

The Adventist Review and Herald

ELIHA SMITH box 686

THE HOLY BIBLE IS THE FIELD

"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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THE COMING DAY.

BY P. ALDERMAN.

(Madison, O.)

My heart is thrilled, yea, thrilled with hope and joy
At thought of home no spoiler can destroy;
Sweet home so near! the spanning days are short
Between God's people and the nearing port.

Lone pilgrims blest, lift up your heads, rejoice!
Pour forth your songs of praise with heart and voice;
For soon the song of victory will be given,
And earth and pain give place to rest and heaven.

Long-looked-for day, by martyrs and the poor —
The poor in spirit — rich forevermore,
Themselves, as polished stones to shine for aye
In Christ's own temple, through eternal day.

If I may have that portion with the blest,
Through Christ attain those mansions and that rest,
I will no more be charmed with earthly toys,
But forward press to gain those nobler joys.

Our Contributors.

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

PERSONAL LABOR REQUIRED OF THE MINISTERS.

BY MRS. E. G. WHITE.

"AND how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The work of the minister is not finished when he leaves the pulpit. I have had presented before me the wrong on the part of the people of criticising ministers, and have also had presented before me the necessity on the part of ministers of thoroughness in dealing with those who need instruction both in our churches and schools. The duty of the gospel minister is plainly revealed in the word of God. "Whereof I am made a minister, according to the dispensation

of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; through whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The qualifications of ministers should be just what Paul represents them to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to his working, which worketh in me mightily." The minister should be free from every unnecessary temporal perplexity, in order that he may give himself up to that culture that is essential for him who is handling sacred things. The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God, that he may be self-controlled, inquiring at every step, Is this the way of the Lord? His language should be correct, and no slang phrase nor cheap, low talk, should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up of a training on little things. We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a lifetime. We are constantly to behold the Pattern, and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in everything that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do. When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things.

The manner in which ministers conduct themselves in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. In little acts the soul is trained and disciplined for eternity, and little things are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on,

not by impulse, but by steady, healthful advances, progressing toward perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators of the people, they may reach a high and holy standard. Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while he was speaking to the people. He did not speak so rapidly that his words were crowded one upon another in such a way that it made it difficult to understand him. He distinctly enunciated every word, and those who heard his voice bore the testimony that "never man spake like this man."

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received into the heart, purifies the soul, and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life.

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and long-suffering are not found, and the character is not garrisoned with right habits.

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth will lose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and a clumsy

manner, or to pitch the voice in a high, unnatural key, and talk loud and long, and thus abuse the organs of speech given of God, and make himself unacceptable to the people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let every man have Christ abiding in him, "the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

REST AND PATIENCE.

BY ELDER F. PEABODY.

(West Valley, N. Y.)

COME to me and ye shall find rest, says our Lord. It is not physical but spiritual rest. It is trusting in God. It is casting care upon him. He careth for us. This is the Christian's legacy. It is not entire freedom from suffering, affliction, pain, provocation, or other evil, but a disposition to suffer with an untroubled temper; yes, waiting long for justice or expected good without discontent.

In that state Christ places every one of his disciples, resting, waiting for expected good. God's people have always been a patient people. Those who live in the last days are exhorted to have, and are represented as having patience. James says, "Be patient therefore, brethren, unto the coming of the Lord." Then using the illustration of the patient husbandman waiting for the seed to bring forth its increase, he says: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Wait the Lord's time. Christ says that in that time men's hearts will fail them "for fear, and for looking after those things which are coming on the earth." This is the unrest of those disconnected from Christ. This unrest increases as the world draws near the end.

While a trusting, patient class of people will be developed, there will be, on the other hand, a class that has no rest day nor night. Is not this latter class living and acting at the same time that John sees the patient saints keeping the commandments of God and the faith of Jesus? Is not that state of unrest now being developed? Are not God's people becoming more patient and trusting?

THE COMING GLORY.

BY G. S. HONEYWELL.

(New York City.)

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

In studying the Bible of late I have been led to exclaim from the heart, What a grand privilege it is to be permitted to live at the present time! And what joy should fill every heart that is now favored with a part in the work of the Lord, at the time when this great glory is about to be revealed. What boundless comfort there is to the child of God who does not forget the promises in time of darkness and apparent discouragements.

After the Lord had led the children of Israel by the right hand of his power to the very border of the land of Canaan, they were disheartened and discouraged by the unfavorable report of the ten spies. And without considering the promises the Lord had repeatedly made to them and the great power and favor he had shown them under a great variety of circumstances, they rebelled against him; and the Lord was about to cut them off from their promised inheritance.

Now listen to the prayer of faith and the answer it then brought, and the answer it will always bring: "And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them); and they will tell it to the inhab-

itants of this land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even unto now. And the Lord said, I have pardoned according to thy word." Num. 14:13-20. Then the Lord made a new promise as follows: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Verse 21. And the righteous of this generation are to witness it. And the third angel's message is to perfect it. "And the earth was lightened with his glory." Rev. 18:1.

From the days of Moses, when this promise was made, many prophets and righteous men have looked forward with great joy to the time when it should be fulfilled. But of what does this glory consist? Peter tells us that the prophets understood by searching the Scriptures, that it was the grace that should come unto us by the preaching of the gospel with the Holy Ghost sent down from heaven. 1 Peter 1:10-12. Even the angels desired to understand the glories of His grace, which began to be spoken by the Lord and were confirmed by them which heard him. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." Heb. 2:4. A notable instance of this glory may be found recorded in Acts 4, and this, too, at the very time when the civil powers had determined to crush out this light. But the glory of His grace held them in check, and they inquired in their secret councils, "What shall we do to these men? . . . finding nothing how they might punish them, because of the people; for all men glorified God for that which was done." And when the disciples were made acquainted with these facts, they all with one accord lifted up their voices to God, and said, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They had witnessed the fulfillment of the new covenant: "I will be to them a God [mighty to save], and they shall be to me a people [mighty in trust]." And laying the matter before the Lord as Moses did, they said, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Notice, the burden of their prayer was that they might speak the word of God with boldness, and they received power of the Holy Spirit to do so. Now mark the result: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own; but they had all things common, . . . and great grace was upon them all."

But the preaching of this "gospel of the kingdom" is to be attended with greater glory. To show that this promise to Moses did not reach the climax of its fulfillment in the days of Christ

and the apostles, I will refer the reader to the words of Christ to his disciples, found in the seventeenth chapter of Luke: "The days will come [after your illumination] when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Verse 22. This glory cannot be applied to that of Christ's second coming, or to the new-earth state, but to the glory of "his grace," when all the powers of earth, with Satan at their head, shall attempt to prohibit the proclamation of the third angel's message,—the good news of the righteousness of Christ to the meek, liberty to the captives of sin, and the opening of the prisons to them that are bound for the gospel's sake. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God," "who will by no means clear the guilty." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the month of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:1-3. "And they waited for me as the rain; and they opened their mouth wide as for the latter rain." Job 29:23.

In view of these rich promises, let all, both old and young, go forth into the Master's vineyard with hearts and tongues full of praise to God for the glories of his grace unto the children of men.

ONE OF GOD'S MEMORIALS.

BY E. A. STILLMAN.

(Westerly, R. I.)

In a recent study of the subject of man's condition after death, I was surprised to find a text so forcible and so potent on the resurrection as that recorded in Ex. 3:15, which reads as follows: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; . . . this is my memorial unto all generations."

After carefully re-reading and meditating on this passage, I placed alongside of it the words of Jesus as recorded in Matt. 22:31, 32, which are as follows: "But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

And the thought quickly flashed through my mind: What, has God also given us a "memorial" of the resurrection of Abraham, Isaac, and Jacob? The Saviour said that touching the resurrection of the dead God thus spoke. Yes; the Lord truly has given us his memorial in this, and he says further that this memorial is "unto all generations." That being the case, we have a continual memorial of Jehovah against the popular notion of man's natural immortality, because Jesus says it was "touching the resurrection of the dead" that God declared himself to be the God of Abraham, and of Isaac, and of Jacob. And I began to praise God the more as I continued the study of his holy word, that he had left us such unmistakable evidence of his love in his sacred word.

Brethren, why should not we arise and shine? Has not the glory of the Lord arisen upon us already? have not the precious and illuminating influences of his Holy Spirit shone into our hearts? and does not he give help from the sanctuary on high to speak his truth boldly before the world?—Truly, he does. And may its benign influences ever remain upon us, that his glory may be seen and recognized by those about

us in the world who are covered with gross darkness, the prevalent doctrines which are so contrary to the blessed word of God.

JESUS.

BY MRS. L. E. SHEPARDSON.
(Becker, Minn.)

He's the Lily of the Valley,
He's the Rose of Sharon sweet;
Not ten thousand thousand voices
Can his loveliness repeat.

CHORUS.

In that last great day,
When the angels call the roll,
May they find His beauty written
On the tablet of your soul.

He's the chiefest 'mong ten thousand,
He's the spices of the gale,
He is altogether lovely,
And his love shall never fail.

He's the Light of earth and heaven,
He's the bright, the Morning-star,
He's the glory, glory, glory,
Shining through the gates ajar.

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 running commentary on Romans 11 at the point where it terminated in the last paper, we enter here upon an examination of the following verse:—

Verse 24: "For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?"

In the foregoing text, Paul continues the same line of thought heretofore followed, but gracefully reminds the Gentiles that if God would show any preference to any one, that preference would naturally be extended to his ancient people. This idea must not be pressed so far as to be made the basis of an argument favoring the notion that God would show any unjustifiable partiality to the Hebrews by saving them regardless of their individual attitude toward him and Christ. Such a course would contradict both the nature of God and plain statements of the Scriptures. Take this one for example: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. The expression "any man" covers both Jew and Gentile, and shows that they traveled the same road in coming to Christ and salvation.

Verse 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

It was a mystery, nevertheless it was true that partial blindness had fallen upon the Jews, evidently by the will and purpose of God. That blindness was created, or permitted, in the wisdom of Jehovah, in order to insure the admission of the Gentiles into the fold of Christ. Just why this was necessary, we cannot determine; but we must not conclude, (1) Either that none of the Jews would have rejected Christ had it not been for that providential blindness; (2) That when such blindness was finally removed, all who had been subjected to it would accept the Saviour. Such a conclusion would be contrary to all the probabilities in the case, as well as to the facts of history. Eighteen hundred years have expired, and still the Jews refuse to accept Christ. True it is that some of them have done so, but such, we understand, are the exception to the rule, and answer to the "elect" of this chapter.

Now a few words as to the signification of the expression that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Much depends upon a correct understanding of this utterance, if one desires to comprehend the present relation of the Jews to the Christian church and their future destiny. Those who believe in the final restoration of the literal Israel before the coming of Christ, as well as those who look for that event after the coming of the Saviour, interpret the words, "fullness of the Gentiles," to be substantially equivalent to the expression, "times of the Gentiles be fulfilled." Luke 21:24. The reason that by the direct providence of God the Jews are now blinded respecting the true character of Christ, and will continue in that condition until the close of this dispensation, when, as they say, the fullness of the Gentiles will have come in, but not previous to that epoch. If this view be trustworthy, the situation is indeed an astonishing one. Eighteen hundred years have passed since, according to the epistle of Paul to the Ephesians, Christ undertook to break down the partition wall between Jews and Gentiles, by making one new man out of the twain. Eph. 2:12, 14. Notwithstanding this fact, the middle wall of partition is as high as ever, and the Jew and the Gentile as separate from each other as they were in the first century of this era. The most mysterious feature of the situation, however, is found in the fact, or rather in the claim, that all this exists in the divine plan. Are the Father and the Son working at cross-purposes? Did the Son break down the wall of partition, and has the Father rebuilt the same? Preposterous! Let us see if there is not some defect in the logic of our friends.

In the view of the writer, the words, "until the fullness of the Gentiles be come in," have no connection whatever with the second advent. They relate to a certain event, but it is not intimated that such an event will not transpire before the Lord comes a second time. The blindness of the Jews was limited by the coming in of the "fullness of the Gentiles," but the fullness of the Gentiles is not necessarily connected with any period of time. To associate it with the advent would be as arbitrary as it would to connect it with any other transaction not mentioned in the record. Whenever the fullness of the Gentiles—whatever that may mean—comes in, then and not till then, might the Jews or the Christians look for the complete passing away of the Heaven-sent blindness of Israel. The whole question turns, therefore, on the following points: (1) What is meant by the fullness of the Gentiles? (2) Has the fullness of the Gentiles come in? "I see," says the objector, "that you hold to the view that the coming in of the fullness of the Gentiles has been realized in the past." Such a theory, however, is disproved by the fact that the Jews are not yet converted. To this, I reply, Be not too fast, my good brother. Look at the passage again. It does not declare that the Jews will turn to Christ when the fullness of the Gentiles has come in, but that the *providential* blindness that lay upon them would be removed by its author when that event had been reached. There is a wide difference between the two propositions. In case the first were true, your conclusion would be sound; but as it was the passing away of the blindness of the Jews and not their conversion that was to follow the fullness of the Gentiles, both your premise and your conclusion are wrong. It is possible, according to Rom. 11:25, for the Jews to remain just as they are, and still it be true that the fullness of the Gentiles was reached centuries ago.

The term "fullness of the Gentiles" is used descriptively of a condition of things merely, and in no wise defines the exact point of time when that condition of things was to be experienced. The signification of that term will be comprehended when we take into account the

situation at the first advent. Up to that epoch, the Jews were the depositaries of divine truth, and constituted the only church that God recognized. If the Gentile would become the recipient of the favor of Heaven, he was required to be circumcised, or become a Jew. The descendants of Abraham looked with the most profound contempt upon the uncircumcised nations of the world. In the purpose of God, this order of things was to be changed. The Jew was no longer to have the pre-eminence as such, but the conscientious Gentile was to be covered equally by the divine plan. To reach this point the Jews, who, as a mass, had rejected Christ, were put in the background for a time. Partial blindness was suffered to rest upon them until the Gentile Christians had taken their proper and equal place in the plan of salvation. This experience reached, the Hebrew and the Gentile Christians were to work hand in hand in a common cause, each respecting the other. Before that end could be achieved, the Jewish Christians must be humbled, and the Gentile Christians lifted up into power and favor in such a way as to prove beyond a question, that God was with them. This is what is meant by the fullness of the Gentiles, nothing more and nothing less. In our next paper, this point will be more fully developed.

(To be continued.)

SOMEWHAT STARTLING.

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

THE above is the title of an article appearing in one of our Iowa secular papers. The editor heads the article with this statement: "To that class of people who look upon socialists and anarchists as deadly vipers in society, the following, taken from the proceedings of the Congregational council at Denver will be 'somewhat startling.'" Then follows an account of the installation of Dr. John P. Coyle as pastor of the First Congregational church of Denver, Col. Many questions were asked, covering a wide range of thought, in answer to which the learned doctor compared the patriarchs and prophets to our day. He said they were all "innovators and outlaws," and capped the climax by asserting that "Jesus Christ was the supreme anarchist."

This was somewhat softened in his remarks by the statement that "there is a time in every age when a figure rises to tide the world over a transition period into a new order of things, and this figure is to the established order of conservatism, the supreme anarchist."

The following is quoted from the proceedings, as given in the journal:—

"He would not admit that Christ was the Son of God more than any other good man. That he lived in closer personal relationship with God and in greater conformity to his will and nature than any other who ever lived, he acknowledged, but no more.

"There is no necessity, then, for saying 'the Son of God, but only 'a' son,' said some one.

