church is 'fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals.' Yet, and here comes the one thing which Americans will criticize, he tells us that we 'cannot draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced; and that it would be better if, 'in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.' Of course we do not believe a word of this. We believe it would be much worse for the Catholic Church and for all other churches if we had this union of Church and State; and we presume a vast majority of our Catholic citizens agree with us. They have said a thousand times that the first amendment to the United States Constitution, providing for religious liberty, gives the Catholic Church here an ideal charter. But we must remember that this cautionary paragraph was never intended for America. It was put in for Italy and other countries in Europe; for a national church, be it Catholic or Protestant, is extremely slow to give up its supposed advantages. If the pope thus makes it clear that he does not wish the Catholic Church disestablished in Italy or Spain, it is nothing more than the archbishop of Canterbury says in England, or than Emperor William says in Germany."

Thus this influential paper, while it sees the point aimed at in the encyclical, gives it all away to the countries of Europe! The *Independent* thinks the Catholic Church will prosper here better without a connection with the State than with one. But the Catholic Church will

hardly allow the *Independent* to think for her upon this point. She has always prospered, in her way of prosperity, by her connection with the State, and she will not be backward to try it here, as in Europe, when the favorable time shall arrive.

Of all our exchanges, the New York *Observer* seems to see this matter in the clearest light. The following is from that paper:—

"It is interesting to notice how the pope mingles together his praises and his criticisms of our institutions. He has a word of praise for our national Constitution, as well as for our tribunals and our laws; but it is easy to see that he regards them all as seriously defective. They cannot be perfect in his eyes, as long as there is not a union between Church and State. It is instructive to read what he has to say upon this subject. He says: 'It would be very erroneous' to regard the position of the church in America as 'the type of the most desirable status of the church.' His reason is, because, in America, the State and the Church are 'dissevered and divorced.' He expresses his ideas still more plainly, when he declares that his church 'would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws, and the patronage of the public authority.' Precisely so. There is no longer any doubt about it. This is the goal of his ambition. He is not satisfied that his church should stand upon an equal footing with all other churches. 'In addition to liberty,' he wants his church to be favored with special legislation and with governmental patronage. In view of this plain language, it is now in order for those members of the Romish hierarchy who recently published elaborate denials of this doctrine, to recant their hasty utterances; and now that the position of the Roman Catholic Church, touching this question, has been plainly stated by its highest authority, it is evident that 'Societies for the Preservation of American Institutions' have not been organized a day too soon. It is further evident that the protection of these institutions will require persistent care and sleepless vigilance."

We may not be able to see the utility of the "Societies for the Preservation of American Institutions," preferring the gospel instead, as the power to meet Rome; but aside from this one point, the *Observer* is right when it says that a union of Church and State here is "the goal of her ambition." On the whole, the comments of the religious press on the pope's encyclical are about what we have expected they would be. Protestantism is thought to be so largely in the ascendancy that Rome is not feared; and then it is thought that the Rome of the past,—the crafty, cruel, bigoted, heresy-hunting, persecuting Rome has passed away, and a new Rome, of a more kindly spirit, has taken her place! So when she asserts through her infallible (?) head, writing to the Catholic Church in the United States, that there is a better place for the church than equality and freedom, it makes but little impression upon the people generally. There are those, however, who can hear in these words of Leo an ominous clanking of ecclesiastical chains.

M. E. K.

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.]

NOTE.—The latest answers to correspondents under this heading, appeared in the REVIEW of May 15, 1894. Beginning with the REVIEW of June 12, 1894, under the heading of "Answers to Correspondents," brother Tenney has faithfully and efficiently responded to the queries on which different ones have sought light. The Editor again takes his seat in the Question Chair, to respond as best he may be able to inquiries on such points as it may be deemed worth while to consider.

486.—DISBANDING CHURCHES.

Can a church disband without the consent of the Conference in which it is located? Again, if the Confer-

ence voted to disband a church, and the church takes no action, and has no thought of disbanding, is it disbanded? A. W. R.

Answer.—A church having become united to a Conference, should in all its important movements act under the counsel and direction of the Conference. There should be a perfect understanding between the two bodies. As the Conference had a voice in the organization of the church, so it should have a voice in its dissolution, if such a step becomes necessary. And before the Conference could consistently take any action in regard to disbanding a church, there should be a mutual understanding between the church and the Conference in reference to such action.

487.—GOD'S FOREKNOWLEDGE.

How can we harmonize the idea of God's foreknowledge with such texts as Gen. 6: 5, 6; 18: 21; 22: 12; and Jonah 3: 10? A. L. W.

Ans.—The rule by which God acts is plainly stated in Jer. 18: 7-10. If a nation deserving of the just vengeance of God on account of its wickedness, repents, and works righteousness, God will change his purpose concerning them, and set aside all the judgments pronounced against it. On the other hand, if a nation does righteously, and God purposes to prosper and build up that nation, and then that nation apostatizes and becomes rebellious and unrighteous, God will change his intentions of mercy, and visit it with judgments. The same rule will apply also to individuals. God's unchangeable character is to approve good and condemn evil; and in accordance with that character he must act in this way in reference to good and evil in individuals and nations. It is because God does not change that he thus deals with his creatures. The change is always on the part of man. Man puts himself in a different relation to God; but God does not change his character nor principles to accommodate himself to man. Remember the rule in Jeremiah, and there will be no perplexity experienced in regard to God's repenting.

488.—SINGING.

On page 51 of the REVIEW of Jan. 22, 1895, I read: "I firmly believe that thousands of souls will be lost that might have been saved, had professing Christians tried to learn to sing as they might and should have done." I have long been puzzled by such statements as this. How can it be that any one will be lost because some other persons neglected to do their duty? A. S. H.

Ans.—Every one will have light enough and opportunity enough to take the right course and be saved, if he is so disposed, so that the responsibility of his destiny will rest with himself alone. At the same time, it is a fact that persons allow trivial circumstances often to give them a wrong bias, and to turn them in the wrong direction, which leads at last to their ruin. They ought not to be influenced in this way, and yet they are. Therefore, if a church labors to perfect its singing and make it attractive, many might be drawn to that church on that account, and hear the truth and receive impressions which would lead them to obedience, and they be at last saved. But, having nothing to attract them there, they never hear the truth, and so pass on, and are lost at last. So it may be said that they might have been saved if others had been doing their duty, and yet the responsibility lies with themselves, because they ought not to have allowed the actions of others to influence them to neglect or discard the means and opportunities of salvation.

489.—THE HOG AGAIN.

Some of the brethren are still inquiring whether it is proper for Seventh-day Adventists to raise hogs and sell them. In addition to the many responses we have made to this query heretofore in the REVIEW, all we have to say now is, "Let every man be fully persuaded in his own mind."

Progress of the Cause.

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

THE MORNING OF JOY.

It is done!
King of kings, the victory's won;
Halleluiahs roll and swell;
Voices loud as mighty thunders
Cry, "Behold the day of wonders!
Christ has conquered death and hell."

