

# The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### THE HOUR OF THE EVENING.

BY ELDER L. D. SANTEE.

(Princetonville, Ill.)

"BUT thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—  
 Matt. 6:6.

THERE'S an hour 'mid the shadows of evening  
 That succeeds all the noise of the day,  
 When, into my closet retiring,  
 I kneel in the stillness and pray;  
 And in that sweet hour of communion,  
 My faith groweth radiant and bright,  
 And a peace settles down o'er my spirit,  
 Like the hush of a calm summer's night.

All the care and the fret and the worry,  
 The burdens that lie on my heart,  
 Are lifted by His loving fingers,  
 And into the darkness depart;  
 And in that sweet hour of communion  
 I pillow my head on his breast;  
 To the joy of an infinite union  
 Is added an infinite rest.

All the omens of ill lose their terror,  
 For Jesus is "mighty to save,"  
 And I fear not earth's scoff and its error,  
 For my soul in his presence grows brave;  
 O that hour when I talk with my Saviour  
 In the silence at close of the day,  
 Is as pure as the footfalls of angels,  
 And as sweet as the roses in May.

All the doubts of the world cannot reach me  
 Or my faith in His promise grow dim;  
 For his word and his Spirit, they teach me  
 In my hours of communion with him;  
 I meet with the dear, loving Saviour,  
 I learn of his love and his grace;  
 O I enter this "Holy of holies,"  
 And I leave it with tears on my face.

## Our Contributors.

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

### TRUE WISDOM IS FULL OF MERCY.

BY MRS. E. G. WHITE.

"WHO is a wise man, and endued with knowl-  
 edge among you? let him show out of a good  
 conversation his works with meekness of wisdom.  
 But if ye have bitter envying and strife in your  
 hearts, glory not, and lie not against the truth."  
 [What is lying against the truth?—It is claim-  
 ing to believe the truth while the spirit, the  
 words, the deportment, represent not Christ but  
 Satan. To surmise evil, to be impatient and  
 unforgiving, is lying against the truth; but  
 love, patience, and long forbearance are in

accordance with the principles of truth. Truth  
 is ever pure, ever kind, breathing a heavenly  
 fragrance unmingled with selfishness.]

If there is any one in the church who desires  
 to be a teacher, who thinks himself called upon  
 to instruct others, let him show a fitness for the  
 position, not by his profession merely, not by  
 his discourses alone, but by his spirit and life.  
 Let him not indulge in evil surmisings, let him  
 give no credence to hearsay, or be found re-  
 porting a tale of reproach to others while  
 neglecting to learn whether the accusation is  
 true or false. Let him show out of a good con-  
 versation his works with meekness of wisdom.

Those who delight to criticise their brethren,  
 make manifest the fact that they pride them-  
 selves in their superior wisdom, because they  
 discern stains upon the characters of their  
 brethren that others have failed to see; but  
 "this wisdom descendeth not from above, but  
 is earthly, sensual, devilish. For where envying  
 and strife is, there is confusion and every evil  
 work. But the wisdom that is from above is  
 first pure, then peaceable, gentle, and easy to  
 be entreated, full of mercy and good fruits,  
 without partiality, and without hypocrisy. And  
 the fruit of righteousness is sown in peace of  
 them that make peace." The apostle has given  
 us a description of the fruits of pure and unde-  
 filed religion, and has also delineated the char-  
 acter of the fruits of that wisdom which descendeth  
 not from above. My dear brethren and sisters,  
 will you consider these truths, noting how op-  
 posite in character and tendency they are, and  
 determine which kind you are cultivating?  
 May the Lord open the eyes of our people to  
 see clearly on which side they stand. Good fruits  
 are without partiality and without hypocrisy.

When the grace of Christ is in the heart,  
 tender compassion will be manifested for one  
 another, and words and deeds of kindness will  
 be done, not merely for the few who extol and  
 favor you, but for those for whom Christ died.  
 The harvest of peace is sown in peace of them  
 that make peace. Christ knows the spirit we  
 cherish; for the faithful Witness says, "I  
 know thy works." The thoughts of the heart  
 are not hidden from him, and by our words and  
 deeds we shall be judged in the last great day.  
 God will not vindicate us if we manifest a harsh,  
 denunciatory spirit, either toward our own breth-  
 ren or toward those who are not of our faith.  
 Those who do this may appear to have a zeal for  
 the truth, but it is not according to knowledge.  
 To be unkind, to denounce others, to give ex-  
 pression to harsh, severe judgments, to entertain  
 evil thoughts, is not the result of that wisdom  
 which is from above, but is the sure evidence of  
 an unsanctified ambition, after the order of that  
 which caused the condemnation of Jesus.

The language of the Christian must be mild  
 and circumspect; for his holy faith requires him  
 to represent Christ to the world. All those who  
 abide in Christ will manifest the kind, forgiv-  
 ing courtesy that characterized his life. Their  
 works will be works of piety, equity, and purity.  
 They will have the meekness of wisdom, and will  
 exercise the gift of the grace of Jesus. They  
 will be willing and ready to forgive, earnestly  
 seeking to be at peace with their brethren.