"There are historical reasons why Christ is peculiarly 'the Son of God' to us," was the reply.

"Wouldn't it be a good thing, then, to crucify a good man every now and then?"

"The world seems to think so," was the answer.

"What do you mean by believing in the Lord Jesus Christ?"

"Coming into the same kind of personal relationship with him that some poor fellow does who can't get along without depending on brother Uzzell."

"How, then, do you regard prayer?"

"Personally, I never saw any reason for praying to Christ; I pray to the Father. But I have found that the children always insist on praying to Christ, and I think children understand those things better than I do."

"The ceremony of installing Dr. Coyle pastor of the First Congregational church in the evening was the most impressive."

To secular editors these things may seem "somewhat startling;" but to the student of

prophecy, "Babylon is fallen," and a union of apostate churches with Romanism, Spiritualism, and with every form of infidelity is to be expected. As oratory and the ability to amuse the people are the prerequisites sought after, we see no reason why Colonel Ingersol might not be installed as pastor of a "Congregational" church. His belief in a Saviour does not differ materially from that of Dr. Coyle, and his oratorical powers are wonderfully adapted for a sensational preacher. He would probably be qualified to entertain a call to fill some modern pulpit. Why not?

CORINTH AND THE CORINTHIANS.

BY P. GIDDINGS.

(Sanitarium.)

CORINTH was a small dynasty of the Grecian empire, between northern Greece and Morea. These two divisions of the mainland are connected by the Isthmus of Corinth. On its western shore is the Ionian Sea, on the opposite, the Ægean. This region being mountainous, uneven, and rather barren, and its position being so favorable for commerce, the inhabitants naturally turned their attention thereto. On the one hand, the merchants of Sicily, Italy, and other western countries; on the other, those of the Ægean isles, Asia Minor, Phœnicia, and other eastern ports, landed their goods on the Corinthian market-place.

The city is supposed to have been first built by Sisyphus, and was then called "Ephyra." Later it was rebuilt by Corinthus, after whom it received its new name. Its situation was at the foot of the hill Acrocorinthus, which formed its natural defense on the southern side. On the east, west, and north were formidable ramparts completing the security.

As already remarked, Corinth was beautiful for commercial situation. This fact brought her wealth, then luxury, then dissipation. The population was increased by the influx of foreign traders, and other strangers who came to attend the Isthmian games. (In Greece there were four named games: Nemean, Pythian, Olympic, and Isthmian. Practically they were the same—leaping, running, boxing, and wrestling.)

On the top of the Acrocorinthus were many heathen temples and magnificent houses, but superior to them all was the temple of Venus, the goddess of love, or rather, licentiousness, to whom this city was particularly dedicated; for heathen cities were always dedicated to some patron god or goddess. Thus Venus was to Corinth what Minerva was to Athens, and Diana to Ephesus. It was enacted by law that a thousand beautiful women should officiate in the temple as courtesans. Rich foreigners were thus tempted to come over, and in a few days were penniless. This fact had formulated into the proverb, "It is not for every one to go to Corinth." The money obtained in this way formed a rich revenue to the city.

In times of threatened public calamity, these women joined other citizens, singing hymns to avert the danger. Thus were they engaged when Xerxes invaded Greece. What with the wealth and luxury, the foreign element of pleasure-seekers, a heathen city under the patronage of legalized and popular licentiousness, Corinth could not have been other than she was,— "the Paris of antiquity."

In the changes that happened to the other cities of Greece, Corinth had her share. In 147 B. C., under Mummius, it fell to the Romans after a destructive conflagration. It was afterward rebuilt by the Romans, and in the time of Julius Caesar had regained some of its civic splendor and all its moral shame. Such was the condition of the Achean capital when Paul visited it about A. D. 52.

Let us view the situation in which the apostle found himself. Here was Paul,—a stranger, in a strange city, with a strange doctrine. No testimonials save his heart's sincerity and his God's approval; having no prepossessions, no recommendation, physical or otherwise; for in bodily presence, weak and base (2 Cor. 10:1, 10), in speech rude and contemptible. 2 Cor. 10:10; 11:6. On the other hand, there was splendid Corinth, with its gay and godless people; its intellectual schoolmen; its cultured audiences, whose polished ears were ever sensitive to abrupt periods and clumsy sentences. "What will this babbler say?" Paul realized the situation, and admitted, "I was with you in weakness, and in fear, and in much trembling." But the Lord said to Paul, "Be not afraid but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee."

Reasoning as man does; Paul could not expect any better result from the Corinthians than he had received from their northern compatriots whence he had lately come. (See Acts 17.) Seeing as short-sighted mortals do, the deductive conclusion may have been, "No good can come out of Corinth." But the Lord said, Speak, Paul, "for I have much people in this city."

Among the lessons we take home to ourselves are, (1) There is no mission field so seemingly hard as to justify our making no effort in it; (2) That the scripture should be obeyed which says, "Sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;" (3) That it is Paul's duty to plant, Apollos's to water, the Lord's to give the increase; (4) That an intelligent head and a consecrated heart need no apology for physical homeliness.

The tenor of the epistles,—the loving counsels, the necessary rebukes and warnings, specifically on the matter on which they were so prone to stray (see 1 Cor. 5; 6:9 and onward; 7; 10:8; 2 Cor. 7:1; 12:21),—indicate what hold this sin had on the Corinthians; and that a church was finally established among them, proves the potency of the gospel.

And thus Paul came, not with excellency of speech or of wisdom, not with enticing words, but with the gospel,—Jesus Christ and him crucified. And with this "foolishness of preaching" he subverted the wisdom of their philosophy and laid its exponents low at the feet of the only wise God, the only source of wisdom. With the simple gospel he stilled the mightiest tempest of man's wayward nature.

"It was a signal illustration of the grace of God and the power of the gospel, that a church was organized in that city of gait, fashion, luxury, and licentiousness; and it shows that the gospel is adapted to meet and overcome all forms of wickedness, and to subdue all classes of people to itself. If a church was established in the gay and dissolute capital of Achaia, there is not a city on earth so gay and so profligate but that the same gospel may meet its corruptions and subdue it to the cross of Christ."

THE GOODNESS AND MERCIES OF GOD.

BY MELISSA SOLLARS.

(Spokane, Wash.)

"WHAT shall I render unto the Lord for all his benefits toward me?" "The goodness of God endureth continually." His mercies are new every morning. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Blessed is every one whose trust is in the Lord, for to such, there is always light after darkness, calm after blast. "If God be for us, who can be against us?" There

is no wisdom, nor counsel, nor understanding against the Lord. He brings the counsels of the crafty to naught, and disappoints all their ways, so that the righteous may sing and rejoice.

The Christian life is truly a battle and a march, up hill and down dale, through clouds and sunshine, cast down but not forsaken, persecuted yet not destroyed, through evil report and good report, and oftentimes ready to faint; until we remember, and catch a gleam from the rainbow of His promises. Weary fellow-pilgrim travelers on your way to the celestial city, take courage; remember the wilderness through which we have passed; Jesus Christ is the same yesterday, to-day, and forever, and the promise reaches to the end. "I will never leave thee, nor forsake thee."

Have faith in God; do not dishonor him with a doubt. These trials and afflictions through which we pass, are only the necessary experiences, to enable us to become beautiful, as silver is purified in the fire, until all the dross is consumed. To be like Jesus,—that will be the crown of immortality; the rose of Sharon, and the lily of the valley; a fountain of gardens, with all pleasant spices. Possessing him, we possess all things,—power and might, wisdom and riches; yea, durable riches, the Pearl of great price, which the world can neither give nor take away.

BLESSED SABBATH DAYS.

BY MRS. M. E. DURKEE.

(Battle Creek, Mich.)

How I welcome them! they are little oases in my life,—days of refreshing, the value of which could not be estimated in gold or diamonds. I look forward to them with ever-increasing delight, and find meat in due season, because I ask my Heavenly Father to set by a store for me against that time,—its sacred return,—and he never fails to supply my need. Sometimes I am greatly blessed in looking forward to its coming, and I can only exclaim, with choking utterance, while tears of gratitude fill my eyes, "Bless the Lord, O my soul, and forget not all his benefits!"

Not always did I thus esteem the Sabbath, the holy of the Lord, honorable. I was in danger of gliding into a no-definite-day belief. I thought Sabbath observance was more of an outward form of piety, and did not at all indicate the hidden motives of the heart. Many whom I esteemed excellent patterns of morality did not religiously observe any day of rest; only in compliance with custom, they refrained from labor on Sunday; but the dear Friend who has ever watched over me for good, suffered me not to be deceived.

Providence led me to go among seventh-day keepers. I saw a different motive in their worship of God,—a real desire to please the Creator of the heavens and the earth. He who wrote with his own finger on tables of stone the commandment which says, "The seventh day is the Sabbath of the Lord thy God," needed not the D.D.'s of the present time to interpret that emphatic statement, and I needed no other help than the Holy Spirit of Truth to make my duty clear.

"What will my friends say?" did occur to my mind; but I was led to esteem the reproach of men for Christ's sake better than the approbation of my church in clinging to error. "Great peace have they that love thy law; and nothing can offend them."

Precious Sabbath days! may I ever hail them with delight, and so order my affairs during the six working days that are given me, that when this heavenly guest arrives, I can say, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

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.

THE ROOF-TREE.

HOME no more home to me, whither must I wander?
Hunger my driver, I go where I must;
Cold blows the winter wind over hill and heather;
Thick drives the rain and my roof is in the dust.
Loved of wise men was the shade of my roof-tree,
The true word of welcome was spoken in the door—
Dear days of old, with the faces in the firelight,
Kind folks of old, you come again no more.

Home was home then, my dear, full of kindly faces;
Home was home then, my dear, happy for the child.
Fire and the windows bright glittered on the moorland,
Song, tuneful song, built a palace in the wild.
Now when day dawns on the brow of the moorland,
Lone stands the house, and the chimney-stone is cold.
Lone let it stand, now the friends are all departed,
The kind hearts, the true hearts, that loved the place of old.

Spring shall come, come again, calling up the moor-fowl,
Spring shall bring the sun and rain, bring the bees and flowers;
Red shall the heather bloom over hill and valley,
Soft flow the stream through the even-flowing hours;
Fair the day shine as it shone on my childhood—
Fair shine the day on the house with open door;
Birds come and cry there and twitter in the chimney—
But I go forever, and come again no more.

—Robert Louis Stevenson.

"BRIDGET, DEAR."

AND why not?

All day the thud, thud, thud of the iron had echoed in the hot kitchen. All day dear, old, faithful Bridget had traveled around in a burning treadmill from the stove to the ironing table and clothes-horse, from the clothes-horse to the ironing table and stove. The soles of her feet felt nearly as hot as the palms of her steamed and blistered hands.

First the worn boots had been kicked off into a corner; soon the stockings were tossed to them for company, and barefooted Biddy had for a moment secured coolness and comfort.

Only for a moment. The door-bell rang sharply over her head, and up from the basement she must toil. So hurriedly shuffling on her footgear, she had started up the backstairs, when down into her very soul there floated the sweetest and most heavenly thing: "Bridget, dear, it's all right; I've been to the door." The visitor sitting in the cool parlor heard the message wafted down. What a revelation it was of tender and precious womanhood!

At the bottom of the stairs, with one foot raised, stood the flushed and tired servant; at the head of the stairs stood—an angel! Such to Bridget seemed her mistress that day as the sweet tones went from her lips to the servant's heart.

Forgotten were her hot face and smarting feet, and the kitchen seemed a bit of heaven as she carried back to it a heart gladdened by "a word fitly spoken."

How much spontaneous kindness and good-will are barred out of lives and homes by a theory. It would never do to speak a loving word to our servant, she might presume upon it, and take liberties with us.

When she some day tells us that she is going to leave us, we wonder at the ingratitude, the lack of love for us, which finds her packing up her belongings with a light step and snatches of song. Have we tried to win her loving service by giving her what money cannot buy?

In a home where papa, mama, and the children were always good-night deared, a child asked,—

"Why do n't we say, Hilda, dear," referring to the cook.

The mother replied, "It will be all right to say it, if it is in your heart."

From the top of the stairs a little white-robed creature cheerily called out,—

"Good-night, Hilda, dear!"

A quick patter of feet, and the beaming face of the Swedish maid appeared at the foot of the stairs with a *dear* tacked to the end of her good-night. The English was far from perfect, but the "dear" was an exact echo of a loving heart far from the fatherland.

Did we but take pattern from the natural ways of children, we should be surprised at the beautiful paths, into which a little child would lead us.

—Mrs. C. A. Beckwith, in *Advance*.

WORK FOR THE CHILDREN.

BY ALBERTA LITTLE.

MANY of us get our eyes fixed upon what appears to us a great work because it has a high-sounding name. It is foreign missionary work, or Christian Help work, or something like that, and our sympathies are aroused and our interest enlisted in the cause of those who are perishing out of Christ in some foreign land or in some large city or in some place so far away we can hardly hope ever to reach them anyway. It is all very well for us to be interested in such work and do all we can to aid it, but we should not, in so doing, overlook the work of just as great importance that lies right at our door, right in our own homes.

This is an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength are needed to press against this current and not be borne down by it. The youth generally seem to be Satan's captives, and he and his angels are leading them down to certain destruction. Satan and his hosts are warring against the government of God, and all who have a desire to yield to his requirements and do his will, Satan will try to perplex and overcome with his temptations, that they may become discouraged and give up to the conflict.

Whose work is it to look after the souls of the children? Who is responsible if they are lost? Is it the parent or the Sabbath-school teacher? Does the responsibility rest upon the home or the church? God established the home, and designed that it should be complete. If sin had never entered the world, there would never have been any necessity for churches or teachers, for all would have been taught of God. For many years after the fall, the father was the priest of his own household, and it was to him they all looked for instruction and guidance; but as man went lower and lower in sin, and farther and farther from God, the Lord had to send him warnings and reproofs and instruction through prophets and priests. In later times he tells us he has set prophets, apostles, and teachers in the church. But by this God never designed to relieve the parents of their responsibility; it is still their first duty to train their children for him, only he has given these others to aid in the work, so parents could see in the church and Sabbath-school God's divinely appointed agency to aid them.

One reason why so little is accomplished in the Sabbath-school is because the lessons taught on the Sabbath are not enforced by the parents during the week. The Sabbath-school teacher has a grave responsibility resting upon him, and should watch for souls as one who must give an account. If the parents are not Christians, of course the burden is still heavier for the teacher; and God will often reach the parents through the children in such cases. But with Christian parents it is different. How can any one else have the interest in their children that they should have? How can any one have the constant care and deep love that parents should have for their children? How can any one else know the peculiar temperament of the child as does the parent? To be sure, the teacher must study this,

but how much the parent can aid in this work. There should be more co-operation between parents and teachers in this work, and much more might be accomplished. Teachers should become acquainted with the parents and the home life and should pray together and counsel together in regard to the work. Parents should not be afraid to speak to the teacher or superintendent about their children in the Sabbath-school. They need not do it in a fault-finding way, but it is their right and their duty to see that their children are under the right kind of teacher and under the best circumstances possible for growing in grace and spirituality.

Many parents think they do not know how to talk to their children about religious things. They think some one else can do it so much better; but God has promised to give wisdom to him that asketh. In our study of the sanctuary we learned that God gave special wisdom to those who had that important building to construct, and will he not as certainly give his Spirit to those whose work it is to train these younger members of the Lord's family for a place in his kingdom? And if they will undertake the work, they will find that nothing will so help their own understanding of these sacred truths as to tell them to their children in simple language so that they can understand them. Nothing will bring them so near the Saviour themselves as this very work of leading their children to him.