Lo, they stand
Crowned and robed, with harp in hand;
They have heard the trumpet's call,
O'er that sea of light and glory,
Chanting full redemption's story,
While before the throne they fall.

Toil and tears
Were their lot through many years—
Bitter tears, that fell like rain.
Nothing now from Christ can sever;
Happy through that long forever,
They shall never weep again.

Oft the foe
Mocked them on their march below;
Taunted them with jibe and jeer;
Then the path seemed dark and dreary,
Then their feet grew worn and weary,
And their souls were faint with fear.

But the Lord,
Faithful to his sacred word,
Led them o'er the desert way;
Did with hope their courage rally,
Walked with them through death's dark
valley,
Brought them home to endless day.

All is past,
And the King has come at last;
Grief and pain, or fear and woe,
Storm and tempest, plague and anguish,
Blighted hope and sick-bed languish,
They can never feel or know.

On and on,
Through the bright'ning years that dawn
O'er the world that yet shall be;
Where immortal garlands crown them,
Deathless forms throng all around them;
Life is still a shoreless sea.

It is done!
Far and wide beneath the sun
Spreads a bliss no tongue can tell;
It has come, the day of wonders;
Louder than ten thousand thunders,
Halleluiahs roll and swell.
— D. T. Taylor, in *Messiah's Herald*

JAMAICA.

It has been some little time since we sent in a report from this field; but it has not been because there is nothing to say, for the work is still onward. Since our last report thirty have been baptized and united with the church.

A Sabbath-school of fifty-six members has been organized at Font Hill. Urgent calls for labor are coming in from various parts of the island. We are hearing good reports from reading-matter sent out. As the result, a few are embracing the truth, and many more are becoming interested. We are of good courage.

A. J. AND D. V. HAYSMER.

BARBADOES.

THE work has been going rather slowly the last seven or eight months, owing largely to the failure of crops, occasioned by the drouth; but notwithstanding this, the Lord has worked with our feeble efforts in the past year in a marked manner.

An encouraging instance just comes to mind of one lady where I was canvassing; after looking through the books, she inquired of our faith, and after a week or two of study and reflection on the Sabbath and kindred truths, she began to attend our meetings. She has since become a member. She did not come long before her sister from another part of the city began to at-

tend, and later, an aunt. The mother's interest of late has been aroused, and she also has been coming.

The Spirit of God is still doing his gracious work on the hearts of the people; and the light of the Sabbath is breaking through the dark cloud, here and there, that covers our city.

ANTHONY BEAN.

COLORADO.

Western Slope.

WHAT is known as the western slope is that portion of the State in the southwestern part and west of the continental divide. When I first came here, there were only three or four of our people; we now have three churches with a membership of nearly one hundred and quite a number of Sabbath-keepers besides. Since our Delta camp-meeting much of my time has been spent in Delta, building and locating my family, and holding a few meetings. Our church building has been plastered, and church officers elected and ordained.

The Crawford church has been visited several times; some were baptized and new believers have taken hold and will soon unite with us. Regular meetings were kept up with each company during the week of prayer, and those visiting them report good meetings. There are calls coming in for labor in different places, and we expect to have laborers added to those of us now here to fill these calls. Altogether we feel encouraged with the work in this field.

GEO. O. STATES.

WEST VIRGINIA.

SINCE my last report I have visited nearly all the churches in this Conference. I was sorry to see some discouragement in the Christian life, but as I placed before them the precious promises of Christ, they expressed a longing desire to become like him. The church at Amos has become quite small by removals, but other churches have increased correspondingly.

The annual offerings were not as large this year as last, but I believe the giving was more general than at any previous time. Had money been accessible, I am sure our donations would have been much larger than before. Our tithes have also fallen off during the past four months. We are not discouraged in the least, but look forward to the time when all our people will have their hearts filled with Christ, and then we shall see the treasury filled.

Elder S. P. Whitney reports some interest near Charleston. He says, "The people want meetings held, and are anxious to hear the third angel's message preached." Brother Whitney is now laboring among the churches over which he has presided for many years. We hope to see some accept the message, and be among the ransomed of the Lord.

Brother Hutchinson is still laboring in Mason county. The cold weather stopped the construction of the new church building in Mason City for a time, and he is now working where the Lord opens the way. He has held meetings at Debby and Pine Grove, and is now holding meetings near Baden post-office. At Debby the company was much encouraged. The enemy has endeavored to discourage some, but the Lord is their victory. The house at Pine Grove was closed against them. Near Baden a house has been fitted up especially for our meetings, and an excellent interest is reported. Some are now keeping the Sabbath; among them is one of the trustees of the church they had been turned out of. His family is with him in the truth. The prospects are that a good company will be brought out at this place. This will make three companies in Mason county. As we put our trust in the Lord, he will work for us.

D. C. BABCOCK.

MICHIGAN.

MECOSTA.—We have labored in Mecosta and vicinity since Nov. 12. There was strong prejudice on the start, and while the presentation of the word wore it away with some, with others it increased into determined opposition. Meetings have been held at two places, and as a result, seven have decided to walk with us in the good way. There are also seven old Sabbath-keepers here, so that now there is quite a little company. We have visited the churches at Sherman City and Chippewa. At the first-named place one made a start to serve the Lord, and at Chippewa, six have done the same. Thus the Lord has brought in seven at Mecosta and seven in the other churches, and to his name be all the praise.

Feb. 6.

W. C. HEBNER,
O. SOULE.

DETROIT.—We often receive letters of inquiry from our brethren, especially in Michigan, relative to our work in Detroit. The work here is progressing slowly. Our church membership is nearly one hundred. Quite a number are keeping the Sabbath who will unite with us soon. About thirty have begun its observance since the beginning of the Conference year, Aug. 1.

We now have ten workers, two of whom are soon to begin work in Ann Arbor. We have of late distributed a large amount of literature. We have put in circulation 2500 copies of the *American Sentinel*, No. 3, which has created an interest with some to read more.

We are doing all we can in the Christian Help work. There is much suffering with the poor in Detroit, as elsewhere. We are doing all we can for the relief of such, by furnishing clothing, food, etc., to them. This kind of work has opened the way for us to get the truth before such as could be reached in no other way. In this work we realize the truthfulness of the words, "It is more blessed to give than to receive."

H. M. KENYON.

426 Trumbull Ave., Feb. 11.

INDIANA.

HARTFORD CITY.—Elder Ellis and myself were directed to hold institutes in District No. 1, and began the work at Hartford City, Nov. 23. Many things of a grievous nature were found to exist here, but as the necessity of having "fellowship with Him" and an utter renunciation of self were set before them, a better condition was brought about, though not all that could be desired.

MARION.—Our next work was at Marion, where much of the blessing of God was experienced and in addition to a better spirit between brethren, two were added to the church. We were glad to find a good interest here in Christian Help work. The blessings to those engaged in this work were very marked. The work here continued into the week of prayer, when we parted company; and while brother Ellis went to Barber's Mills and Jonesboro, I went to Kokomo. At this last place we had a profitable time, and the Lord blessed much.