They will represent that spirit which they desire  
 to be exercised toward them by their Heavenly  
 Father. The enemy has been at work seek-  
 ing to control the thoughts and affections of  
 many who claim to be led by the Spirit of truth.  
 Many cherish unkind thoughts, envyings, evil  
 surmisings, and pride, and manifest a fierce  
 spirit that leads them to do works like those of  
 the evil one. They have a love of authority, a  
 desire for pre-eminence, a longing for a high  
 reputation, a disposition to censure and revile  
 others, and they wrap about themselves the gar-  
 ment of hypocrisy, calling their unsanctified  
 ambition zeal for the truth.

He who opens his heart to the suggestions of  
 the enemy, taking in evil surmisings, and cher-  
 ishing jealousy, frequently misconstrues this evil-  
 mindedness, calling it special foresight, discrimi-  
 nation, or discernment in detecting guilt and  
 fathoming the evil motives of others. He con-  
 siders that a precious gift has been vouchsafed  
 to him, and he draws apart from the very breth-  
 ren with whom he should be in harmony; he  
 climbs upon the judgment-seat, and shuts his  
 heart against the one he supposes to be in error,  
 as though he himself were above temptation.  
 Jesus separates from him, and leaves him to  
 walk in the sparks of his own kindling. Let no  
 one among you glory any longer against the  
 truth by declaring that this spirit is a necessary  
 consequence of dealing faithfully with wrong-  
 doers and of standing in defense of the truth.  
 Such wisdom has many admirers, but it is very  
 deceptive and harmful. It does not come from  
 above, but is the fruit of an unregenerated  
 heart. Its originator is Satan himself. Let no  
 accuser of others credit himself with discern-  
 ment; for in so doing he clothes the attributes of  
 Satan with the garments of righteousness. I call  
 upon you, my brethren, to purify the soul-temple  
 of all these things that defile; for they are roots  
 of bitterness.

How true are the words of the apostle, "Where  
 envying and strife is, there is confusion and  
 every evil work." One person in an institution  
 or in a church who gives loose rein to unkind  
 thoughts by speaking evil of the brethren, may  
 stir up the worst passions of the human heart,  
 and spread abroad a leaven of evil that will  
 work in all who come into association with him.

In this way the enemy of all righteousness gains  
 the victory, and the result of his work is to  
 make of no effect the Saviour's prayer when he  
 pleaded that his disciples might be one as he is  
 one with the Father.

While men and women who profess the name  
 of Christ are blinded by erroneous ideas as to  
 what constitutes Christian character, they are  
 still exposed to the evil that exists in their own  
 hearts, and cherish such unkindness, such preju-  
 dice and resentment, that Christ is excluded, and  
 Satan takes the throne of the heart. Then the  
 Devil and his angels exult. The wisdom which  
 is from above leads to no such evil results.  
 It is the wisdom of Christ,— "first pure, then  
 peaceable, gentle, and easy to be entreated, full  
 of mercy and good fruits." Those who manifest  
 these fruits have placed themselves on God's  
 side; their will is the will of Christ. They be-  
 lieve the word of God, and obey its plain injunc-

tions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects.

My brethren and sisters to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and to make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to his, in order that peace and harmony may be maintained in the church?

I know that this has not been the spirit which has been cherished by all. Many have been altogether too willing to disparage others and justify themselves. They have upheld their course when it was decidedly contrary to the word of God, and their words of self-justification are registered against them in heavenly records, there to stand until they repent and confess their evil doings.

True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? As long as you disparage others, you are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil-speaking, no evil-surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness.

Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more.

Never question the motives of your brethren; for as you judge them, God has declared you will be judged. Open your hearts to kindness to the cheering rays of the Sun of Righteousness. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of your brethren. Let not pride or selfish righteousness prevent you from making a frank

and full confession of your wrong-doings. If you do not love those for whom Christ has died, you have no genuine love for Christ, and your worship will be as a tainted offering before God. If you cherish unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those who you think are doing wrong, you must have the spirit of meekness, of kindness, and be full of mercy and good fruits. Do not show partiality to one or more, and neglect other of your brethren because they are not congenial to you. Beware lest you deal harshly with those who you think have made mistakes, while others, more guilty and more deserving of reproof, who should be severely rebuked for their unChristlike conduct, are sustained and treated as friends.