It is always a wonder to me that parents can be satisfied to allow some one else to take their place in the hearts of their children. If they knew their child was in a burning building, would they stand back and wait quietly for some one else to rescue it, because some one else could do it better?

The trouble is that parents and teachers both fail to realize the importance of their work and to improve their opportunities. I remember once seeing a father carelessly refuse his little daughter a piece of paper on which to write the texts used in the sermon, with the remark, "O never mind, I'll take them down." It was a simple thing, but I thought in a few years he might give a good deal to have his daughter show enough interest in religion to want to take down the texts. I knew of another father whose little girl came to him and asked him to pray with her. He called her mother and told her about it, and she went and prayed with the child, and the father never mentioned the subject again. He was a Seventh-day Adventist and had family prayers every day, but he never taught the child to take part, and years afterward he would have given much to hear his daughter pray; but who was to blame that she did not? If some stranger had come and asked either of these fathers a question in regard to religion or shown any interest in it, no doubt they would both have spent a good deal of time answering the question and encouraging the investigation, but they did not recognize that the Lord was leading the children in the very same way and was giving them an opportunity to point a soul to Jesus. But Satan saw the opportunity, and was not slow to use it in building up the wall of separation which he ever tries to raise between parents and children. On another occasion I noticed a teacher in a Sabbath-school, who, when asked a question by one in his class in regard to answers to prayer, passed the question lightly by and went on with the lesson. He lost an opportunity to enlighten a soul. O how many such chances are allowed to slip by, and how much good we might do if we were only watching for them! So much of our teaching is theory, and so little of it practical religion.

But what about many of the children in our midst who are already Christians? Is there nothing to do for them?—Yes; there are many things to teach them just as we would teach any one else who accepts Christ, and then asks, What shall I do? Teach them to do missionary work

with their playmates. Let them give away Sabbath-school papers. Encourage them to carry out the Saviour's instruction in regard to making a dinner and calling in the poor and the lame and the sick. Children will gladly do this, and if they do it while young, it will not take years of preaching and missionary institutes to get them to do it when they are older. Help them in some way to earn money to make offerings to the cause of God. Teach them that the tithe is sacred to the Lord, and always be sure that you set them the example of paying it. In this way they will never think of failing in this duty. Some families pay tithes as families, the father handing over a certain amount of money as J. Brown and wife or J. Brown and family, and the children and often the wife know nothing about what it is to give their own money. When they get older and earn it for themselves, it is hard for them to pay tithe; for they have not been accustomed to it, and money they earn themselves is so different from what is given to them. I know this by experience. They should be helped to earn it in some way; if no other way opens, parents should pay them a certain amount for some work for them. Then they will learn to pay tithe and make offerings. David said he would not offer to the Lord that which had cost him nothing; but how can children learn to make sacrifices if they never have an opportunity to give anything but the penny that father or mother gives them just before church time?

The important thing to do all the way along with children and older Christians is to love them and let them feel it. Sympathize with them in their little trials, which are as great and as hard to bear as any that older ones have to meet. Make them happy. Happiness is the birth-right of every child, and no one who has any of the Spirit of Christ can ever see a child unhappy and not be moved by it. And yet how many childish hearts ache for a word of love or appreciation. How much good will a child ever get from such texts as, "Like as a father pitieth his children, so the Lord pitieth them that fear him," or "as one whom his mother comforteth," if father or mother never pity or comfort them at all, and if he is afraid of them, as one poor little fellow said in children's meeting?

If Jesus should treat us as we treat one another or our children, we would give up in discouragement. How can we ever tell any one anything about the love of God unless we show love to one another in our lives? The love of God is nothing but a misty sentiment unless it manifests itself in love to others. God is calling the children, and he calls us to "arouse from our lethargy and watch continually to roll back the tide of evil which is pressing down upon them, and by earnest prayer and persevering faith to make a hedge about them every day."

TENDERNESS.

TENDERNESS is often spoken of as a womanly trait; and the man who evidences it is said to be "as tender as a woman;" but there is no suggestion of lack of strength in tenderness. It is woman's noble characteristic,—a characteristic not possessed by every woman, which is shown in tenderness. Gentleness may consist with a weak nature; but tenderness is commonly the sign of strength of soul and character. It takes a strong nature to be self-forgetful, and without a measure of self-forgetfulness tenderness is an impossibility. It was of soldiers who forgot themselves and their danger during a lull of battle in the Crimean trenches, so that they thought and sang of their home loved ones, that Bayard Taylor wrote,—

"The bravest are the tenderest,
The loving are the daring."

Tenderness frequently shows itself to peculiar advantage in the spirit and conduct of a faith-

ful physician, or of a skilled and relentless surgeon. Where one practitioner is gentle, another is tender; the one is no more harsh than the other, but he lacks the sympathetic heart which the patient recognizes so gratefully in the other. Indeed, there may be gentleness without tenderness in the medical or the mental or the moral care of a patient or of a pupil; while on the other hand there may be tenderness of spirit with an unavoidable severity of treatment. This truth is recognized in the Horatian Canons of Friendship:—

"Be we then still, to those we hold most dear,
Fatherly fond, and tenderly severe."

Although tenderness is not exclusively an attribute of womanliness, there is no charm of a true woman that surpasses it. A mother's tenderness is a mother's pre-eminent power. It is tenderness that so often enables a refined lady to subdue and soften a class of rough boys whom no stern disciple could bring under control. The lack of tenderness is the supreme lack of many a lady whose opportunities of birth and culture and whose possession of tireless energy and of attractive person and manners, would, but for this lack, win for her love and gratitude and devotedness, where now she has cold admiration and respect.—*Selected.*

The Mission Field.

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

INDIA.

Of all the needy missionary fields, there are no others that demand so much attention as do India and China. These are the central countries of the world's population, the great cradle of man. What have we done to warn and enlighten all these millions of the earth's doom, and of that glad day which hasteth greatly? We can hardly conceive of the vastness of the population in this land that has never heard of a loving Saviour. During the last decade, India's population has increased by thirty-three million souls; and if that of China has been in the same ratio, these two nations have an increase of population in ten years which is more than equal to the entire population of the United States of America. It will give us a better idea of the vastness of these two great nations when we consider that they could people a country with a population as great as that of the United States, and yet their population be no less than it was ten years ago. Christ died for these souls, and every one of them is precious in the eyes of the Lord.

In India, especially, the Lord has prepared the way for the gospel to go to almost every nook and corner. The success that other missionary societies are having gives unmistakable evidence that this is a goodly land. "Come over, . . . and help us." You may "expect great things from God" in this land, if you will "attempt great things for God." The longer I am here, and the more I learn of the nature and disposition of the Indians, the greater are my convictions that the third angel's message will do a great work for India.

For six weeks I have been traveling and working among the native States of India. I never met a class of people more anxious to learn. Their hungry souls are thirsting after knowledge. O what an opportune time this is to aid them to gain that knowledge from above which is free from the errors that are working such great evil among mankind. Everywhere I went, I sold some of our literature. Among my customers were a number of native kings. One king was so pleased with my books that he asked how many I had, and when I told him, he took all of them, and paid me \$85. I am quite sure that I could have sold a number more if I had

had them with me. Often I have sold a number of our publications to public libraries. Thus a large number of the poorer class of people, that cannot afford to purchase copies for themselves, will have the privilege of reading these copies at the public expense.

One great barrier to our work is the high price of our books, which is from three to five times greater than that of books of the same size and nature which are prepared in this country. Besides this, books on the third angel's message are not popular, and there is an unbounded craze in India after fictitious, trashy literature. The fact that we can sell our books is a very strong evidence to us that the Lord is in the work. Many times I have been sad, as intelligent, educated Indians have told me that they would have a copy if they could pay for it. The average wages paid in India for a year's labor, according to the *Bombay Times*, are about \$5. I believe the time is near at hand when literature for this class of people will be prepared in this country; for our work is strengthening every day because the prospering hand of God is over it, and all heaven is interested in the salvation of man.

During the six weeks that I have been in the interior I have had some thrilling and interesting experiences. The Lord has always cared for me. In many of the villages most of the people are in primitive ignorance and very superstitious, having scarcely any idea of anything outside of their village home. In these villages a person has a good opportunity to observe how people lived three thousand years ago. Surely no improvement has been made upon the threshing-floor and wine-press since Gideon's day. The hearth, I suppose, very much resembles the one upon which Sarah prepared cakes for the three angels who visited Abraham. Often two women may be seen grinding at the mill. "Two women shall be grinding at the mill; the one shall be taken, and the other left." These words of our Saviour show that the last message of salvation will finally reach some of these ignorant people who follow in the primitive avocations of their ancestors. In India children are always destined to follow the same callings as their parents, because custom and caste forbid them to do otherwise. It would be well for those in the more enlightened portions of the earth who are so bent upon following the dogmas of the fathers if they would pause a few moments and consider what it has done for their fellow-men who are now plodding in degraded heathendom.

Among the million Roman Catholics and the five hundred thousand Protestants in India, are there not many who are living up to all the light they have,—persons like Cornelius, whose prayers and alms are coming up before God? These will receive the precious truth for these last days, join the army of workers, and become centers from which the light will shine until the earth is lighted with the glorious truth. Brethren, this great missionary field is for us. The battle is begun, the victory is sure. Already the omens are most encouraging to us. We are only a very few among this vast multitude; but God is with us, and he will work a work for this people far greater than our greatest hopes anticipate. Will all those who love the cause of Christ earnestly pray for the pioneers in the foreign field, that they may be fired with a more zealous, untiring missionary zeal.

WM. LENKER.

—"God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn you life away in unbelief, and in bitterness of soul, but the power to cleanse the vilest sinner is vested wholly in him who can save unto the uttermost."

Special Mention.

NATIONAL REFORM DOCTRINES.

At a convention recently held at New Castle, Pa., an apostle of National Reform delivered an address, the title of which was, "The Duties of the Church to the State." That it may be seen in what kind of a medieval channel this gentleman's mind is running, we give the following subheads of his lecture: (1) It is the duty of the State to recognize the independent authority of the church; (2) The State is to be subservient to the Church; (3) The State should profess the Christian religion; (4) The State should require Scriptural qualifications in her rulers; (5) The State should restrain practices that are injurious to religion; (6) The State should maintain a true standard of morals; (7) The State should protect the Church; (8) The State should support the Church by timely gifts.

Did Rome ever claim more for herself than the above? Would she not rejoice if the above positions could be crystallized into the laws of our land? The Catholic Church holds precisely the same position in regard to the relations of the Church with the State as those put forth by the National Reformers. What, then, are these ideas but a new Romanism,—a sickly imitation of the pretensions and power of the mother of harlots? Rome strikes a ponderous chord, whose vibration is heard all through the world, and says that it is the right tune. National Reformers touch a little string, the sound of which can only be heard over a small area; but it so exactly chimes and blends with Rome's music, that the trained ear detects no discord, and they say that in listening to *their* music is the only hope of the nation! How can the nation listen to one without hearing the other? and will not the deepest notes have, in the end, the greatest effect?

M. E. K.

WEALTH FOR TITLES.

THE avidity with which American ladies seize opportunities to exchange their wealth for an empty title, has long been noticed and commented upon as an evidence that the love of a title of nobility survives even in republican lands. So many American girls of fortune have been anxious to sell themselves and their money for the title of countess or duchess, that a regular advertising agency has been established to supply the noble (?) and impecunious scions of the once-upon-a-time great families of Europe with American wives possessed of a long purse so that these men can live in idleness and dissipation. The Italian count and the Polish prince may pick cigar stubs out of the gutters of the streets of American cities, but they have blue blood and a title, and those two qualities cover a multitude of imperfections.

The latest illustration of this American craze is the approaching marriage of the daughter of the late Jay Gould of New York, to a titled Frenchman. From what we can learn, Count Castellane is neither poor nor dissolute, but no one thinks that he could have won the American millionaire's daughter but for the title of "count" which is attached to his name, or that he would have married her but for her actual and prospective millions. So this marriage is a mercenary one on both sides, and how can

such a marriage be happy or serve to make the world better? Of course it will not do for the Vanderbilts to be beaten by the Goulds in a race for a titled foreigner, and negotiations are being made to contract a marriage between one of the Vanderbilt daughters and an English nobleman, said to be the young duke of Marlborough. Thus these wealthy families set an example for others to follow, making marriage as truly a matter of bargain and sale as is done in the most heathen countries, to the disgrace of Christian civilization and shame to America.

M. E. K.

PROPOSED RELIGIOUS LEGISLATION IN MINNESOTA.

THE same spirit that persecutes our brethren in other States and countries, has once more come to the surface in the legislature in this State, in the form of two bills. House File, No. 183, proposes to amend the penalty clause of our Sunday laws; and asks that the penalty shall be doubled. I saw the chairman of the committee who promised to give a hearing; but said that he was not in favor of the measure. The hearing was deferred from time to time, and when it did come, he had changed front, and the bill was recommended to pass. In the meantime another bill had been introduced in the senate, under the title, "A bill for an act to prohibit public shows or exhibitions on the Sabbath day, and defining and fixing a penalty thereof." The first clause of the first section declared Sunday to be the Sabbath, as follows: "Whoever on the first day of the week commonly called Sunday," etc. Then follows a long list of amusements, from the theater to the base-ball game, or any other similar "kind or kinds" that must be considered as Sabbath-breaking. The penalty attached is from \$50 to \$100, or from twenty to sixty days' imprisonment. I have not been informed as to what influence was back of the measure; but it is easy to see that, like the church of the fourth century, it is the expression of the desire to close all places of amusement, in order that the people can go to church; and this because the church cannot bear the competition of the theater and the circus.

Yesterday, Feb. 19, I was told that the committee would have a hearing at 12:30, on this bill, and that if I had anything to say, to be on hand. When they got to the bill, I was told that I could have five minutes, the amount of time to which they had limited themselves in discussion of the various measures that came before them. Of course I protested at this, but being assured that it was not from a desire to limit me on time, I used it to the best advantage that I could; and the attention was all one could ask. It is difficult at this writing to predict the future of this measure, but the papers at this writing say that the bill "stands practically no show of a favorable report." All who have expressed themselves seem to think it very radical, and that there is no possible show for it to pass even if recommended.

As these measures are proposed from time to time and fail of becoming law, and the masses are confident that such puritanical demonstrations will soon cease altogether, and some even of those who profess to be in expectation of the enactment of oppressive laws will go to sleep because of the oft-repeated failure of these demands to crystallize into law, we may be assured

that when, to all appearance, there is the least danger, a trap will be sprung that will place this fair State in the list of persecutors. Now, even more than ever, is it a truth that "eternal vigilance is the price of liberty." Then let us who know what these things signify be more and more vigilant.

H. F. PHELPS.

FREDERICK DOUGLASS.