DENVER.—The next institute was held at this place. As brother Ellis was detained at home, he did not assist further in the institute work. The members of the church at this place are scattered so widely that but few of them were able to attend the meetings. Here, too, the blessing of God came in, and the interest increased from the first, and the church was made glad.

FORT WAYNE.—At this place we had no meeting-house, but in visiting we found the believers of good courage. Many acknowledge the truth, but have not yet taken the needed decisive step which will put them on the Lord's side. We hope that this company will receive more labor soon.

FREMONT.—Tent-meetings were held here two years ago; labor has been bestowed from time to time, and the brethren were anxious for a church organization. I labored for several days to set before them the duties and privileges of membership. A church of twelve members was organized, officers chosen and installed, and the ordinances celebrated. Others became interested, and several have begun to keep the commandments, but were not quite ready to be taken into the church. Surely the Lord has been good to us during these meetings, for which we praise him.

W. A. YOUNG.

IOWA.

SINCE reporting last we have been very busy in Iowa. Our young men are laboring in new fields, and are having good attendance and good interest. Our older brethren have been visiting churches and report good meetings. I have visited some of the churches in the northeastern part of the State. At Olin we held a three days' general meeting. There has been much improvement in this church since I visited them a year ago. We hope to organize a church at Alexander in the near future. The subject of organization was considered, and the responsibilities in connection therewith. Several confessed that they had not been living up to the light of truth, and expressed their determination to live in submission to God in the future.

At Parkersburg the work is also onward. We had some very good meetings with the church there. At Cedar Falls two meetings were held. I think there is good prospect of a church being organized there, if the friends continue faithful. At Hawkeye, where brethren Henderson and Habenicht have been laboring, quite a company has begun to serve the Lord. We hope to organize a church there some time in the future. I also visited friends at Delmar Junction. They are building a neat little church there which will be an ornament to the cause in that place.

E. G. OLSEN.

PENNSYLVANIA.

OAKLAND.—I came to this place in company with my wife about six weeks ago, and began a series of meetings. There are five churches in the place,—two of the Dunkard faith, one Free-will Baptist, one Regular Baptist, and one Methodist. As no one of the church buildings could be secured for us, our brethren rented a vacant store and seated it, and we began meetings. Soon the Freewill Baptists began a revival, but have not had very good success. This opposition meeting has been no detriment to us, as we have had a fair attendance and a quiet time, none coming except those who wanted to hear.

Five new believers have expressed their determination to keep the Sabbath, making in all thirteen Sabbath-keepers in Oakland. Others are interested, some of whom have already acknowledged the truth. We hope they will soon take a firm stand to obey God's word. It seemed for awhile that the enemy was determined to prevent our work. He has failed, and we are of good courage in the Lord. The arrest of one of our brethren has only helped on the cause.

Our people here need a place where they can hold their meetings and Sabbath-school, and they have taken steps to build a neat house of worship. Evidently this has surprised the enemies of the truth, as they had prophesied that in a short time there would be no Seventh-day Adventist in Oakland. The news of a Seventh-day Adventist church being built here has spread all over the town. We think people will come to the conclusion that the third angel's message has come to stay. One brother has donated all of the rough lumber for the church building. Others say they will help all they can, some in money and others in work.

We shall probably hold two meetings a week with the brethren for awhile. I began a series of meetings in a union church three miles from this place, Jan. 26. May God prosper the work in this part of the State is my prayer.

Feb. 4.

J. L. BAKER.

UPPER COLUMBIA.

It is natural, as we come up to each succeeding General Conference to look over the past and mark the progress of the message in our respective fields during the time intervening. The Progress department of our good paper reports the work as onward in all parts of the harvest-field, and we are glad with others that we can report some advancement made in the Upper Columbia Conference. During the last two years our working force has not been large, numbering an average of only thirteen all told. Jan. 1, 1893, the membership of the Conference was 630. Since that time and up to Jan. 1, 1895, there have been 512 baptisms, and 461 persons have been added to the Conference, making our membership on the first day of the present year 1091. But little of our work during the present Conference year, dating from June 1, has yet been organized, and is not included in the above reckoning. We have now some eight companies nearly ready for organization. This we hope to effect by the middle of May, which will swell our membership to more than 1200.

The workers are all of good courage, and letters from several of them during the past week bring news of success in their labors. One says, "I will organize a church of fourteen or fifteen members before I leave here." Another: "There are now ten keeping the Sabbath at this place." And still another: "Two more united with us yesterday." Times are hard, but the truth is marching on to victory. The brethren are coming up nobly to the support of the work, and thus enabling us to keep our full force in the field. Two new church buildings are nearing completion, and the third will soon be under way.

It makes my heart glad to see earnest souls taking hold of the truth, and I long for the time to come when all the laborers will be "clothed with an armor from their head to their feet," and the message will indeed go with mighty power.

Feb. 12.

R. S. DONNELL.

AN AGREEABLE SURPRISE.

A FEW weeks since, a Frenchman who lives in a neighboring State, and who helped me to establish a school not far from Montreal, Canada East, thirty-nine years ago, and whom I had not heard from during nearly all this period, wrote me that he had embraced the third angel's message about one year ago, and that he and several of those who attended my school nearly forty years ago wanted to see me and hear me preach. I expect that several surprises of this kind will occur, and cheer us on our pilgrimage, as the final gospel proclamation goes forth in power and majesty.

D. T. BOURDEAU.

Fort Howard, Wis., Feb. 10.

LETTER FROM AN AGED MINISTER.

Chambersburg, Pa., Jan. 28, 1895.

"DEARLY BELOVED BRETHREN: By some means you obtained my address, and up to this date I have received two numbers of your large and very interesting paper, which I indeed read with much interest, and rejoice to learn the Christ-like spirit you breathe, and the extent of your work among the benighted heathen.

"The writer was converted May 10, 1832, and called to the ministry the same hour. It occurred at home, and in preaching my first sermon, God gave me the conversion of a soul in the person of

my own dear father, for which I trust I shall praise God through all eternity. I entered the ministry Dec. 2, 1835, and have labored in many portions of our country in calling sinners to repentance. I have endured many hardships, for all of which I received a very small remuneration; yet I praised God. Our bread has been given us, and our water has been sure. Should I live until the 7th of next June, I shall be eighty years old. I firmly believe in the near approach of Christ's second coming, and am looking and waiting to hail him with joy. My faithful wife now by my side was converted Nov. 9, 1838, and we have walked and labored together fifty-five years. We have reared a large family, all of whom have left the parental home, and are battling in life for themselves. We are both aged and happy, as we are on the suburbs of the celestial city, and ere long we shall see the "King in his beauty," and by the grace of God we hope to meet you there.

"Your brother in Christ,

"JOHN FOHL."

"IT'S A MISSIONARY PAPER."

EDDIE, the little boy I am going to tell you about, is nine years old. His missionary work is selling the REVIEW, our good church paper, from door to door, and on the street. He has many interesting experiences. One day he met an old man, and said, "Don't you want to buy a missionary paper?"

"How do you know it is a missionary paper?" asked the man.

"If you don't believe me, just read it and see," was Eddie's reply.

The man turned and walked away, stopped, called Eddie back, took the paper, looked it over, gave it back, and walked on; turned again and said, "Little boy, I will take one of your papers."

Eddie, in telling it afterward, said, "I think he was pretty notional."

A woman who had read one copy asked him where he got the seventh-day Sabbath.

"Why, out of the Bible," Eddie replied.

"Can you tell me where?"

"No ma'am; I can't tell the text, but it is one of the commandments."

She told him she would look it up.

Eddie lives in one of our large cities, and one of its ordinances is, Newsboys must not sell papers on the street after ten o'clock, on Sunday. Eddie did not seem to think that applied to his paper. So one Sunday morning he started out with a large bundle of papers; he sells from ten to twenty-five a week. Ten o'clock came, and his papers were not all sold. A little later he met a policeman. The big man in blue stopped him, and said, "See here, little boy, I don't want you to sell papers after ten o'clock on Sunday."

Eddie turned his mild, brown eyes up into the face of the policeman, and without manifesting any fear, said: "I want to tell you something; this is not the *Post*, the *Star*, or the *News*, it's a missionary paper." When he went home, he told his mama that "the policeman just laughed at me and went on."

It is needless to say that Eddie is still selling missionary papers.

MRS. ALLEN MOON.

A WARNING.

IN the REVIEW of Feb. 5 we find a report from Wisconsin by A. Everhart King. He is undoubtedly the same person that Elder Flaiz warned us against some months ago. We wish to state that he holds no membership, as far as we have been able to learn, in any of our churches, and is in no way recognized by us as a gospel laborer, and from what we know of him personally, we would not, in his present condition, recommend him to such work under any consideration.

We would caution our brethren against him and advise them not to encourage him in his attempts to preach or hold religious meetings of any kind. We

would refer such as desire further information to Elder C. W. Flaiz, Box 989, Minneapolis, Minn.; G. H. Kisner, 1218 North St., La Crosse, Wis.; O. Burr, Sparta, Wis.; and W. S. Shreve, DeBello, Wis.

O. A. JOHNSON.

News of the Week.

FOR WEEK ENDING FEBRUARY 16, 1895.

NEWS NOTES.

The birthday of Lincoln, Feb. 13, which is a State holiday in Illinois, was celebrated throughout the State and also in many other States, showing that there is a tendency to make the day a national holiday. At the Auditorium, Chicago, Henry Watterson, the eloquent Kentuckian, delivered an oration, in which he said that Lincoln was raised up and inspired by God. At Albany, N. Y., there was a large gathering, and speeches were made by Governor McKinley, Governor Morton, and others. Many German societies celebrated the day in their language, and the colored people in many parts of the country gathered in their churches to hear stories of "Massa Lincoln," of the freedom which he brought to their race, and his tragic death, just as his great work was finished.

There is much complaint of the unequal manner of distributing food supplies to the sufferers in Nebraska. The inspector appointed by the governor reports that large quantities of supplies are still undistributed, and that the cold weather has intensified the suffering. It is charged that "religion, politics, and other matters of minor importance are figuring heavily in the distribution of aid." A whole colony of Russian Lutherans are reported to be in a very destitute condition. Twenty car-loads designed for Chase county have not reached there. People are getting desperate, and in one instance, farmers broke into one of the cars and helped themselves. When the late storms have spent their force, and full communication is restored, we may expect to hear many harrowing tales of suffering.

A national council of women has lately convened in Washington, D. C. The first meeting was held Feb. 17. This council is made up of several associations of women; and most of these associations are national. Seven lines of work in which women now are interesting themselves were considered. These are religious, philanthropic, educational, professional, and social and government reform. The council represents 700,000 women. Such a large body of educated and intelligent women might be able to accomplish much good, but it is to be feared that their ideas of government reform will be that dangerous idea of moral reformation by civil law, which has captivated so many, and which always results in making martyrs of some and hypocrites of others.

A house of worship, or of frivolity, it is difficult to tell which, has lately been erected in Adams, Mass. It is called a "Congregational church." In it are combined the three features of a church, a theater, and a social club. The auditorium has a platform with footlights like a theater. A fine kitchen and dining-room, with many tables, silverware, linen, etc., sufficient for complete service for same; a bowling-alley, billiard- and pool-rooms, and a gymnasium,—all under one roof and all under the control and patronage of the church,—present in a striking manner the tendencies of the condition of modern Protestantism. We may well imagine that the apostle Paul would say, "What! have ye not houses to eat and to drink in?" The Catholic Church, with all her faults, has too much respect for her houses of worship to turn them into houses of feasting and pleasure.

The French steamship "La Gascogne," from Havre to New York City, whose failure to reach this country had aroused much fear for her safety, arrived safely Feb. 12, after an eventful voyage. Two days out from Havre she broke one of her main piston-rods, and was obliged to lay by about a day for repairs. She then proceeded with reduced speed. Near Newfoundland she was struck by a terrible storm, and the repaired machinery giving way again, she lay by forty-one hours, being tossed about so violently that the men could not work at the machinery. It was finally mended again, and she proceeded at a speed of 100 knots a day, when her usual speed is 650. She slowly gained the port without help. She saw no ship between Havre and Sandy Hook. The news of her safe arrival spread rapidly, and there was great rejoicing. Those who had given up their friends for dead, were almost delirious with joy, and at the French Company's Office there was general hand-shaking and congratulations, well wet down with tears. All were well on board and all spoke in the highest terms of Captain Baudelon and his crew.

The New York Assembly Excise Committee, Feb. 7, gave a hearing to those who opposed and to those who favored Sunday saloons. Most of those who appeared against the saloons were clergymen, which shows that the idea of religion has more to do with the question than does temperance. They threatened the defeat of any member of the Assembly if he should favor the Sunday saloon. Dr. Eeob, of Albany, said, "We will swing 100,000 votes against you." The liquor-dealers were also there, but they presented their case in a more quiet manner, and were not nearly so bolsterous and excited as were the clergy. One of the liquor men said, "The present Sunday laws are an infringement upon constitutional rights." There will be other sessions of the committee, and the subject will be fully discussed before the committee before a report is made to the Assembly.

DOMESTIC.

—There are three women members of the Colorado legislature.

—A bill to legalize and regulate racing has been introduced into the New York Assembly.

—Reports of the wrecking of small vessels, and the rescue of their crews by life-saving crews and by other vessels, are too numerous to be given in detail.

—A snow-storm prevailed through the Southern States, Feb. 15. At Atlanta, Ga., the storm was the most severe in the memory of the present generation.

—John Jacob Astor and a party of friends from New York City, hired the Empire skating rink in Albany, N. Y., Sunday, Feb. 10, and spent the forenoon skating.

—The State of South Dakota has brought suit against the bondsmen of W. W. Taylor, the absconding State treasurer, to recover if possible the \$350,000 stolen by him.

—Bill Cook, the Oklahoma outlaw has received his sentence. The United States court at Fort Smith, Ark., has given him forty-five years in the penitentiary at Auburn, N. Y.