THE death of Frederick Douglass, which occurred Feb. 20, at Anacostia, D. C., as noticed in our news column of last week, removes from American public life a remarkable man, whose history will always be a subject of interest. Mr. Douglass, whose mother was a Negro but whose father was a white man, was born a slave at Tuckahoe, Talbot Co., Md., in February, 1817. The precise date is not known. He was brought up a slave on the plantation of Colonel Edward Lloyd. At the age of ten years he was allowed to go to Baltimore to work, paying his master \$3 a week for his time. He keenly realized the shame of his condition of servitude and his own ignorance, and while working at ship carpentering, he learned his letters. A kind lady with whom he lived, and who used to read the Bible to him, at his earnest solicitation taught him to read, and he made such progress that his master became alarmed and tried to prevent his acquisition of further knowledge, but without success. He determined to gain his liberty, and in 1838 he fled from Baltimore and succeeded in getting to New Bedford, Mass., where he married and lived for several years. Although he was obliged to work for a living, he was a student, and his first public speech, delivered at an anti-slavery convention in 1841, attracted the attention of the world. He then traveled through New England, and gained much fame by his eloquence as a lecturer on the evils of slavery.

In 1845 he accepted an invitation to go to England on a lecturing tour. Wherever he went, he aroused much enthusiasm, and his English admirers raised a fund and purchased his liberty in due form. After his return, he made his home in Rochester, N. Y., and there he published an abolition paper. He also wrote several books. It was at Douglass's house in Rochester that John Brown planned the raid on Harper's Ferry. During the war Douglass assisted in raising and equipping colored troops. He has held many offices, among which was the secretary of the commission to San Domingo, presidential elector at large for New York, etc. In 1876 he was appointed United States Marshal for the District of Columbia.

Mr. Douglass had reached the zenith of his fame before the civil war. His eloquence was his greatest gift, and he used that wonderful gift with which God had endowed him to voice the wrongs of his race, and he was regarded by his people almost as a Moses who had been commissioned of God to lead them from bondage to liberty. He had a kindly heart, and often of late years he has gone back to the old plantation where he was a slave, and with the sons of his former master, who were his friends, has revisited the old scenes, and renewed, as far as he could, the acquaintances of his early life. He will ever stand out in bold relief as a great and unique specimen of American manhood and greatness, and besides being honored by fitting monuments in marble and bronze, a grateful people will hold him in loving remembrance.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 5, 1895.

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EDITORIAL CORRESPONDENCE.

Letter 33.—The Dead City and the Living Crater.

Dec. 10 we left Cairo by rail for Ismailia, where we took a steamer of the Peninsula & Oriental line, for Brindisi, Italy, which was reached after a comfortable passage, Dec. 14. That point was in ancient times an important port of the Romans. From thence they transported their armies by a nine hours' passage across the Adriatic Sea to the coast of Greece. It is celebrated also as the place of Virgil's death.

From sunrise to sunset, on one of Italy's beautiful days, we passed by rail across the lower part of the peninsula to the city of Naples. For a long distance the road lies over a level and fruitful plain, well cultivated and abundantly stocked with olive orchards. Leaving these, we pass over or through a portion of the range of mountains which constitutes the backbone of Italy. Here we find the picturesque scenery common to all mountainous regions. For more than half the way over this portion of the line, the road runs through tunnels or arcades on the sides of the mountains. As we approach Naples, we pass near the ruins of the city of Pompeii, a city, which, before its destruction in A. D. 79, used to be washed by the waters of the Mediterranean, and in plain view of the noted volcano Vesuvius, still throwing forth from its summit white volumes of steam and sulphuric vapor.

The chief points of interest connected with a visit to Naples are these two places, Pompeii and Vesuvius. We reach the former by riding some fifteen miles south, and the latter by a ride of about the same distance southeast. A notable fact connected with the destruction of Pompeii was that the great shower of cinders, ashes, and lava, vomited upon it from the bowels of the adjacent mountain, burying it in oblivion for more than 1800 years, fell, so far as can be ascertained, upon a very small area of territory outside the fated city; so it would seem as if the two cities, Herculaneum and Pompeii, were alone the especial objects of that visitation of wrath.

The excavations of Pompeii have opened out a chapter of old Roman history more certain than the often imperfect records of human penmen. Here the Romans come forth as if by a resurrection and testify for themselves as to the way in which the people in those far-gone times built their cities, arranged their streets, constructed their dwellings, and provided conveniences for themselves and their families. Their markets, baths, theaters, gymnasiums, the lines of merchandise in which they dealt, the trade and occupations which they followed, and the high degree of skill they had attained in some directions are all revealed. The vestibules of their houses were nicely paved with mosaics. The courts had fountains and aquariums. Lead pipes ran around to the various rooms to convey hot and cold water, with joints wiped in the same

manner and as neatly as the same work is done to-day. Paintings on the walls are about as bright and fresh as if laid on at the present time. Signs over the street doors reveal their various trades, such as marble workers, mosaic manufacturers, chemists, jewelers, etc. A bake shop, with a brick oven constructed just as they are in our own times, contains in front three large circular stones for grinding the grain by hand. In this oven were found many loaves of bread which were just then in the act of baking, charred of course, but not burnt so as to destroy their shape or conceal their character. These are now on exhibition in the museum connected with the excavations.

But perhaps the most interesting objects are the casts of bodies that have been secured, showing the position of different ones as they were overtaken by the calamity, or at least as it left them. The scoria which fell upon the city formed a crust over everything it covered. It thus incrustated the bodies of men and women who were caught within the city, and when the bodies so inclosed crumbled away to dust in the lapse of years, there was left a perfect mold of the body in the ashes; and when one of these was found in the process of excavating the ruins, an opening was carefully made into it, and it was poured full of plaster of Paris. When that was sufficiently set, the shell was broken away, and there was left a perfect cast of the body. So we find them in all positions,—some trying to flee, some sleeping, and some showing the terrible emotion under which they were forced to give up their lives. Besides these, there is in the same museum a large number of vases, jars, earthen lamps, urns, metal rings, bracelets, and jewels of various kinds. The walls of the houses were all built of stone, but the roofs were, with few exceptions, apparently of some perishable material, and are entirely gone. The streets are paved with large, square stones, and at the street crossings are stepping-stones about ten inches high, bringing them up to the same height as the sidewalks above the carriage track. Between these and the sidewalk there is a space for the wheels of the chariots and the two horses by which they were drawn to pass through, and pedestrians at the same time could easily cross the street by stepping from the sidewalks over these openings onto the stepping-stones; and the city had stood so long that the solid stone pavements had been worn by the chariot wheels into grooves, in some places three or four inches in depth. Excavations are still going on, and the dead city is still giving up its secrets to the world.

The following day a trip was made to the crater of Vesuvius. A carriage road winds around in the midst of impressive scenery to the lower station of the Vesuvius railway, about half way up the mountain. In this part of the route we pass the immense lava beds which present a scene of volcanic desolation impossible to describe. A large part of the side of the mountain, a space perhaps as extensive as a township, is covered with immense masses of black lava in such shape as would be assumed by soft mush if poured out and quickly cooled, spread out into scallops, rolled up into folds rising up layer on layer, then on cooling and contracting, wrinkling up and bursting into every conceivable form and position. It is a good specimen of what the imprisoned forces of nature when let loose can accomplish. The railroad extends to within about one hundred and fifty yards of the top. It used to

run nearer, but the upper station has already once been burned by lava and has consequently been placed farther down from that point. Sound and able-bodied persons can easily walk to the crater from where the railroad terminates, but others are borne by porters in a palanquin, or sedan-chair. One soon finds himself passing over a large oval space on the mountain-top out of which at innumerable points where there is no apparent opening, hot sulphurous vapor is being forced by imprisoned forces within, and where there is a crevice of even a finger's breadth, the gases issuing from it are so hot that the hand can hardly be borne in it.

The crater was soon reached, where the scene, fearful enough before, became positively frightful. From the large opening, about forty rods in diameter, the vapor poured forth in immense volumes. Into this the eye could penetrate only far enough to see that the sides of the opening are very nearly, if not quite, perpendicular, while far down in the invisible depths was a constant roaring sound, like waves dashing upon the shore; and at frequent intervals a heavy explosion would occur, throwing stones and masses of molten lava far up above the volume of vapor and steam that was issuing from the fearful cavern. We did not care to see the volcano in any greater degree of activity while we were in that immediate vicinity. We felt rather like the "puzzled Dutchman" in reference to eternal torment, that we would rather be "shust close py," but not near enough to be in harm's way if the mountain should suddenly take on one of its fierce and destructive moods. There are terrible elements evidently still struggling within which we do not know how soon will burst out into active fury. It was with a sense of relief that we stood once more safely back in the city of Naples.

The street scenes of this city present some novel features as well as those of other places. For instance, milk is distributed by driving cows and goats to the houses of the customers and milking in their presence the amount they desire. Each man takes along with his cow a calf to show, we presume, that his is a new milch cow; but one man we noticed, having no calf, took along a little donkey, presumably for the same purpose.

THE SPIRIT OF CATHOLICISM.

THE city of Savannah, Ga., has lately had an illustration of Catholic intolerance which, perhaps, will be an eye-opener to the people of that section of the country, as it shows the measure of free speech that will be enjoyed there when Catholicism shall have gained a stronger foothold in the South. On Feb. 25, a Mr. Slattery, who was once a Catholic priest, was advertised to speak in the Masonic Temple of that city, upon Romanism. At once the Ancient Order of Hibernians, a Catholic organization, presented a petition to the mayor of the city, asking that he be prevented from speaking. As free speech is an important portion of the liberty purchased for the people of this country by the blood of their fathers, the mayor did not see fit to restrict it in Savannah, and Mr. Slattery was allowed to proceed. The result was a riot and a determined attempt to kill the lecturer, and the mob seemed to have as little care for the lives of those who had come to hear the lecture, as for the lecturer himself.

The whole police force of the city was called out, but the rioters kept increasing until 1500

excited men surrounded the Masonic Temple and bombarded the building with stones. The heavy shutters of the building were closed, and the police kept the mob from entering the Temple. At the close of the lecture, the police saw that they were not strong enough to protect the lecturer and his audience from assault, when they should emerge from the building, and the military were called out. This action was greeted with howls of derision. The leaders shouted, "Bring on your military, they cannot save Slattery!" But the mayor meant business, and soon eleven companies of troops were on the scene, and with fixed bayonets the ground was cleared, and the lecturer and his audience of about 500 persons were allowed to come out of the house, and Slattery was escorted by four companies of troops to his hotel, and the doors were locked.

The above described affair shows the spirit of Catholicism. The dignitaries of that church in this country talk eloquently of law, order, and good government. They hold that their church is a great conservator of the rights of the people. The Catholic mob at Savannah shows the falsity of all such claims. It was an appeal to violence against all law, order, and that dearest of all American liberties, free speech, because their religion was attacked. Such things have often occurred in the North, East, and West, and now the South has an opportunity to see what Catholicism is like. The South is the most thoroughly Protestant of any part of the United States, because it has the fewest inhabitants of foreign birth; but the Catholic leaven is working in the large cities of the South, and the Savannah riot is a manifestation of the extent of its progress. The people of the South will, no doubt, be stirred by this manifestation of papal wrath, and now will be a favorable time to show to the people of that section of our country the insidious working of the papal power, the evil that is surely coming, and the only way of escape, by the heeding of the message of warning that the Lord in his mercy is now sending forth to all the world. Will our brethren of the South do their duty by entering the openings made by God's providence?

M. E. K.

A VISIT WITH CHIEF KHAMA.

BECHUANALAND is a tract of country this side of Matabeleland, under British protection upon certain conditions. Chief, or King, Khama is one whose territory was once quite extensive, but other tribes have made inroads upon him, until at present his tribe numbers about sixty thousand. He has quite a territory of poor land, subject to drouth and such calamities as are destructive to crops. They can depend upon good crops only about once in three years.

The Matabeles formerly took quite an area of their territory, and when the Chartered Company conquered the Matabeles, it fell into their hands. They now hold it as a portion of their conquest. Khama is a Christian chief, one who fears God and is surrounded with a staff of men who also have the fear of God before them. Many of his tribe have taken steps toward civilization in dressing to a greater or less extent like the white man. About two thousand of his people dwell in the town with himself, and the remainder are in the country. They are strictly temperate; no liquor is sold in the country, nor is the making of Kafir beer allowed. The penalty of banishment is rigidly enforced upon all, both white

and black, who violate this just law. They are loyal to the king and to the principles he inculcates among them.

They are largely vegetarians, living mainly on oatmeal, mealies, and other produce raised from the soil. Occasionally they eat the flesh of animals. The king makes his own laws, and says who shall come into his country to settle or even to pass through. His law, as it relates to alcoholic drinks, is imperative. He welcomes the white man into his territory who is strictly temperate in his habits, will sell nothing that demoralizes his people, and will neither teach nor lead them into vicious or immoral practices. Various complaints arise against him because of the strict rules he enforces on his people, and in not allowing any liquor to be sold or carried through his country. Many provocations, it is reported, are given to his people to lead them in some way to violate the treaty so the whites can have cause to make inroads upon them and take the land to enrich themselves thereby. Last year they had good crops, and the past season they have had no rains, consequently there is no prospect of a crop the coming year. A complaint was made against him because he had forbidden his people to sell what they had on hand outside of their own tribe. It was in view of the result of distress it might bring upon his people that he had so commanded. He therefore for the first time came to Cape Town, with Rev. Mr. Moffat, the commissioner, to seek protection.

Jan. 10, in company with several other brethren, I had the privilege of a short interview with him and Mr. Moffat. All the conversation to him directly had to be through an interpreter whom he took with him. The interpreter I had previously seen when I was in South Africa at the Love Dale school five years ago, where he was at that time being educated.

Chief Khama evidently is a man of about sixty-five years of age, apparently in sound health; about five feet ten inches in height, slim, but well built and of more than ordinary appearance. His step is light and quick. He evidently is more for peace than for war. His eye is bright and indicates a man of more than ordinary intelligence, especially in reading character and discerning scheming men, with whom he has much to do. He neither snuffs nor smokes, although many of his people do. He is gentlemanly and agreeable in both his appearance and conversation. It being his first visit among the whites outside of his own country, everything seemed new and strange to him. His own remarks about tobacco are, "To snuff is bad for the head," at the same time putting his hand upon his forehead: "To smoke is bad for the stomach," at the same time placing his hand upon his stomach. His eyes brightened when he learned that we were also opposed to the filthy weed. We learned from him that nearly all of his people are educated to read and write in their language, and now they are making an effort to learn the English language. He also was much interested in the suggestion of our plan of Christianizing the Matabeles by bringing to them the latest improvements in cultivating the soil. He asked God's blessing upon us in our efforts. Brethren Druillard and Wessels saw him on their way to Matabeleland. He had abolished among his people certain rites, such as circumcision and other antichristian practices. He is anxious to civilize the people, and is laboring to that end as far and as fast as he is able under the circumstances.

When provoked or struck by the unprincipled whites, he allows no one of his people to strike back under any circumstances or consideration, but to report to him. His word is law, and no one is allowed to go through his country without a pass, which is readily granted, providing he is traveling for peaceful purposes. It is reported that on one occasion there was a large company of Dutch "trekkers" en route for his country, and he would not allow them to come in to settle. Then they wished to pass through; but after waiting many days, he finally absolutely refused because they would make war on helpless tribes, and by force take their land. So a very long train of wagons loaded for settling had to return. I was very forcibly impressed with the open door there is here for Christian teachers to go to teach these natives the English language and the truths of the Bible. O, that we had one hundred men and women where now we have one, who are soundly converted to the principles of health and temperance, and capable of teaching by example as well as by theory, to enter the open doors that God's providence has opened before us. Truly, had we appreciated the light twenty years ago, when the Spirit of God first called our attention to it, and then gone to work to educate and prepare ourselves as a people to do the work God's providence even then indicated by giving us the light, we would now be far better prepared to occupy the position God would have us, than we are at the present time. It would be but folly and madness to enter these countries without some knowledge of health and temperance principles, both for our own personal benefit and correctly to represent the gospel of Jesus Christ to those who know it not.