—The people of Chamberlain, S. Dak., are about to erect a monument in honor of the deceased Sioux chief, Iron Nation. He was a famous chief, and has always been friendly with the whites.

—Sunday, Feb. 10, thirty saloon-keepers were arrested in New York City for selling liquor on that day. Men were also arrested for selling meat, and one was arrested for selling ear muffs to a policeman.

—Two policemen in Chicago, Moran and Healy, who shot to death Swan Nelson, an innocent Scandinavian youth, on Christmas morning, 1893, have just been sentenced to fourteen years each in the penitentiary.

—The House Committee on interstate and foreign commerce, has reported the Senate Nicaragua canal bill back with the recommendation that the House bill is much better, and should be substituted for the Senate bill.

—The Cleveland and Pittsburg railroad, which for some years past has run no passenger trains on Sunday, and very little freight, has lately announced through its manager, regular passenger and excursion trains on Sunday hereafter.

—The House of Representatives, Feb. 14, by a vote of 165 to 130 refused to authorize the use of the word "gold" in the place of "coin" in the new bonds. The vote shows both Republicans and Democrats to be completely divided.

—Measures have been introduced into the House at Washington for the appointment of a commission under the direction of the Secretary of War, to submit plans for the construction of a ship-canal from the south end of Lake Michigan to the Wabash River.

—There is a secession movement inaugurated in the A. P. A. Seventeen councils in Chicago have renounced their allegiance to the order, and formed a society of their own. This society objects to the proscription of Catholics, which is the animus of the A. P. A.

—The engagement of Anna Gould, daughter of the late Jay Gould, to Count de Castellane, of France, has been announced. As the count is a Catholic and Miss Gould a Presbyterian, a special dispensation will be necessary before the marriage can take place. The count wishes Archbishop Corrigan to perform the ceremony.

—Burglaries are becoming very frequent in the suburbs of New York City. Many of the wealthy families keep watch-dogs, and in the last three weeks forty of these dogs have been poisoned. The citizens know what this means, for it has been done before. Many special policemen in citizens' clothes, are on duty in these districts.

—Since July, 1893, five national banks in New Hampshire have been robbed by their officials. Two of them were ruined, and the other three were badly crippled, and carried down several other associated financial institutions. One cashier blew out his brains, and two have fled the country. All these men moved in the best society of the State, and were greatly respected.

FOREIGN.

—Some of the victims of the "Elbe" disaster have been washed ashore.

—For fear of hurricanes, Germany has withdrawn her fleet from Samoa.

—The conditions imposed by Mexico are said to have been accepted by Guatemala.

—Isaac P. Gray, United States minister to Mexico, died in the City of Mexico, Feb. 14.

—The Chilean government announces its intention to purchase all the railroads in Chili.

—Many American fishing boats are putting into Halifax, N. S., in a battered condition.

—The Argentine Republic has 1,500,000 tons of wheat ready for export to the markets of the world.

—Honorable Cecil Rhodes, premier of Cape Colony, was sworn in as a member of the Imperial Privy Council, Feb. 9.

—Chilian troops are moving toward the Bolivian frontier, and there is some alarm felt in the latter country in consequence.

—The sinking of the "Elbe" by the British ship "Crathie," has intensified the feeling of antipathy of Germany against England.

—England has made an arrangement with France for the settlement of the frontier between Sierra Leone and the French possessions in Africa.

—German capitalists are planning the construction of a narrow-gauge railroad through the German possessions in Africa, at a cost of 30,000,000 marks.

—The Austrian minister of finance, Feb. 11, issued 4 per cent gold rentes to the value of 50,000,000 florins. This is really buying gold as the United States has done.

—Prince Ferdinand, of Bulgaria, is reported to have fled from his country and taken refuge in Rumania. He was the duke of Saxony when chosen to rule Bulgaria.

—The Jews in the Crimea have presented the emperor and empress of Russia with a scroll of the law, which is considered one of the finest specimens of penmanship in the world.

—A motion to dissolve the British Parliament and have a new election upon the issue of Home Rule for Ireland, was made in Parliament, Feb. 11. The motion was rejected by a vote of 256 to 236.

—The emperor of China has restored to Li Hung Chang all the decorations of which he was deprived, and has summoned him to Peking. He will then be sent to Japan with full power to treat for peace.

—A proposed society in London is to take the name of "The Sunday Philharmonic Union." It is not a union for-profit, and so may escape the Sunday law. The papers say this will cause a new outbreak of the "Sunday question."

—The Chinese fleet was badly used at Wei-Hai-Wei. Three of their ships were sunk. It is now reported that several escaped and have put into some other port. One of the ships which was destroyed was commanded by an American.

—The king of Sweden and Norway writes to the Norwegian *Storting*, that lasting union can only be maintained by mutual concessions, and that the question of perpetual union must be settled before any changes can be made in the consular service.

—News that fourteen Catholic priests had been arrested at Warsaw, has created much feeling at the Vatican. The pope has demanded an explanation. Should the report prove correct, there will be an end to the good relations existing between the Vatican and St. Petersburg.

—Several Americans, connected with the Inter Oceanic railroad in Mexico, were lately set upon by sixty Mexican robbers and nearly killed. Americans and Englishmen are pursuing, and some of the robbers have been captured. The Mexican governor of the State of Puebla has called out troops to capture the robbers.

—Queen Victoria expressed a great desire to see Miss Boecker, the only woman saved from the "Elbe," and she was taken to the Osborne House, on the Isle of Wight, where she had an interview with the queen and the Empress Frederick. She was received with great kindness, and much sympathy was expressed for her by these two royal ladies.

—For years Brazil and Argentina have disputed over their boundary line, and it was finally left to the President of the United States to decide the matter. He has given decision in the contention in favor of the claim of Brazil. Feb. 12, a public meeting of 20,000 people was held in Rio de Janeiro, and there was great rejoicing at this decision.

RELIGIOUS.

—A memorial service for those lost in the "Chicora" was held at St. Joseph, Mich., Feb. 10.

—The pastors of the various churches in New York City are very active in their opposition to the opening of saloons on Sunday.

—In Chicago, Sunday, Feb. 17, 400 ministers preached upon the Civic Federation movement, giving it the benefit of their influence.

—Some of the ministers now preaching against the Sunday saloons, are taking as the text for their discourses, the statute in the civil law which forbids the opening of saloons on Sunday.

—A woman's Sabbath (Sunday) Alliance has lately been formed in New York City. An address to the women of America, expressing their convictions upon this question, will be sent out through the papers.

—A Universalist minister of Illinois, A. N. Alcott, has been suspended from the ministry for holding too liberal views. This is the first time that a Universalist minister has been suspended for holding liberal views.

—The Catholic University at Washington, D. C., is to have buildings for two monastic orders, — the Paulists and the Marists. Negotiations are also in progress to induce a body of the Passionist fathers to connect themselves with the university.

—The Salvation Army of New York City is making extensive preparations for the welcome of General Booth upon his return from his trip to the Pacific Coast. The meetings on his return will be held in Carnegie Hall. A big farewell demonstration will also be held upon his departure for England.

Special Notices.

OKLAHOMA AND INDIAN TERRITORIES,
NOTICE!

I WOULD be pleased to know the address and location of every family and isolated Sabbath-keeper in Oklahoma Territory and Indian Nation. Will you please inform me as to the interest to hear on present truth in your neighborhood. We will be glad to send you help as soon as possible. Address me at 310 Sixth St., Oklahoma City, O. T. J. M. REES.

NEBRASKA LABORERS' INSTITUTE.

THERE will be an institute in the interests of the laborers of the Nebraska Conference at College View, beginning Wednesday evening, March 20, and closing Monday evening, March 25. It is desired that all Conference workers, ministers, licentiates, Bible workers, and canvassers should be present at this meeting, as important steps will be taken to carry forward the work in our Conference. We should also be glad to meet at this time as many church officers as can be present, as necessary instruction will be given in church work. This will be an important meeting for the cause in Nebraska, and we hope for a very profitable occasion. Plans laid at the General Conference will receive due consideration, and the work for the spring and summer will receive careful attention.

While this institute will be of special interest to the Conference laborers, we shall be glad to welcome any of our brethren and sisters from the Conference who can meet with us, and we are sure they will be benefited by so doing. Help will be present from the General Conference, and we trust that this may be the best meeting ever held in Nebraska. May we all seek God for a preparation for it. Ample provision will be made for all who come. W. B. WHITE.

Obituary Notices.

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

Cox.—Died at Omaha, Neb., Sept. 23, 1894, Hazel, infant daughter of A. D. and Hattie Cox, aged 9 months and 27 days. Words of comfort were spoken by the writer. P. M. BUCHANAN.

HAZELTINE.—Died of typhoid fever, at Sanborn, N. Dak., Amey Hazel, aged 11 years, 5 months, and 18 days. Words of comfort were spoken by Rev. Sykes (Methodist). J. W. WAREAM.

WESTON.—Died at Beldenville, Wis., Feb. 7, 1895, of la grippe, sister Achea Weston, aged forty-nine years. A husband and son, with others, are left in sorrow. Words of comfort were spoken to the friends by the writer, from Ps. 17: 15. J. B. SCOTT.

BENTLEY.—Died Nov. 22, 1894, at his home in Chautauqua Hollow, Livingston Co., N. Y., Charles H. Bentley, aged fifty-seven years. Discourse by the writer. Text, Job 14: 14. J. B. STOW.

STERN.—Died of congestion of the lungs, at New London, Wis., Jan. 5, 1895, Albert, infant son of R. I. and Anna M. Stern, aged 4 months and 6 days. Words of comfort were spoken by the writer, from Job 1: 21. J. B. LOCKEN.

KORNS.—Died Jan. 29, 1895, at Newkirk, O. K., of pneumonia, Raymond S., infant son of E. F. and Ida M. Korns, aged 4 months and 6 days. Words of comfort were spoken by a Presbyterian minister, from 1 Corinthians 15 and 1 Thess. 4: 13-18. MRS. E. F. KORNS.

HAZELTINE.—Died at the home of her parents, in Sanborn, N. Dak., Lillian Hazel, aged 15 years, 5 months, and 10 days. She was a full believer in present truth, and died with a strong hope of eternal life. Funeral services conducted by the writer. J. W. WAREAM.

MOORE.—Died Jan 18, 1895, at Chapel Olivet, Ind., of congestion of the bowels, Mary J. Moore, aged 21 years, 4 months, and 12 days. She was married to James Moore, April 22, 1891. She leaves a husband and two small children to mourn. The funeral was largely attended. Words of comfort were spoken by the writer. LUZERNE THOMPSON.

CARTWRIGHT.—Died in Lincklaen Center, N. Y., Jan. 30, 1895, Cyrus Cartwright, in his ninetieth year. The deceased was born in Berlin, N. Y., June 9, 1805, and had lived in Lincklaen about eighty years. He was a highly respected citizen, and an esteemed member of the Seventh-day Adventist church. Funeral services were conducted by the writer at his late residence. O. S. MILLS.

LANE.—Died Jan. 30, 1895, at Roxie, Mo., Thomas M. Lane. Brother Lane accepted the truth about nine years ago, and rejoiced in it till his death. Having been a minister before he accepted the truth, he often preached to his neighbors. But one week before being stricken down, it was his privilege to present to them the truth for our time. He leaves a wife and children to mourn. W. S. HYATT.

DREYER.—Died Jan. 25, 1895, in Brighton, Cal., of consumption, Mrs. Christine Dreyer, aged 40 years and 11 months. Sister Dreyer had been brought up in the teachings of the Lutheran Church, but accepted the doctrine of the soon-coming of Christ and other present truths from the study of "Bible Readings" last summer. She leaves a husband and four children. She died fully resigned to God's will. W. A. HALL.

WARREN.—Died at New Lethrop, Mich., Jan. 23, 1895, of typhoid fever and inflammation of the bowels, John Warren, aged fifty years. He leaves a wife and four children. Two of brother Warren's children, Hattie and Mattie, aged ten and twelve years, died of diphtheria two years ago, but because of the nature of the disease, no services were held. Services at brother Warren's funeral were conducted by the writer. E. LELAND.

SMITH.—Died of lung trouble at her home at Round Top, Tioga Co., Pa., Jan. 25, 1895, sister Emma Smith, wife of W. H. Smith, aged 37 years, 8 months, and 10 days. She leaves a devoted husband and two small children to mourn. Sister Smith was a believer in the third angel's message, and a member of the Cherry Flats church of Seventh-day Adventists. Words of comfort were spoken by the writer, from 1 Thess. 5: 10. K. C. RUSSELL.

ROBINSON.—Died Jan. 13, 1895, at his home in Neenah, Wis., of cancer of the liver, my wife's father, F. Morris Robinson, aged 69 years, 4 months, and 2 days. He embraced present truth under the labors of Elder I. Sanborn, at Plainfield, twenty-two years ago. He fell asleep, we believe, to awake in the first resurrection. He leaves a wife, a son, and three daughters to mourn. Elder P. H. Cady conducted the funeral services. J. W. WESTPHAL.

CHANTLER.—Catherine McMillen was born in Toronto, Canada, Jan. 9, 1820. She was married to Charles Chantler, Feb. 20, 1844. They both began the observance of the Sabbath about nine years ago. She died Jan. 26, 1895, of heart failure. In her last moments she called her husband to pray with her, and then asked Jesus to receive her, and so fell asleep. A loving husband, four daughters, and two sons are left to mourn. Remarks by the writer at the funeral, from Heb. 2: 14-18. JOHN TROTMAN.