S. N. H.

IDLE WORDS.

"BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Webster's first definition given of "idle" is, "of no account; useless; vain," etc. The definition would naturally include unnecessary words,—words which might as well not have been spoken; subserving no useful purpose, needless, etc. It is safe to say there is hardly a person living of whom it could be said, *Every word* he speaks is essential and really demanded by the occasion. Is it such words as these of which our Saviour speaks? or rather words of malice, wicked words concerning God and things excellent and sacred; words that injure others and manifest inward depravity and the spirit of Satan? Perhaps a careful consideration of the context will shed some light on this point.

Our Lord gave a short discourse containing some very important points embraced between verses 22 and 37, of Matthew 12, closing with the words quoted at the beginning of this article. This discourse was called out by the fact that when he had cast out a demon from one blind and dumb whom he completely healed, causing great amazement among the people and leading them to think that he, as the son of David, should be their deliverer and king, the Pharisees, to break his influence, showed the terrible malice of their hearts by saying, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." It would seem from the connection that they did not say this to him in a public manner, but did it in a private way,

going about among the people using their strongest efforts to destroy his influence among them.

The Pharisees were the leading religionists among the people, looked up to with even more reverence than the leading clergy and so-called National Reformers are now among us. It was they who had charge of the synagogues and filled many of the most honorable positions among the religious classes. And we may readily suppose that in their efforts to make the people believe that Jesus was a bad man, and hence one that Beelzebub would work through, was the fact that the Saviour paid so little heed to their various traditions, especially those they had heaped up on the observance of the Sabbath, as they very often accused him of Sabbath-breaking; their traditions then being dearer to their hearts than the commandments of God, the same as we see to-day among the observers of the Sunday Sabbath. It is very probable that by their cunning sophistry in this use of their powerful influence as teachers in the synagogues, they did much to destroy the effect of Christ's wonderful miracles upon the public mind. Hence Jesus felt it necessary to strip off this hypocritical covering and expose their wickedness.

"And Jesus knew their thoughts [from which it would seem that their words had not been spoken in his personal presence], and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" In these few words he clearly demonstrated the utter absurdity of their statements. It was a special triumph of Satan and his angels, to obtain complete possession of individuals, thus depriving them of their freedom of will, and having full control over them to their utter ruin. Unless this power was broken, such were irretrievably lost. Would Satan, when he had once secured this object so much desired, empower Jesus to come and utterly drive out the demon and restore the poor sufferer to his normal condition of a free moral agent? Most absurd.

Having clearly demonstrated this point, he proceeded to show that his power thus to defeat Satan was a demonstration of the power and presence of the kingdom of God; for none but a stronger than Satan could thus dislodge this mighty foe, since he is much stronger than any human power. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

He next set before them the awful nature of this wicked, malicious accusation. It is nothing less than blaspheming the Holy Spirit by attributing the work of that divine agency to God's greatest enemy. When men thus permit Satan to actuate them, they cut themselves off from the sole means of their own salvation. The Spirit is the connecting link between fallen man and Christ. When, to gratify his malice, a person thus traduces this blessed medium, its strivings with him cease, and he is lost forever, like the man overboard who cuts the rope thrown to rescue him. This sin in its consequences is utterly ruinous. "Either make [or declare] the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." There is nothing surer in nature than the fact that the fruit always shows the nature of the tree. It was impossible to counterfeit such works as Jesus did. There was no possible excuse for attributing them to a

Satanic source. Their course demonstrated that they were a "generation of vipers," the brood of the old serpent, filled with his malice against Christ. They must needs show forth this malice in their words because that spirit was the one they cherished. The words we use show the nature of the heart from which they proceed.

Then come the words upon which we are commenting: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This closes the subject under consideration, and a new theme is introduced. These words, then, are his final conclusion. He is dwelling all the way through upon the wicked words of the Pharisees on this occasion, and showing to those whom they had been seeking to influence the malice, the blasphemy, and the final doom of such conduct. It will come up for final decision in the last great day of judgment, and all such will be lost.

What he said about idle words is the logical deduction, the final conclusion, of his quoted remarks. This passage cannot properly be disconnected from the theme upon which he had been dwelling. He had not said anything concerning merely trivial, unnecessary words. These, to be sure, are elsewhere condemned in the Bible, and we would by no means seek to justify them; but they were not the subject here. Neither do we recall anywhere in Holy Writ any passage where such strong language is applied to unnecessary words. The connection here seems fully to demonstrate that the kind of words which our Saviour so strongly denounced are malicious, wicked words, calculated to ruin souls, and such as are prompted by the spirit of Satan. The Diaglott renders the term, "pernicious words." Greenfield's Lexicon renders the term in this text, "unprofitable, useless, by implication, injurious words." Evidently this is the true sense of the passage. With this view, the passage is consistent throughout; otherwise the meaning seems strained.

G. I. B.

GENERAL CONFERENCE.

THE meetings which have been in progress in this city during the past four weeks are now rapidly nearing their close, and before these pages reach our readers, that which has been so long a matter of anticipation will have become a matter of recollection and of history. We doubt not that the thirty-first session of our General Conference will leave a marked impression upon the history of our work. It has been a season of calm study, deliberation, and devotion. There has been no undue excitement, and no effort has been made to create any such demonstrations.

During the week which has intervened since our last report, the evening Bible studies have been kept up by Elders Prescott and Jones; the latter speaking every evening, and the former occasionally giving place to other speakers.

Professor Prescott's subject has been the word of God, its origin, power, nature, and infallibility. Many important and very interesting truths have been brought out in relation to this great subject. Christ has been exalted as the living word, and the Scriptures as the written word. The living Word is the Author of the written word, and he is the only reliable Interpreter of his own words. Christ is not only the Word, and the Interpreter of the word, but he is also the Head of the church, and the Head of

every individual. We, as members of his body, receive from him our every impulse and inspiration for good.

Elder Jones's study has been in the line of illustrating further the intimate relation which Christ sustains to his people,—the exceeding great and exalted privileges to which we are raised, as the children of God, by the power of God manifested in Jesus Christ. We have been taught to grasp these provisions of grace by faith, and to appropriate them, not as something which has been provided and placed beyond our reach, but as something which is already conferred upon us. We are no longer strangers and foreigners, but fellow-citizens, and we belong to the household of God. Not only so, but we are friends, not servants, heirs and not guests.

The exceeding love of God in his condescending grace has thus been placed before us from evening to evening. It is impossible to express, in a few sentences, the force and power of these subjects as they are brought out night after night. But as remarked at the outset of this article, we believe these truths will bear permanent fruits, and that their influence will be felt in after days, and the instructions received at this Conference will be of a character to exert a molding influence for good upon our work in the future.

The business proceedings of the different associations and organizations have been full of interest and significance. There has been a freedom of discussion, various opinions expressed, and no one has been restricted in the fullest expression of his opinions. And while at times there would be a diversity of opinion upon a given subject, these have all been treated with respect and carefully considered, and there has not been the least indication of unkindness in feeling or action. Indeed, the discussions have had the opposite effect,—to produce unity of opinion and harmony of action, so that each measure when adopted has received the unanimous consent of the meeting. We regard these things as a great triumph of divine grace; for when we consider the jangling and ill-feeling that is often manifested in deliberative bodies outside of our people, we are thankful that we are able to "love as brethren," and, by esteeming others better than ourselves, yield our opinions and listen to reason and candid argument. This, no doubt, is as God would have it.

The election of officers for the General Conference took place at different meetings, and has resulted in the unanimous choice of the following brethren: For President of the General Conference, O. A. Olsen; Corresponding Secretary, L. T. Nicola; Foreign Mission Secretary, F. M. Wilcox; Recording Secretary, W. H. Edwards; Educational Secretary, W. W. Prescott; Treasurer, W. H. Edwards; Executive Committee of the General Conference, O. A. Olsen, S. N. Haskell, J. N. Loughborough, W. C. White, W. W. Prescott, J. H. Morrison, J. H. Durland, A. J. Breed, G. A. Irwin, R. C. Porter, H. P. Holser.

For Committee on Foreign Missions (to act with the General Conference Committee), A. R. Henry, A. O. Tait, F. M. Wilcox, U. Smith, G. C. Tenney, F. D. Starr.

For Book Committee, U. Smith, A. T. Jones, W. W. Prescott, M. C. Wilcox, J. G. Matteson, G. W. Caviness, G. C. Tenney, C. P. Bollman, C. H. Jones, F. D. Starr, M. E. Kellogg, W. N. Glenn, J. Kolvoord.

For Trustees of Union College, A. R. Henry, W. B. White, Joseph Sutherland, C. F. Stevens, N. W. Allee, President Kansas Conference, N. W. Kauble.

For Trustees of Walla Walla College, R. S. Donnell, W. M. Healey, T. H. Starbuck, Frank Peabody, T. L. Ragsdale, Greenville Holbrook, S. A. Miller.

For Committee on Transportation, Allen Moon, A. R. Henry, C. H. Jones, R. C. Porter, T. A. Kilgore, G. A. Irwin, B. R. Nordyke, R. S. Donnell, International Tract Society, London, A. G. Adams.

Elder Olsen, the President of the General Conference, in accepting the office for another term, expressed a deep sense of his dependence upon God, and of his inability to perform the onerous duties devolving upon him without his special help. It was suggested to the Conference that we could each of us assist in bearing these burdens by coming into that relation with the Lord individually, where we could have his help, and thus be enabled to bear our own responsibilities and cast less upon others,—a very timely suggestion.

It was voted to establish a monthly educational journal, and it was recommended that it be sent out to all subscribers of the REVIEW AND HERALD without additional cost, that is, both papers be furnished for \$2 a year. Should this proposition prevail, our readers will thus obtain the benefits of this enterprise. The stockholders of the REVIEW AND HERALD afterward acceded to the proposition.

A committee appointed to investigate the matter of the ship "Pitcairn," reported that since the vessel was no longer adequate to the demands of our work in its present capacity and comfort, it be recommended to place the ship upon the market at \$10,000, and if sold, a larger and more commodious vessel be built for the island work. This matter was finally referred to the General Conference Association with power to act.

It was voted to establish General Conference Bible schools, similar to those now conducted in Battle Creek and College View, in Walla Walla, Healdsburg, and South Lancaster, as the demands may indicate.

Resolutions were also adopted extending the powers and functions of the District Conferences, constituting the district superintendent, with the presidents of the Conferences in each district, an executive board, with power to act in certain matters pertaining exclusively to the interests of the district. It is expected that this move will greatly lighten the burdens which have heretofore rested upon the General Conference Committee.

Considerable interest was evoked in the discussion of a resolution embodying the principle of separation between Church and State. The discussion extended through two meetings of the Conference, and resulted in the unanimous adoption of the following resolution:—

"Resolved, That we ought not as a denomination either to seek or accept from any civil government, supreme, local, or otherwise, any gift or grant, either of land, money, or other thing of value."

The Conference also voted that the editorial control and general policy of the REVIEW AND HERALD, *Signs of the Times*, *American Sentinel*, *Home Missionary*, *Youth's Instructor*, *Our Little Friend*, and our foreign papers, be placed in the hands of the General Conference, and that the editors be appointed by the General Conference Committee, while the financial management

of these journals remain in the hands of the organizations now governing the same.

Upon the distribution of labor the Conference has up to this writing, Friday, voted as follows:—

"1. That the Minnesota Conference be requested to relinquish North Dakota, and that the two Dakotas be known as the Dakota Conference, with the present South Dakota Conference committee over the whole.

"2. That the Nebraska Conference be requested to take as a part of her Conference that part of South Dakota known as the Black Hills Country; namely, the counties of Shannon, Fall River, Custer, Washington, Pennington, Ziebach, Lawrence, Meeks, Scobey, Delano, and Butte.

"3. That in harmony with the requests of the California and Colorado Conferences, Arizona and New Mexico be taken under the jurisdiction of the General Conference, and that the territory be made a part of Dist. No. 5.

"4. That Elder Matthew Larson, of Iowa, labor in the New Mexico and Arizona mission field.

"5. That Elder A. J. Read and wife, of Tahiti, and Dr. F. E. Braucht and wife, of Michigan, go to New Guinea to open up mission work.

"6. That J. M. Cole and wife, of Norfolk, go to the Fiji Islands to begin mission work, and that E. S. Butz and wife, of California, join Elder Cole in labor in that island.

"7. That Elder H. F. Graf and wife, of Nebraska, make Brazil their field of labor.

"8. That W. H. Anderson and wife and Clifton Tarr and wife, join the company to go to Zambesia, Interior Africa.

"9. That Elder J. E. Graham take the captaincy of the "Pitcairn."

"10. That E. R. Palmer and wife go to Australasia to labor.

"11. That Elder E. W. Webster and wife, of South Carolina, make Trinidad their future field of labor.

"12. That V. P. Gade, of Kansas, labor in Iowa in the interests of the German work.

"13. That Elder S. H. Lane, of New York, take the presidency of the Illinois Conference.

"14. That in view of the poor health of the president of the Texas Conference and his desire to be released, Elder H. W. Decker, of Illinois, take the presidency of the Texas Conference.

"15. That Elder A. E. Place take the presidency of the New York Conference.

"16. That Elder H. W. Cottrell take the presidency of the New England Conference, made vacant by placing Elder R. C. Porter on the General Conference Committee.

"17. That Elder J. W. Westphal, of Wisconsin, labor in the German work in Dist. No. 5.

"18. That Elder H. Shultz labor in the German work in Dist. Nos. 3 and 4.

"19. That Elder E. A. Curtis, of Minnesota, go to the Illinois Conference to labor.

"20. That Elder C. Santee, of Missouri, go to the Minnesota Conference to labor.

"21. That Elder C. W. Flaiz, of Minnesota, go to the Dakota Conference, and take the place on the Conference committee made vacant by the removal of Elder H. R. Johnson.

"22. That Elder D. H. Lamson, of Nebraska, go to the Indiana Conference to labor.

"23. That Elder Smith Sharp labor in the Cumberland mission field.

"24. That Elder D. H. Oberholtzer, of Indiana, go to Kansas to labor.

"25. That R. W. Parmelee, of Michigan, go to Oklahoma, and take the place made vacant by the removal of E. R. Palmer.

"26. That Elder H. J. Farman, of New England, and Elder G. E. Langdon, of Nebraska, go to the Maritime Provinces to labor.

"27. That Henry Duerkson, of North Dakota, go to Wisconsin to labor.

"28. That M. S. Babcock labor in Dist. No. 2, under the direction of the superintendent of the same.

"29. That Elder E. A. Merrell and wife, of Illinois, go to the Texas Conference to labor.

"30. That the name of Elder E. H. Gates be referred to the Foreign Mission Board for appointment as soon as he is in a condition of health to engage in active labor.

"31. That C. M. Perrin and Nettie Perrin go to Jamaica to engage in the canvassing work, the former to take charge of the canvassing work in the island.

"32. That D. U. Hale, of Texas, and G. P. Riggs, of Florida, go to West Africa in company with W. W. Eastman.

"33. That Elder S. S. Shrock, of Kansas, go to Ohio to labor.

"34. That Elder I. D. Van Horn take the presidency of the Ohio Conference made vacant by the placing of Elder G. A. Irwin on the General Conference Committee.

"35. That Lucy Post, of Ohio, go to Argentina to labor in the Bible work.