BAGAR.—Died at Dassel, Minn., Jan. 25, 1895, of old age, Sally T. Bagar, widow of Thomas H. Bagar, aged 82 years, 6 months, and 2 days. She came from Virginia to Minnesota in 1866. In 1875 Elder G. M. Dimmick preached three sermons on present truth in her neighborhood, and she, with most of her children (her husband was dead), saw the light, and was obedient. She first joined the Kingston church, but when the church was organized at Dassel, she joined that church, and has ever since been an exemplary Christian. She died in peace. She leaves five children and many friends and relatives to mourn. Words of comfort were spoken by the writer, from Heb. 9: 27, 28. WILLIAM BRICKEY.

NOTICE!

FOR SALE.—We would sell to Sabbath-keepers for cash or on installments, some fine land, uncleared, good soil, running water, one and one-half mile from railroad station, two miles from boat-hauling, fifteen miles from city of Portland. Could give employment in wood-chopping in part payment on land. For terms and particulars, address Thos. H. Falkenberg, Linnton, Multnomah Co., Ore.

WANTED.—Employment on a farm. Address Harry Reese, Horton, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atl'tico 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.....	12.45		10.15	1.15	6.23	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek.....	3.00	8.11	pm 12.50	3.05	8.18	5.22
Jackson.....	4.30	10.00	2.40	4.25	9.35	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	8.30
Buffalo.....			am 12.35	am 6.45		pm 5.30
Rochester.....			3.38	9.55		8.40
Syracuse.....			5.40	12.15		10.45
New York.....			pm 1.45	8.45		am 7.00
Boston.....			8.45	11.45		10.50
WEST.	*Night Express.	*N.Y. & Bos. Spl.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.
STATIONS.						
Boston.....			pm 2.00	pm 3.00		pm 7.15
New York.....			4.30	6.00		9.15
Syracuse.....			11.30	2.15		am 7.20
Rochester.....			am 1.20	4.10		8.55
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35
Ann Arbor.....	10.25	7.30	8.43	9.25	2.12	5.57
Jackson.....	11.40	8.35	10.43	10.30	3.15	7.35
Battle Creek.....	am 1.17	9.45	pm 12.10	11.45	4.31	9.13
Niles.....	2.10	10.27	1.00	12.22	5.09	10.00
Kalamazoo.....	4.00	11.45	3.00	1.40	6.27	6.00
Michigan City.....	5.00	pm 12.50	4.25	2.45	7.22	6.50
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. Read Down.	STATIONS.	GOING WEST. Read Up.
10 Mail L't'd Ex. Ex.		11 Mail Day Ex. Ex.
4 Ad. Ex.		1 Day Ex.
6 Ad. Ex.		8 Ad. Ex.
42 Ad. Ex.		23 Ad. Ex.
2 Pt. H. Pass		5 Pt. H. Pass
am 9.07	D. Chicago A.	pm 8.15
11.25	Valparaiso	6.45
5.05	South Bend.	11.35
1.05	Cassopolis	10.15
1.45	Schoolcraft	9.40
2.39	Vicksburg	8.13
2.44	Battle Creek	7.35
3.30	Charlotte	6.55
4.39	Lansing	6.07
5.13	Durand	5.40
6.30	Flint	5.00
7.30	Lapeer	4.25
8.15	Lapeer	3.50
9.42	Lapeer	3.15
9.50	Lapeer	2.40
1.00	Pt. H'n Tunnel	1.55
9.25	Detroit	1.40
am 8.15	Toronto	1.20
8.15	Montreal	1.00
8.15	Boston	1.00
8.12	Susp'n Bridge	1.00
7.50	Buffalo	1.00
7.00	New York	1.00
6.53	Boston	1.00
1.20		1.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.
†Stop only on signal.
A. R. MCINTYRE, A. S. PARKER, Asst. Supt., Battle Creek. Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., FEBRUARY 19, 1895.

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The present is the thirty-first session of the General Conference; the second biennial session.

We call attention to the report of the Institute and Council and the items concerning the General Conference, given in this number. Many brethren write us that it is utterly impossible for them to procure the means to send for the *Bulletin*. For the benefit of such it is designed to give in the *REVIEW* each week reports of the Conference, aggregating from a page and a half to two pages, or enough to give the reader a good general idea of the doings of the Conference.

Those who have looked over the index of the volume of the *REVIEW* just closed, certainly cannot fail to have been impressed with the great amount and variety of the matter furnished in the volume, and the importance and timeliness of the questions discussed. Having been absent from the Office during most of the volume, we feel it our privilege to speak the more freely concerning the progress of the paper during this time, under the management of brethren Tenney and Kellogg. The paper has evidently had the constant personal attention and watchcare of those who have had it in charge; and it is equally evident that no pains has been spared, and no labor avoided, to keep it abreast of the times in reference to the great social, political, and religious events of the world. The topics written upon in the Special Mention department, the Editorial, and the original comments in News Notes, have been such as to give the reader a comprehensive and intelligent view of the political and religious status of the world, domestic and foreign, the condition of our own work, and that which particularly affects it. Nearly all the matter has been original, leaving little room for selections. And so, with sister White's continual contributions, brother Olsen's appeals to the churches, articles from contributors, Home department, Mission Field, with reports of progress, besides those already mentioned, we think the paper has well fulfilled its mission; and that any who have not given it their good will, must be unreasonably hard to please. We

are also happy to state that the subscription list, at this season when there is a transition from one volume to another, stands higher than at any similar period in the past.

SABBATH MEETINGS.

SABBATH, Feb. 16, was a day of great spiritual blessing to the church in Battle Creek, and to the large number of delegates and others attending the Conference. This was the first Sabbath since the organization of the Conference, and the sermon was by Elder O. A. Olsen, president of the General Conference. Taking for a text the words of Christ found in Matt. 5:13-16, brother Olsen spoke of the high and exalted position that Christians should occupy, and urged upon his hearers so to separate from the world that they might take the position that Christ would have them maintain. The Tabernacle was full to overflowing, the stairs from the galleries down to the rostrum, and the aisles in the gallery being seated full of people. There must have been 3000 persons in the Tabernacle.

In the afternoon, the delegates, those attending the Bible institute, and those who have come here from abroad to attend the Conference, were convened in the Tabernacle and celebrated the ordinances of the Lord's house. A social meeting followed, which was continued nearly to the close of the Sabbath. As the lower part of the Tabernacle was fully occupied by the ordinance meeting, several districts which usually meet in the Tabernacle vestries joined together in the *REVIEW* Office chapel, and enjoyed a most excellent social meeting. The Lord is surely drawing near his people at the beginning of this Conference.

M. E. K.

GENERAL CONFERENCE NOTES.

THE thirty-first session of the General Conference of Seventh-day Adventists opened at ten o'clock, Friday morning, Feb. 15, 1895, in the Tabernacle at Battle Creek, Mich. The meeting was called to order by the president, Elder O. A. Olsen, who made a few introductory remarks, after which prayer was offered by Elder J. N. Loughborough.

The list of delegates as read by the secretary is as follows:—

DISTRICT NO. 1, ATLANTIC.