"36. That Elder James A. Morrow, of Kansas, connect in labor with the Central American mission field.

"37. That Elder John A. Brunson and wife be referred to the General Conference Committee for appointment as soon as they are prepared to take up labor.

"38. That Elder W. S. Cruzan, of Texas, labor in the Missouri Conference.

"39. That Elder W. N. Hyatt, of Nebraska, go to Texas to labor."

The following is the appointment of General Conference district superintendents:—

Dist. No. 1, R. C. Porter; Dist. No. 2, G. A. Irwin; Dist. No. 3, J. H. Morrison; Dist. No. 4, J. H. Durland; Dist. No. 5, J. N. Loughborough; Dist. No. 6, A. J. Breed; Dist. No. 7, W. C. White; Dist. No. 8, H. P. Holser.

Three meetings of the Medical Missionary and Benevolent Association were held, and ample reports of its work in Battle Creek, Chicago, Mexico, and elsewhere were given.

The International Sabbath-school Association has held three or four meetings, embracing discussions and measures of interest. The following officers were elected: President, C. H. Jones; Vice-President, I. H. Evans; Secretary and Treasurer, M. H. Brown; Corresponding Secretary, Mrs. Vesta J. Farnsworth; Executive Committee, C. H. Jones, I. H. Evans, M. C. Wilcox, M. H. Brown, Superintendent Dist. No. 6, W. A. Glenn, G. W. Reaser, F. M. Wilcox, E. J. Hibbard.

The Seventh-day Adventist Publishing Association has held two meetings. The following resolutions were adopted:—

"In view of the good degree of prosperity that has been enjoyed by this association and the confidence reposed in it by our own people and others, while so many large corporations have failed under the financial reverses of the past few years; therefore,—

"1. Resolved, That we express devout gratitude to God for his special care and blessing in its behalf.

"2. Resolved, That the stockholders of this association are in harmony with the sentiments expressed in Resolution No. 19 of the General Conference Proceedings (page 358 of the *Bulletin*). [Relates to the General Conference controlling the policy of the denominational periodicals and appointing the editors of the same.]

"3. Resolved, That Section 7 of Article I. of the By-laws be amended to read as follows:—

"Section 7. The board of directors shall appoint and employ, and may discharge and remove for cause, all officers, writers, committees, workers, authors, specialists, artists, agents, and employees of the association; and shall fix the salaries, wages, and the compensation of all its employees, and shall employ as editors of all its different papers such persons as shall be selected for such positions by the Seventh-day Adventist General Conference.

"Whereas, What is known as the cumulative system of voting is legal in a few of the States of the Union, Michigan being among the number; and,—

"Whereas, This system of voting is in our judgment manifestly unfair and liable to abuse; and,—

"Whereas, Article III., Section 9, of the By-laws of this association seems to show that this system of voting has the approval of the stockholders of this association; therefore,—

"4. Resolved, (1) That this system of voting does not meet with our approval.

"(2) That Article III., Section 9, of the By-laws be amended by striking out all the words in said section between the thirty-ninth and eighty-fifth words, so that, as amended, it shall read as follows:—

"Section 9. In all elections for directors every stockholder shall have the right to vote in person or by proxy the number of shares of stock owned by him, for as many persons as there may be directors to be elected. All the directors must be elected annually, and the entire number of directors shall be balloted for at one and the same time, and not separately.

"5. Resolved, That we authorize the Board of Trustees to furnish the proposed educational journal to those who pay full price for the REVIEW AND HERALD, without additional charge.

Whereas, The directors of the Seventh-day Adventist Publishing Association have reported to the stockholders of said association, certain stock as being stock

which has not been represented in stockholders' meetings for five successive years prior to this Feb. 28, 1895, and none of which stock has been represented in any stockholders' meetings, regular or special, except at meetings prior to May 3, 1889, and which stock the directors of said association are not able to ascertain, and do not know the residence or address thereof, nor who such owners are, which report has fully specified and identified the stock so far as the same is capable thereof; and,—

"Whereas, Schedules 'A.' and 'B.' hereto annexed [not given here.—Ed.] are a list of the said stock and of the form of the certificate used, and the number and date of each certificate, and the number of shares of stock included in each certificate; now,—

"6. *Resolved*, That the directors of this association are hereby required and directed forthwith to take the necessary measures pursuant to the law in such case made and provided, to have said stock declared abandoned and surrendered and for the re-issue of the same."

The Board of Directors was chosen as follows: A. R. Henry, H. W. Kellogg, W. W. Prescott, Uriah Smith, H. Lindsay, W. C. Sisley, F. D. Starr.

Besides the evening discourses by Elders Prescott and Jones, Elder John A. Brunson and wife, of North Carolina, occupied one of the hours in giving a description of Japan. Brother and sister Brunson were missionaries in that country for three years. Mrs. Brunson spoke for thirty minutes on the subject of Women in Japan, and her husband followed with thirty minutes more of general description of the situation in Japan in relation to missionary work. Both these discourses were possessed of peculiar interest. Besides the interest which naturally inheres in the subject, the manner in which they were presented was both attractive and instructive, and they succeeded in imparting to their hearers a much better knowledge of this remarkable little island empire, and they earnestly appealed to the Conference that an early consideration might be given to the claims of Japan.

Elder J. E. Graham, captain of the "Pitcairn," also occupied one of the evening hours, giving a very interesting account of his experience with the ship in the islands of the Pacific.

Still another evening was occupied by Elder D. A. Robinson, of London, in speaking of the work in Great Britain, and an earnest appeal was made for the Conference to send more reapers into that whitening field.

Besides these general services, the extra time has been crowded full of other meetings, of perhaps minor importance, and yet full of interest. For various features of the work, there have been tract society councils, Sabbath-school councils, etc., held almost daily, councils of Conference presidents, and of district officers, meetings and reunions of States, and a variety of gatherings almost too great to mention. And the day not proving long enough for all that was required, the night has been invaded by a class in medical missionary nursing, taught by Dr. Kellogg after the evening discourses. This class has been much appreciated. In fact, there is no branch of our work that is at present attracting more careful attention than that of health and temperance; and this is right.

Besides the items of business which we have mentioned, and which perhaps may be regarded as the principal features of the meetings, there have been numerous circumstances of great interest and significance to which we have not been able to allude. The occasion, taken altogether, has been one of unusual interest and importance, but as most of our readers have undoubtedly received the General Conference *Bulletin*, it has not been thought necessary to give complete details in these columns. But sufficient has been

given to indicate the general trend of the meeting, and to show that it has been in every respect a success.

Several communications from Mrs. E. G. White have been read from time to time, which have contributed very largely to the spiritual interest of the meeting. They have been very timely and have applied in each instance to the point in hand. It is remarkable how the Spirit of God moves upon the hearts of his people in different parts of the world at the same time and in the same direction. It has been very noticeable that in nearly every case of appointment to distant fields of labor, the ones appointed have had their minds exercised upon that particular field, and it has also been noticeable that in all the changes which have been proposed and adopted there has been no spirit of opposition, although some of them have seemed to involve no small sacrifice of personal preference and interest. They have in each case been accepted cheerfully and courageously. In fact, it is too evident that we have reached that point in our history where we cannot afford to suspend duty and the call of God upon our personal feelings or interest. The warfare is almost over; the last great struggle is upon us, and faithfulness in this hour is required of every one.

Encouraging news has come to the Conference from time to time of the work in distant fields, showing that it is not by any means suspended; and that while the Lord is blessing his people here in council, he is also blessing the workers in the field at large. We have been conscious of the sustaining grace of God in answer to the prayers that have been offered up in behalf of the Conference throughout the world.

The meetings of Sabbath and Sunday will be spoken of more particularly in another place, but as we are closing up this article on Sunday morning, it is difficult, to refrain from speaking of the remarkable blessings received on the Sabbath. The day was crowded full of good things, from the Sabbath-school, at nine o'clock in the morning, until a late hour at night. There being no public services in the evening, the time was largely given to smaller meetings of councils, committees, and reunions. The latter formed a very pleasant feature, partaking both of a religious and social nature. The people of different States would appoint meetings, as did also those from Polynesia and perhaps other distant countries. One meeting, which brought up many touching reminiscences, was the reunion of Battle Creek College teachers and students of 1874-80. There were about seventy-five in this company. Remarks were made by Prof. G. H. Bell and others, and prayer was offered by Elder O. A. Johnson. All the exercises of the day were crowned with the rich blessings of God.

Besides the regular exercises in the forenoon, others were given in the afternoon of a peculiarly interesting character,—one by Elder G. E. Fifield on the spiritual significance of the sanctuary, and one by Elder A. T. Jones on the issues which are before us in the great question of the separation of Church and State. Of these two subjects we hope that our readers will hear more in the near future. Next week we shall give the closing of the Conference and a summary of some of the work done. After the Conference closes, much will remain to be done by the various boards and committees in making the decisions and arranging the details left to them.

G. C. T.

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.

PERSECUTION IN GREAT BRITAIN.

UNTIL the closing part of 1894 our work in Great Britain has not had the slightest interference of Sunday laws. Laws have existed by which a pressure might have been brought to bear upon us, but this was not done. However, last autumn steps were taken by the authorities to enforce upon us the law known as the Factory Act. This law forbids the employment of women and children on holidays and Sundays.

At our own office of publication in London we employ both women and children. Late in December last, the inspector of factories called at the office and gave warning that we should stop our violation of the law. The board of directors decided to submit to the Home Office (a government office) a careful statement of our position, setting forth the reasons in brief why we could not conscientiously refuse to employ any of our hands on Sunday. To this the authorities replied substantially that they regretted that we would in any way be embarrassed, but that the law must be obeyed.

Accordingly a few weeks ago the inspector of factories entered complaint against our office, and on Feb. 13 its manager was called into court and charged with violation of the law. The inspector told the court that if we would call ourselves Jews, we could take advantage of an exemption clause which had been secured for that people. But we do not want an exemption in our favor. We have the right to work on Sunday. We have the right to employ any one on Sunday who desires to be employed. God has given us this right, and no other power has it to give; and as far as calling ourselves Jews in the ordinary sense of that term is concerned, of course we could not do that.

In his defense the manager of our office read a resolution passed by the board of directors, which had been sent with the statement of the board to the Home Office, as follows:—

"In consideration of the fact that we are commanded by God to keep holy the seventh day as the Sabbath, and that we cannot so keep the day holy to the Lord, while at the same time regarding the Sunday, which is a rival institution to God's Sabbath, thus yielding homage to the power which established the Sunday in opposition to the law of God and Jesus Christ, the Lord of the Sabbath; therefore,—

Resolved, That it be recorded as the mind of the board of directors that, having closed our office on the Sabbath, we cannot in conscience also close it to any regular employees on Sunday, nor can we refuse to allow such persons to work on Sunday if they desire to do so; and, further,—

Resolved, That those in charge of departments be instructed to see that the provisions of the Factory Act are otherwise, where this principle is not involved, carefully complied with; and, further,—

Resolved, That a statement of the case be prepared for submission to the Home Office, setting forth the reasons for this action."

Referring to the exemption clause for the Jews, the magistrate said: "You claim to be Christians, and that exempts only Jews." To this reply was made, "We are prosecuted, then, for being Christians." The answer of the magistrate was, "Christian or not Christian, we must follow the law. A fine was then imposed, amounting with costs to about \$19. The manager then said, "Your worship, I cannot in conscience pay this fine." "Then," added the magistrate, "distress must be made," and turning to an officer he said: "I do not doubt but that when he lays the matter before the direct-

ors, they will see fit to pay the fine and not fight against the law."

In communications just received from London we learn that the affair is working very decidedly for the advancement of the truth. A letter from brother Waggoner, dated Feb. 16, says: "I will drop you just a few lines about the present situation. Brother Spicer has kept you fully informed as to the visits of the inspector, the summons, and the trial. It was very short, not more than fifteen or twenty minutes long at the outside; but it meant much for the cause. The fine was three pounds, with eighteen shillings costs, but we could not, if the whole General Conference had spent a day in planning, have devised means by which a thousand pounds could have done so much for the work. Every paper of any importance in London has a notice of the case. Even the *Times* had it. Some papers had an editorial notice as well. Of course they do not see what is in it, but in every case it is very clearly put that we rest on the Sabbath and work on Sunday, and that our work is to show people from the Bible that Saturday is the Sabbath instead of Sunday. It is also made clear that we are Christians and not Jews. So you see that the attention of people must be called to the subject, and so there is not a town nor a hamlet in Great Britain where people have not, within the last week, had their attention called to the fact that the seventh day is the Sabbath, and that there are Christians who are practicing and teaching it, and it has all been done for us at the most trifling cost. I am of the best of courage. The Lord is very good, and I feel happy to be permitted to live and work at this time. I pray and trust that the Lord will guide in everything, and that infinite wisdom, not ours, may be manifested."

Thus the matter stands from the latest reports. Our paper, the *Present Truth*, goes to about ten thousand homes, but how small is this in comparison to what it should be. If we only had the means to push it out into half a million homes, it would be much nearer what it should be than it is now. D. A. ROBINSON.

TEXAS.

Keene Industrial School.

WE entered upon our second term, Feb. 5. We now have 160 students enrolled. The school family took their first meal in our home building Christmas morning. The building is not yet completed, but notwithstanding, a happier family than ours cannot be found. Our students are so busy with their studies and work that they have no time for anything else. There is also a deepening religious interest in our school. After being allowed credit for their work, the expenses of the young ladies are \$12 a month, and those of the young men much less. This work is all of such a nature that it is the same as cash to the school, so that the school and the students are both prospering.

C. B. HUGHES.

MICHIGAN.

RAISENVILLE. — We came to this place and began labor Jan. 11, in what is known as the Junction school-house. From the first there has been an excellent interest, and the house, which is a small one, has been crowded to its utmost capacity each evening, when the weather would permit. The meetings have been broken up three times by severe storms, but the interest has not materially slackened, and at this writing it seems to be deepening. As a result of the work so far, fifteen are keeping the Sabbath, nearly all of whom are heads of families; others are about ready to go with us. Many who have

never taken an interest in religious things are attentive listeners and are being deeply moved by the Spirit of God. Feb. 16 we held our first Sabbath meeting. Thirty-two took part in the Sabbath-school. In the social meeting that followed a short sermon, many of the new believers testified to the goodness and mercy of God, amid the shedding of many tears of joy. The Lord has been with us in a marked degree, for which our hearts go out to him in constant praise. We now go forward to complete the work the Lord has given us. We are of good courage. Remember the work here.

D. E. WELLMAN,
H. C. GOODRICH.

MASSACHUSETTS.

HYANNIS. — This is a small village of about twenty-five hundred inhabitants, situated on Buzzard's Bay, and well known throughout the country as a resort for pleasure-seekers during the summer months. Some twenty years ago brother D. B. Snow moved here from South Lancaster, and for ten years he was the only Sabbath-keeper in the place. About ten years ago, an aged sister accepted the truth as the result of the faithful labors of brother Snow. They met regularly every Sabbath during these years, and have been faithful in distributing reading-matter as opportunity offered.

About four months ago the writer came here to engage in Bible work, but it seemed impossible to get into the homes of the people. So a hall was hired, and our meetings were thoroughly advertised, but the people would not come in. Quite a number of nights not a soul came to the hall. One night the Baptist minister came, and I spent the evening talking with him. He informed me that a few years previous, he and the Congregational minister started revival meetings and continued them for several months without a single convert. That certainly seemed like a very bad show for a pure gospel message. A few days previous to this conversation, a gentlemanly appearing man came in and asked why we were fitting up the hall. When I told him it was for the purpose of holding a series of religious meetings, he gave a good hearty laugh, and said that I had dropped down in the wrong place; that the brakes were shut down on the gospel car here in Hyannis over forty years ago; that there was not power enough in heaven or earth to budge it a hair; that it was a God-forsaken place; that murderers walked the street with perfect impunity, and licentiousness prevailed to an alarming extent. I have found since that shows, balls, parties, dancing, and card-playing are indulged in by all classes, church-members included.

For several weeks our average attendance was about eight, which continued for nearly six weeks, when brother Porter came and encouraged me much by his presence and words. After counseling with him it was decided to finish out the month and then go to some other place. During all this time the Sabbath had not been presented for want of an audience. Immediately after Elder Porter left me, I began on the Sabbath question, and have been discussing it nearly ever since. The attendance and interest increased from the first time I presented this question.

The attendance has been as high as seventy-five. We organized a Sabbath-school with nine members; later four others joined the school, and last Sabbath there were four more enrolled as members of the school. Nine adults have signed our church covenant, and two others have just begun the observance of the Bible Sabbath. Some have begun paying tithes and adopted the health reform. We hope they may all prove faithful. I need the prayers of the brethren in behalf of the work in this wicked place.

Feb. 26,

MINARD WOOD.

LETTER FROM BROTHER AND SISTER SHOVE.

"Richmond, N. H., Feb. 24.

"WHEN God awakens our perceptions to the demands for laborers over the vast field from whence souls are to be gathered for the great day of the Lord, he not only gives a special burden to each in the sphere to meet the demand of his purpose, but reveals the necessary preparation in the holiness, knowledge, and wisdom of his ways, which can be obtained only direct from him. The psalmist recognized this fact when he said, 'Create in me a clean heart, O God; and renew a right [or constant] spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joys of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.' Ps. 51:10-13. When God commissioned the prophet to go and proclaim a message to the house of Israel, his injunction was, 'And thou shalt speak my words unto them;' 'therefore hear the word at my mouth, and give them warning from me.' Ezek. 2:7; 3:17. Here we have set before us the nature of the required preparation, and the source from whence it is derived. God requires no less of his servants to-day.

"The peculiar situation of the world at the present time — the trouble, depression, and distress — is God's opportunity to call his people out of Babylon to gain an experience which shall best fit them for the field and conflict before us. Surely, 'he will perfect that which concerneth me.' Ps. 138:8. Never have we seen such signal manifestations of God's providence and grace to confirm our faith as during the past few months. While in our own home we devote much time to Bible study of the deep things of God, he draws very near and unfolds the treasures of his mind and goes before us in our feeble efforts for the rescue of souls. Souls are being interested through correspondence and reading, and communications come to us full of interest, asking for light. We urge upon them a close connection with God, where they can draw direct from the treasures of his mind all they desire. We send such reading-matter as each case demands, and we take this opportunity of extending through the REVIEW many thanks to some we have never seen for their great kindness in sending us papers and tracts for our work. 'Our Answer,' 'What Do These Things Mean?' and 'His Glorious Appearing,' are excellent reading for missionary work. Brethren and sisters, let us band together in a close study of the mind of God, submitting ourselves to his control, and in sending the rays of his message all over the earth.

"GEO. F. SHOVE,
"ALMIRA L. SHOVE."

CHINIQUEY TO ARCHBISHOP FABRE.

[PROTESTANTS everywhere in this country and Canada are acquainted, somewhat at least, with the history of Father Chiniquy, the distinguished French Canadian Catholic priest, who many years ago renounced Romanism. Not long since he was taken very ill, and immediately his house was besieged by Catholic priests who endeavored to induce him to recant. They were unsuccessful, and upon his recovery he wrote the following letter to the archbishop: —]

"Montreal, Dec. 8, 1894.

"TO MY LORD FABRE, ROMAN CATHOLIC BISHOP OF MONTREAL: My bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only thirty years old, though I am in my eighty-sixth year.

"I am cured, perfectly cured, though I have not had a single drop of your waters of Notre Dame de Lourdes, and without going to the good St. Anne of Beaupré. I am cured in spite of the maledictions and excommunications of the bishops and priests of Rome!

"And, what will puzzle you the more, I am cured, perfectly cured, without having accepted any one of your medals or scapulars—without even having bought any of your blessed candles which I might have got from you for five cents!

"But to prevent you from suspecting that the Devil alone, or some witches, could have healed such a bad man as I am, I must give you the secret of that cure. May our merciful God grant that you may have recourse to the same remedy with the multitudes of our dear countrymen you are leading in the perishing ways of Rome.

"From the very day that I broke the chains which were tying me to the feet of the idols of the pope, I put myself under the care of the best Physician the world has ever seen. His name is Jesus. He is both the Son of God and the Son of man. He came from heaven more than 1800 years ago to save us from all our spiritual and even bodily miseries. But his condition was that those who wanted to be cured by him should not invoke any other name but his own. For his apostle Peter wrote in his Testament these very words: 'There is none other name under heaven given among men, whereby we must be saved.' Acts 4:12. His Testament is called 'The Gospel.'

"These last 1800 years all the echoes of heaven and earth are repeating his sweet words: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28. 'Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son.' John 14:13. 'If ye shall ask anything in my name, I will do it.' Verse 14. 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' Verse 23. 'I am the vine, ye are the branches.' 'Abide in me, and I in you.' Chapter 15:1, 2, 3, 4. 'And I, if I be lifted up from the earth, will draw all men unto me.' Chapter 12:32.

"From the day I gave up the pope to follow Christ, I have found more and more every day that the greatest joys, the greatest happiness in this world, was to love and serve him. I have kept myself, then, united to him with all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found him true to his promises.

"But when I found that it was good to be united to that mighty and merciful Friend in the days of prosperity. I have found that it was still more my interest to be united to him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you or your priests have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones.

"When these stones were falling upon me as hail on a stormy day, in the streets of Montreal, Quebec, Halifax, Charlottetown, Antigonish, Ottawa, etc., I was throwing myself into the arms of that mighty and loving Friend, I was pressing myself on his heart—and I felt secure as a little child when in his loving mother's arms. I was invoking his almighty name, and it seemed I was seeing his merciful arms around me to protect me. I was hearing his sweet voice telling me, 'Fear not, for I am with thee!' And when I was escaping from my would-be murderers' hands, bruised, wounded, bleeding, I felt happy for having suffered something for the sake of that beloved Saviour, who, on the cross, had shed his blood for me.

"But it was when I was attacked by the last terrible sickness, that I felt the necessity of

having that mighty and merciful Friend near me as my Physician. With Peter I cried, 'Lord, save me.' And you can come and see with what merciful and mighty hand he has come to my help and cured me!

"You may imagine my surprise and my sadness when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the church of Rome, of which you are a bishop.

"For what had these priests of Rome to give me to take the place of that divine Friend and Physician, Jesus the Son of God, that I might forget that he was my only hope, my only life, my only Saviour, my only refuge? What did they offer me to prevent me from saying with Paul, I do not want to know any other but Jesus and him crucified? They had nothing but a few rags, called scapulars, and some small idols of copper, iron, and silver, probably found in the crumbling remains of the temples of Venus, Minerva, Bacchus, and Jupiter!

"Yes; what had your priests to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I was not only forgetting my terrible sufferings but was changing those sufferings into feelings of unspeakable joy? They had to offer me a little god, only about one inch in diameter, made with a little flour baked by their servant girls between two heated irons.

"Be not surprised, then, if I have ordered those ambassadors of Rome out-of-doors with the utmost indignation! C. Chiniquy."

News of the Week.

FOR WEEK ENDING MARCH 2, 1895.

NEWS NOTES.

A terrible mining disaster, occasioned by an explosion of gas, occurred in the White Ash mine, three miles from Cerrillos, N. M., Feb. 27. The mine is owned by the Santa Fé Railroad Company, and in it are employed about 300 men. On the day mentioned there were only about seventy-five men employed. Eleven men escaped alive. The shaft is 3000 feet deep, and only those on the highest levels escaped. Twenty-eight bodies have been recovered.

Startling news comes from Cuba. Revolution has broken out in the island, and martial law has been proclaimed all through the island by the governor-general. Outbreaks have occurred in several places. Spanish fleets are watching the coast to prevent the landing of men and munitions of war. American Cubans are much excited over the prospect, and generally favor the revolutionary cause. They hope for the independence of Cuba and the final annexation of the island to the United States.

A large and enthusiastic meeting in the interests of more liberal Sunday statutes for New York State was held in the hall of Terrace Garden, New York City, Feb. 26. Delegates from 100 societies, representing 20,000 members, were present. Resolutions were adopted favoring a more liberal Sunday and excise law, and empowering the President to appoint a committee of fifteen to present the views of the meeting to the legislature. It was also decided to hold a mass-meeting further to discuss their views upon the question at Cooper Union or Madison Square Garden, in the near future.

The Catholic papers in the United States and probably the same in other countries, have much to say about the conversion of England. They think the prospects are very flattering that at some time this will be done. Their grounds for this belief are the accessions that the Catholic Church is constantly receiving from the ranks of the Anglican clergy. There is another side of this question, that, as far as we have noticed, the Catholic papers do not touch. That is the large body of nonconformists in England.—Methodists and Baptists, which, if all the Church of England should go over to Rome—a very doubtful probability—would still, with unbelievers in any religion, present a strong front against Rome. Nothing but a great revolution will place England again under the control of the pope.

In 1845 a bill was passed by the Illinois legislature permitting the Catholic bishop of Chicago to hold land exempt from taxation, which land was not strictly devoted to religious or charitable purposes. From this special privilege great abuses have grown, as this law actually conferred upon the bishop the power, unhampered by taxation, to speculate in land for the benefit of the Catholic Church. Now a bill is introduced into the legislature by Representative Merriam, to do away with this special privilege, and place the Catholic Church in Illinois upon the same ground and subject to the same limitations as the Protestants. The bill will have the undivided support of the A. P. Association. A big legislative fight is expected.

A terrible railroad accident occurred near the City of Mexico, Feb. 28. An excursion train on the Inter Oceanic railroad was returning to Mexico City with 1200 passengers who had been to visit a Catholic shrine. The train became unmanageable, winding around the sharp curves of precipices with fearful rapidity. Finally at a sharp curve the engine left the track, carrying five coaches with it. The number of killed is reported to be 104 and the wounded eighty-five. Nothing like it ever occurred in Mexico before. The engineer and the fireman were both killed, and the cause of the disaster will probably never be known. It is thought that the great weight of the train, so heavily loaded, gave it a great momentum, and that the air-brakes were not applied soon enough to check the train, so that it got beyond control.

A bill for the disestablishment of the English Church in Wales was introduced into the House of Commons, Feb. 25, by Home Secretary Asquith. This bill is identical with the one introduced last year. It provides that on the first of next January, Wales shall cease to have a State religion, that the Protestant Episcopal Church shall no longer be a privileged church in that portion of the British empire. After that time the people will not be taxed for the support of the State Church, and no new Welsh bishops are to sit in the House of Lords, no coercive or legal power will be held by that church, and the yearly income of \$1,500,000 which the Episcopal Church in Wales has formerly enjoyed is to be expended for the benefit of the people of Wales generally. This is a righteous measure. It should pass, and a similar law should be passed in regard to the same church in England.

Very interesting experiments have lately been made in testing the resisting power of ship armor at the government proving station at Indian Head, N. Y. By a new process the plates have been rendered much harder, but still the guns come out ahead, for armor fifteen inches thick was penetrated by shots from the cannon used. The armor did not crack, as has often been the case, but if shots will go clear through, of what use is it? A ship loaded with fifteen inches of steel over its entire surface, with its enormous weight of guns and machinery, will become a veritable death-trap when holes can easily be shot through it, as was shown in the naval battle off the Yalu River. Many people are now inclined to think that the contest between guns and armor on ships will end as did the contest between rifles and armor on men,—by a discontinuance of the armor entirely.

DOMESTIC.

—By a vote of the Senate the sugar bounty was restored. This will require an expenditure of about \$5,000,000.

—The legislatures of several States adjourned on the day following the death of Frederick Douglass out of respect to his memory.

—The President has nominated Matt. W. Ransom, senator from North Carolina, for the place of United States Minister to Mexico, to succeed the late Isaac P. Gray.

—By an explosion in a block of buildings in Williamsburg, N. Y., Feb. 26, one person was killed, and seven were injured. The cause of the explosion is a mystery.

—Frederick Douglass was interred in Rochester, N. Y., Feb. 26, with impressive ceremonies. Among the many floral offerings, a beautiful wreath from the son of his old master was laid upon his coffin.

—Ex-governor Pattison, of Pennsylvania, who is well-known as a pronounced advocate of strict Sunday statutes, was lately defeated in his efforts to be elected mayor of Philadelphia. His competitor was elected by a majority of 60,000.

—Part of the government bonds lately issued by the United States were taken in this country and part in England. More than ten times the amount offered in this country could have been sold in New York City alone, and in London twenty times the amount placed in England could have been sold. Gold is now pouring into the Treasury in return for the bonds, and the \$100,000,000 reserve fund will probably soon be made up.

—The Civic Federation of Detroit is satisfied with the work of the police in that city.

—Washington's birthday was observed more generally and with more enthusiasm the last time than ever before.

—Officers of the hydrographic bureau say that the Illinois drainage canal will materially lower the level of the Great Lakes.

—Rev. Thomas Dixon, Jr., of New York City, declares that the private club as well the saloon should be closed Sunday.

—Mr. Bissell, the Postmaster-general, having resigned, the President has appointed Senator Wilson, of Virginia, to that position.

—Divorces can now be obtained in South Dakota after a residence there of three months. Heretofore the law of that State has required a six months' residence.

—Congress has authorized the construction of two first-class armored vessels and several torpedo boats. Two thousand more men are also authorized for naval service.

—Kolb, the Populist candidate for governor of Alabama, has grown very threatening of late, and seems to be preparing his followers to support him in seizing the reins of government.

—General Lew Wallace, author of Ben Hur, gave his views of the situation in Armenia in Central Music Hall, Chicago, Feb. 21. He has no faith in the truthfulness of the stories of Turkish atrocities in Armenia.

—Captain Howgate, who for more than a year has been in jail in Washington, D. C., under a charge of embezzlement of government money, was cleared of the charge, Feb. 24. The jury was out seventy-two hours, but was unanimous in its finding.

—The steamship "Etruria," which arrived in New York, Feb. 24, brought \$2,000,000 in gold for the United States government, it being a part of the bond purchase. The gold was in ninety-four boxes, and was guarded on its passage by officers and soldiers in the British service. No visitors were admitted to the ship nor to the dock where she lay.

FOREIGN.

—French legislators are opposing the introduction of American wheat and meat into France.

—An earthquake in Persia about the middle of February caused the loss of thousands of lives.

—The city of Muscat in Arabia has been captured by insurgent Bedouins, and the sultan compelled to flee.

—Twenty-two French soldiers were killed and thirty-four wounded in a late battle with pirates in Tonquin.

—Another army is being gathered at Hiroshima, Japan. It is surmised that it will be sent to occupy the island of Formosa.

—Property belonging to the Canadian government to the value of \$1,000,000 was destroyed by fire at Halifax, N. S., Feb. 27.

—The Japanese army has left Wei-Hai-Wei, and gone across the gulf. News of more Chinese defeats are reported from Manchuria.