Atlantic: H. E. Robinson, C. P. Bollman, T. A. Kilgore. *Maine:* J. E. Jayne, M. G. Huffman. *New England:* R. C. Porter, Geo. B. Wheeler, H. C. Wilcox. *New York:* S. H. Lane, A. E. Place, D. A. Ball, S. M. Cobb. *Pennsylvania:* I. N. Williams, K. C. Russell, M. D. Mattson. *Quebec:* Darwin Dingman. *Vermont:* Wm. Covert, P. F. Bicknell. *Virginia:* G. B. Tripp. *West Virginia:* D. C. Babcock.

DISTRICT NO. 2, SOUTHERN.

Southern Mission: Geo. I. Butler, H. S. Shaw, A. F. Harrison. *Florida:* L. H. Crisler. *Tennessee River:* C. L. Boyd.

DISTRICT NO. 3, LAKE.

Illinois: E. A. Merrell, W. D. Curtis, H. W. Decker, L. D. Santee. *Indiana:* J. W. Watt, D. H. Oberholtzer, H. M. Stewart, W. A. Young, J. W. Johnston. *Michigan:* I. H. Evans, J. Fargo, M. J. Cornell, H. M. Kenyon, H. D. Day, A. O. Burrill, E. H. Root, Eugene Leland, R. C. Horton, S. M. Butler, H. C. Basney, William Ostrander, E. Van Deusen, J. S. Hall. *Ohio:* Geo. A. Irwin, H. H. Burkholder, W. H. Saxby, H. M. Mitchell, W. T. Bland.

DISTRICT NO. 4, NORTHWEST.

Iowa: E. G. Olsen, C. A. Washburn, Matt. Larson, G. F. Watson, Jacob Shively, J. P. Henderson, H. V. Adams. *Minnesota:* N. W. Allee, Victor Thompson, John Hoffman, C. M. Everest, L. B. Losey. *Nebraska:* W. B. White, D. H. Lamson, G. E. Langdon, J. J. Devereaux. *South Dakota:* N. P. Nelson, Conrad Reiswig, L. M. Crowther. *Wisconsin:* O. A. Johnson, J. W. Westphal, R. J. White, W. S. Shreve, J. C. Mikkelsen, R. T. Dowsett.

DISTRICT NO. 5, SOUTHWEST.

Arkansas: J. B. Beckner, L. C. Sommerville. *Colorado:* N. W. Kauble, F. J. Hartman, Geo. O. States.

Kansas: C. McReynolds, S. S. Shrock, E. L. Fortner, M. H. Gregory, H. Woodruff, S. C. Osborne, Lucy M. Olds. *Missouri:* W. S. Hyatt, W. B. Tovey, C. Santee, H. K. Willis. *Oklahoma:* J. M. Rees, R. H. Brock. *Texas:* W. S. Greer, T. T. Stevenson.

DISTRICT NO. 6, PACIFIC.

California: N. C. McClure, C. H. Jones, M. C. Wilcox, H. A. St. John, M. H. Brown. *Montana:* J. R. Palmer. *North Pacific:* Wm. Healey. *Upper Columbia:* R. S. Donnell, C. L. Ford. *Scandinavian work in America:* J. G. Matteson. *German work in America:* H. Shultz.

DISTRICT NO. 7, FOREIGN.

Central America: F. J. Hutchins. *Central Europe:* H. P. Holser, J. Curdy. *Norway, Sweden, Denmark:* O. A. Olsen. *Great Britain and European Field:* D. A. Robinson. *Polynesia:* E. H. Gates, A. J. Read. *Russia:* H. P. Holser. *West Indies:* F. J. Hutchins. *Mexico:* D. T. Jones. *Turkey:* Z. G. Baharian. *South America:* E. W. Snyder.

DELEGATES AT LARGE.

O. A. Olsen, Uriah Smith, A. R. Henry, Harmon Lindsay, L. McCoy, G. C. Tenney, Geo. I. Butler, H. Shultz, F. D. Starr, J. H. Durland, W. W. Prescott, J. N. Loughborough, A. F. Harrison, H. S. Shaw, J. H. Haughey, G. W. Caviness, J. W. Loughhead, L. T. Nicola, J. H. Morrison, I. D. Van Horn, R. M. Kilgore, A. J. Breed, W. H. Edwards, F. M. Wilcox, Allen Moon, F. L. Mead, A. O. Tait, A. T. Jones, J. G. Matteson, D. T. Jones, Z. G. Baharian, Capt. J. E. Graham.

This is the largest list of delegates ever represented at any Conference held by our people, and we were glad to note that, with a very few exceptions, all were present at the first meeting of the Conference.

Two new Conferences, those of Oklahoma and Florida, were then admitted to the General Conference, after which the president gave an address, setting forth the progress of our work throughout the entire field for the past two years. The main features of this are given elsewhere, so they need not be reproduced here.

The following standing committees were then appointed by the chair:—

On Delegates' Credentials: H. E. Robinson, N. W. Kauble, J. M. Rees. Meet in the north vestry.

On Nominations: C. H. Jones, W. B. White, F. D. Starr, S. H. Lane, J. W. Watt, C. L. Boyd, W. S. Hyatt. Meet in the room over the southwest vestibule.

On Resolutions: D. A. Robinson, J. H. Durland, U. Smith, I. H. Evans, L. McCoy, A. O. Tait, F. M. Wilcox. Meet in west end of south vestry.

On Ministerial Credentials and Licenses: J. N. Loughborough, R. M. Kilgore, R. S. Donnell, C. McReynolds, N. W. Allee, E. G. Olsen, G. B. Tripp. Meet in east end of south vestry.

On Auditing: A. R. Henry, J. Fargo, I. N. Williams, F. D. Starr, G. A. Irwin, N. P. Nelson, in connection with the General Conference Committee. Meet in General Conference Committee room.

On Distribution of Labor: E. H. Gates, Wm. Healey, Wm. Covert, J. E. Graham, L. H. Crisler, H. Shultz, J. E. Jayne, in connection with the General Conference Committee. Meet in General Conference Committee room.

On Education: W. W. Prescott, H. P. Holser, G. W. Caviness, J. W. Loughhead, N. C. McClure, D. T. Jones, R. C. Porter. Meet in the middle room of east vestry.

On Finance: J. H. Morrison, A. R. Henry, Wm. Greer, O. A. Johnson, A. J. Breed. Meet in the west ante-room of *REVIEW* Office chapel.

On Judiciary: D. T. Jones, M. C. Wilcox, C. A. Washburn, H. W. Decker, A. E. Place. Meet in north room of east vestry.

Pastoral Committee: I. D. Van Horn, D. C. Babcock, J. R. Palmer.

After the appointment of the committees, the Conference adjourned till Sunday, at 10 A. M. The time of the Conference was occupied Sunday morning by Prof. W. W. Prescott, the educational secretary, who read reports from several of our colleges and academies, and also spoke of the progress the educational work has made in our denomination during the past two years. There are now more than 3000 pupils enrolled in our various institutions of learning, and the number of instructors and assistants is 175.

The spirit of harmony that seems to prevail in the Conference is noteworthy, and the evidences are that this, the largest and most important deliberative assembly ever held by our people, will be the most unanimous and fraternal as well.

J. W. SCOLES.