—Feb. 26 the British ministry accepted a resolution for another bi-metallic conference of the powers of Europe with the United States.

—The southern tribes of Morocco, that have espoused the cause of the sultan's brother, have lately taken Morocco City. An opposition government will be set up there.

—Frank Constantine Victorato, a Greek who fought under Marco Bozzaris at Carpenisi in the famous battle of Aug. 20, 1823, died Feb. 21, at Salem, Mass., aged ninety-eight years.

—There is a report that the commissioners appointed to look into the Armenian affairs are having unexpected difficulties, as the Turkish government has declared that cholera exists in many towns of Armenia, and has established a quarantine.

—A special tribunal has been provided for in Egypt to try natives who attack British soldiers or citizens. It will be composed of two English and one native judge. This will be likely to intensify the feeling in France against the occupation of Egypt by England.

—Two American citizens have been condemned to death by the Hawaiian government for complicity in the late insurrection. Another was deported. United States Minister Willis protested, and the United States government will take immediate action in the matter.

—Count Tolstoi has written a long letter to the London Chronicle to clear himself of being an anarchist. He would abolish no government; but neither would he have anything to do with one. If each man would only look after the interests of his own soul, says the Russian novelist, governments would disappear of themselves.

—A British expedition on the Brass River in Guinea, Africa, has had a severe battle with the natives, who were armed with Maxim and Gatling guns. The natives were defeated.

—The Liberal manifesto published in Russia and directed against the czar as a reply to his refusal to grant a representative government, is said to have been written by Count Tolstoi.

—Nine experienced divers—three French, three German, and three English—have been engaged by the North German Lloyd Company to attempt to recover the mails from the sunken steamer "Elbe." The vessel lies in about 120 feet of water. The mails are valued at \$90,000. Some of the bags have been washed ashore.

RELIGIOUS.

—The pope is said to look with great disfavor upon the Christian Socialists of Germany.

—The Methodist Church South has decided that the Christian Endeavor societies must disband, as there is no room nor necessity for any other organization than the Epworth League.

—The Catholic Mirror, referring to the proposition of the Episcopal Church in the United States to establish a "primus" at Washington, acknowledges that the object of this is to oppose the influence of Satolli.

—General Booth has been twenty-four weeks in America. Since coming here he has traveled 18,000 miles, and addressed 340 meetings. General Booth thinks that England is more democratic than America.

—Archbishop Corrigan warns New York priests that they must instruct their flocks to withdraw from secret societies, and that those who refuse to leave these societies will not be allowed to partake of the sacrament.

—At Columbus, O., Feb. 24, Bishop Watterson, a Roman Catholic, addressed a big meeting of the young Men's Christian Association, and evoked much applause. This is said to be the first time that a Catholic prelate has spoken in the rooms of a Y. M. C. A. The bishop used his time and opportunity to glorify the Catholic Church and her doctrines.

Special Notices.

ARKANSAS, NOTICE!

For good reasons it is decided not to begin the school at Springdale until March 29, and to continue only six weeks. Let all be there the first day, that they may get an even start in the studies. We look for much good from the school.

J. B. BECKNER.

COLORADO, NOTICE!

THERE will be a general meeting for Western Colorado at Delta, beginning Friday, March 29, and continuing until Sunday, April 7. There will be Bible studies conducted daily by Elders Kauble and Anglebarger. It is hoped there may be a good attendance at this meeting. Come prepared to care for yourselves as far as possible, and report at the church.

GEO. O. STATES.

MINNESOTA CANVASSERS' INSTITUTE.

This institute for the benefit of our canvassers will be held in Minneapolis, March 20 to April 9. It is desired that every one who intends to engage in the canvassing work shall be in attendance. Good help is promised to assist in the special instruction to be given. The successful canvasser, who desires to keep intelligently abreast of the times, is the one who keeps fully informed of the advanced methods of the work. Board will be reasonable. Every one coming should write to C. M. Everest, Box 987, Minneapolis, Minn.

EASTERN NEBRASKA GENERAL MEETING.

THERE will be a general meeting for Eastern Nebraska, at Fort Calhoun, beginning Tuesday evening, March 26, and closing Sunday evening, March 31. This will be a most important gathering for this section of the State, and coming as it does before the spring's work, a large gathering will be looked for. The brethren here are not numerous, but they have procured the use of a church in the village, and invites all the brethren of surrounding churches to meet with them at this time. All the advanced moves made at the General Conference will be considered at this time, and we shall expect this to be one of the best meetings ever held in our Conference. Elder J. H. Durland gives encourage-

ment that he can be with us at this meeting. I would advise our brethren to bring some bedding with them, also cooked food, that we may be as little burden as possible to the brethren there. I trust that each one may individually seek the Lord before this meeting, that when we meet, greater blessings may be ours to enjoy.

W. B. WHITE.

Appointments.

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

No Providence preventing, Elder D. Nettleton and the writer will hold a two days' meeting at Ragan, Neb., March 16 and 17, meetings to begin Friday evening, March 15. I would be glad to see the scattered brethren in the vicinity of Ragan at this meeting, and hope the occasion may be a blessed season of refreshing to all who come.

W. B. WHITE.

THE Lord willing, I will be at Ligonier, Ind., Sabbath, March 9. First meeting will be held Friday evening.

S. S. SHROCK.

NOTICE!

WANTED.—A good Sabbath-keeping girl to work by the week. W. D. Clarke, Albion, Dane Co., Wis.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 11.30
Michigan City.....	11.35		8.50	pm 12.17	5.20	am 1.19
Niles.....	am 12.45		10.15	1.15	6.23	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.22
Jackson.....	4.30	10.00	2.40	4.25	9.56	6.50
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	9.20
Buffalo.....			am 12.35	am 6.45		pm 5.30
Rochester.....			3.38	9.55		8.40
Syracuse.....			5.40	pm 12.15		10.45
New York.....			pm 1.45	8.45		am 7.00
Boston.....			3.45	11.45		10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.
STATIONS.						
Boston.....			am 10.30		pm 3.00	pm 7.15
New York.....			pm 1.00		4.30	9.15
Syracuse.....			8.30		11.30	am 7.20
Rochester.....			10.37		am 1.20	9.55
Buffalo.....			11.45		2.20	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35
Ann Arbor.....	10.25	7.30	8.45	9.25	2.12	11.10
Jackson.....	11.40	8.55	10.43	10.30	3.15	am 12.15
Battle Creek.....	am 1.17	9.45	pm 12.15	11.43	4.31	9.13
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.09	10.00
Niles.....	4.00	11.48	3.00	1.40	6.27	3.36
Michigan City.....	5.08	pm 12.50	4.25	2.45	7.22	5.00
Chicago.....	7.10	2.40	6.35	4.30	9.05	6.40

*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 12.10 p. m. and 6.55 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read up.
10 Mail Ex.		11 Mail Ex.
4 L'd Ex.		1 Day Ex.
6 A.L. Ex.		3 R'd L'd Ex.
42 Mix'd P'n.		23 B.C. Pass.
2 P'n. Pass.		5 P'n. Ex.
am pm		am pm
9.00 8.10	D Chicago A.	11.25 1.50
11.25 5.05	Valparaiso	5.05 11.35
pm		pm
6.30 12.00	South Bend	3.10 10.15
1.46 7.12	Cassopolis	2.15 9.40
2.33 7.55	Schoolcraft	1.20 8.55
3.30 8.36	Vicksburg	1.10 8.52
4.39 9.26	Battle Creek	12.15 8.15
5.19 9.55	Charlotte	11.14 7.28
6.30 10.45	Lansing	10.10 6.55
7.30 11.17	Darand	9.55 6.05
8.15 11.50	Flint	8.35 5.35
8.42 12.00	Lapeer	7.49 5.02
9.50 1.00	Imlay City	7.28 4.48
pm	Pt. H'n Tunnel	6.50 4.30
9.25 1.15	Detroit	6.40 4.25
8.15 5.25	Toronto	5.40 4.05
pm pm		pm pm
8.15 7.25	Montreal	5.15 3.50
pm pm		pm pm
8.12 7.15	Boston	5.30 3.30
pm pm		pm pm
7.50 4.25	Susp'n Bridge	10.15 7.05
pm pm		pm pm
7.00 5.40	Buffalo	9.40 6.40
pm pm		pm pm
6.53 8.03	New York	8.15 6.10
pm pm		pm pm
11.20 1.20	Boston	7.00 5.00

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, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 5, 1895.

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Brother G. S. Honeywell writes from New York City: "I am taking a club of fifty copies of the REVIEW to deliver to subscribers in my district, and I find it takes well. I am trying to help every Sabbath-keeper in my district to get started on a religious paper route. It takes well here, and I find the REVIEW an excellent paper for this purpose."

A Catholic paper declares that "the Bible is a volume very difficult to be understood by anybody; hardly six lines can be properly comprehended without a commentary." The father of lies himself could hardly exceed the above statement! Commentaries have their uses, and they have their abuses; but to say that the Bible alone will not of itself furnish sufficient light and knowledge for the salvation of the soul is an outrageous slander upon the word of God.

The proposal to establish a "primus" in the Episcopal Church in the United States is exciting much comment. Should this be done, this church will take a step nearer to Rome than the Church of England has taken. The English Church has two archbishops, one of whom is allowed by courtesy to preside at her councils. In this country the senior bishop of the Episcopal Church presides, but if a primus is elected, he will preside at all the councils, and take the general direction of all the work of the Episcopal Church of the United States into his hands. This will be as remarkable a change in the Episcopal Church as the appointment of Satolli was to the Catholic Church in the United States.

We ask the reader to notice carefully what is said on the expression, "the fullness of the Gentiles," in the article on "The Age-to-Come," in this paper. Is not here a precious ray of light thrown on Rom. 11:25? Any view which makes the expression, "till the fullness of the Gentiles be come in," reach over into the future, as heretofore generally held, leaves beyond it a foggy vacancy, dominated by the query, "Then what?" which it is quite perplexing to try to answer. Whereas, if it only means,

"till the Gentiles" were brought in to have an equal share in the work of the gospel with the Jews, the former especial people of God, to whom it was first preached (a point reached in the early history of the church), then all is clear, and the bottom drops out of any argument for the "Age-to-Come" based on this scripture.

A private letter from L. A. Smith, of London, Eng., states that the next morning after the trial of brother Gibson, of the *Present Truth*, for allowing labor in that office on Sunday, nearly every paper in London had a notice of the matter, and brother Gibson has since been deluged with expressions of sympathy from every quarter. A member of Parliament assured him that he would bring the case to the attention of the House of Commons. The English people are very jealous of personal rights and liberties; and such a case will stir them more deeply than a similar case in this country would stir Americans.

Says a reverend clergyman of Chicago, "What are politics or parties to me, when the man I am asked to vote for is an advocate of Sunday base-ball, Sunday theaters, Sunday dives, and Sunday saloons?" Thus everything is to be made subservient to the exaltation of Sunday, and no question of governmental policy will be so important as the Sunday question! Will not this idea go on from municipal to national affairs, and the questions of free trade, tariff, and finance become subordinated to the more important (?) questions, Does the candidate keep Sunday? and will he give his cordial support to Sunday statutes? It begins to look as though it will come to this.

The anniversary of the American Sabbath [Sunday] Union was held in New York in December last. The women caught the spirit, and pondered what they could do to awaken public sentiment in behalf of Sunday. As a result, a meeting was held in Lenox Hall, 53 Fifth avenue, Thursday, Feb. 7, at which a "Woman's National Sabbath [Sunday] Alliance" was formed, and a constitution adopted. This organization is designed to be auxiliary to the American Sabbath [Sunday] Union. An address to the women of America, urging the necessity of concerted action in this matter, will soon be sent broadcast over the country. We gather these facts from the *Christian Work* of Feb. 14.

Our brethren, the Seventh-day Baptists, have received considerable free advertising lately, they and their institutions at Westerly, R. I., having been taken as a theme by Dr. Hale in an article in the *Forum* for February. This article has been reproduced in many other papers, and thus has been given quite a general publicity. Mr. Hale writes from the standpoint of an Episcopalian clergyman, and makes some very frank acknowledgments that the Sunday as a day of rest and worship depends for its basis upon church authority alone. His conclusions are quite remarkable, two of them being that the Seventh-day Baptists are the extreme of Protestantism, and that Protestantism is essentially un-Christian! With the example of Christ as a Sabbath-keeper and the clearly established historical evidence of the way the Sabbath was supplanted by the Sunday holiday, Sabbath-keepers will not be shaken from their faith by the gibes of churchmen like Dr. Hale.

GENERAL CONFERENCE NOTES.

SABBATH, March 2, on account of being the last Sabbath of the Conference, was crowded full of opportunities for spiritual instruction, and was indeed a day of blessing to the church here at Battle Creek, as well as to many others who were in attendance here during the General Conference.

The morning service at the Tabernacle was conducted by Elder M. C. Wilcox, of Oakland, Cal., editor of the *Signs of the Times*, who spoke to an audience of 3000 from Heb. 12:29, "For our God is a consuming fire." The speaker showed that the presence of God is in his word as truly as it is in the shekinah of glory surrounding his throne. The only thing that God consumes is sin, and if he finds us identified with sin, then we are consumed, as were Nadab and Abihu. But if we become separated from sin, then God consumes and destroys the sin, and we go free in Christ Jesus our Lord. Many other excellent lessons were drawn from the text.

At the same hour (10:30 A. M.) Elder H. P. Holser spoke to a large audience in the College chapel, his subject being somewhat of a continuation of the same thoughts presented by him at some of the evening meetings during the past three weeks.

At 2 P. M. Elder F. J. Hutchins addressed the Foreign Mission Band at the College, and at three o'clock Elder Gates spoke to the Conference Bible school in the north annex of the College, while Elder G. E. Fifield spoke in the College chapel. At 5 P. M. Elder A. T. Jones spoke to the delegates on the relation of Church and State.

The sixteenth meeting of the General Conference was opened at 10 A. M., Sunday, March 3, with prayer by Elder R. M. Kilgore. After the reading of the minutes, the committee on the distribution of labor submitted the following additional report, action on which was deferred until the next meeting:—

"42. That Elder G. B. Tripp, of Virginia, go to Zambesia, Interior Africa, to take charge of the mission work.

"43. That J. E. Evans, of Michigan, go to Texas to labor.

"44. That Elder V. H. Lucas, of Colorado, go to the New Mexico and Arizona mission field, to connect in labor with Elder Matthew Larson; and that Watson Zeigler take the place on the Colorado Conference committee made vacant by the removal of Elder V. H. Lucas.

"45. That J. J. Devereaux, of Nebraska, go to Colorado, to take charge of the canvassing work.

"46. That Mrs. Rachel Flowers go to Guadalajara, to assist in the work of the mission.

"47. That Frank Mosebar go to the Central American mission field to labor as the superintendent of the same may direct.

"48. That L. A. Smith, of England, return to this country to labor under the direction of the General Conference Committee.

"49. That Chinese mission work be opened up in Honolulu, and that the Foreign Mission Board be requested to furnish laborers for the work.

"50. That the Foreign Mission Board secure a male nurse for the work in Trinidad."

The previous report of the committee on distribution of labor, which is given elsewhere, was next considered. Other business connected with the reports of the committee on credentials and licenses, the committee on nominations, etc., was also transacted, an account of which will doubtless appear in due time. The utmost harmony has prevailed in all the councils. And all the numerous recommendations for exchange of fields, even to distant and dark portions of the world, have been accepted with cheerfulness and with courage in the Lord.

J. W. SCOLES.