#### 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.)

At the close of the fourth paper in this series, the conclusion had been reached that the coming in of "the fullness of the Gentiles" signified the attainment on the part of Gentile Christians of equal power and influence in the church with that which the Hebrew believers had previously shared. To the facts of history recourse must be had in order to ascertain whether that fullness was ever reached, and when it was achieved. Previous to A. D. 60 it had not been compassed, since the epistle of Paul to the Romans was written about that date, and since, at the time of its writing, the fullness of the Gentiles was still future. This must be so for the reason that blindness continued to rest upon the Jews when Paul penned that epistle. Without claiming to locate the date exactly for the coming in of the fullness of the Gentiles, it may be stated that the most probable one was A. D. 70. At that point Jerusalem was destroyed, the temple burned, the service thereof ended, and the Hebrews scattered to the four winds in a hopeless bondage. This terrible overthrow blotted out the Hebrew state and ritual service and humbled that people in the very dust. This prepared them to look with favor upon the Gentile Christians, as they could not fail to see that God's hand was against them. This also gave confidence to the Gentile Christians, inasmuch as they saw that the Lord himself had swept away every vestige of the old order of things, rendering it impossible to perpetuate the Jewish worship, and leaving the gospel, its services, its form of worship, and its doctrines in full possession of the field. Thirty-five years previous to that event, the Saviour in a miraculous manner had converted the rash, headstrong young Saul of Tarsus. That conversion had in view a definite object. That object was expressed in these words: "But the Lord said unto him [Ananias], Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Acts 9:15, 16.

The conviction that he was the special apostle to the Gentiles crops out all through the ministry of Paul. In the chapter under examination he alludes to the peculiarity of his individual work in these words: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11:13. True to the mission that was to constitute his life work, he who is styled the "great apostle to the Gentiles" gave the energy of his indomitable soul to the work com-

mitted to him by the Master. He did not neglect his own countrymen, but his burden of labor was for those outside of his own nationality. He traveled and raised up churches in Syria, Asia Minor, Greece, Italy, Spain, and, as claimed by some, even in England. The most of what we now style his epistles were written to churches which were made up largely or wholly of Gentile converts. Paul died in A. D. 69. The next year, or thereabout, Jerusalem was besieged and destroyed by the Romans. Thenceforth the Gentile ascendancy, or at least equality, was maintained in the Christian world. Paul had performed his special mission nobly, and left the results of his labor to posterity. From that time to this Judaism has waned steadily, until finally, not only has it lost its influence in the church, but it has been with difficulty that it has preserved a dead and lifeless form of worship. In view of these facts, is it not safe to conclude that the "fullness of the Gentiles," or their perfect equality with the Hebrews in rights, power, standing, and influence, was realized before or immediately after the death of their great representative apostle? That such was the case church history furnishes abundant proof. In addition to this circumstance let it be remembered also: (1) That Paul was chosen by the Saviour as the champion missionary to the Gentiles; (2) That when he died, no one was designated to fill his place and do his peculiar work. The only good reason that can be assigned for this failure is the fact that Gentile equality was fully acknowledged and Gentile influence in the ascendancy at that time.

This much for the signification of the expression, "the fullness of the Gentiles." The reader cannot fail to be convinced of the utter fallacy of that interpretation of these words that would make them tantamount to that other expression, "the times of the Gentiles be fulfilled," and then base an argument upon the agreement of these two expressions to prove that the Jews could not be converted until the close of the Gentile age, and that then they will all turn to Christ and be saved.

Verse 26: "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Here, perhaps, is the verse that presents the greatest difficulty of any in the eleventh chapter of Romans. Those with whom we differ insist that the verse quoted teaches, not only the conversion of the last generation of Jews, but also the final conversion and salvation of the great majority of the Hebrew people who have lived in past ages. To accomplish this end, they improvise a plan, which, to their minds, relieves the situation of all difficulties. The Jews of other ages, say they, are to be resurrected at or near the coming of Christ, and have the gospel preached to them under a condition of things so favorable that they will all accept it, be saved themselves, and become the ruling nation of the earth for one thousand years at least. The period of this rule they style the "Age-to-Come." The selection of the name shows wisdom in at least one particular; *i. e.*, it indicates that such an age is future, and implies that there is nothing like it in the past. Certainly all would admit that, up to this time, the Hebrew people have never developed a submission to the will and purpose of God that would justify the anticipations of our friends for them in the future.

But let this proposition be canvassed more thoroughly, since it is of a nature the most startling. From Moses to Christ the Israelites after the flesh manifested a perversity of spirit and an instability of character almost unparalleled. For ages God bore with them, but finally he was compelled to destroy the nation and cast them out of his sight. Where was the trouble? Assuredly not with God, nor did it spring from a lack of evidence that God was with them. They are the only people to whom

he ever manifested himself visibly, and before whom he ever wrought such miracles as they beheld. Let the question be repeated, Where was the trouble? Let the answer be repeated, Not with God, but with a habitually stubborn and perverse people. Admit that this answer is true, and where is the probability that God will ever save such a race as a whole? What more can Christ do for them than he did do in the wilderness or on the plains of Judea? Has he another life to give for them? Can he manifest any more love for them than he did in his life of suffering and his ignominious death? Can he enact any greater and more beneficent miracles than he did in healing the lepers and raising the dead? If not, where is the plausibility of the view that they will turn in the Age-to-Come to the Christ whom they crucified and accord to him loving service?

Inquire on this point of past ages, and the only answer that comes back is, Where? where? There is no parallel to such an event in all history. The lessons of experience teach that when one has lived in a condition of sin, he has gradually grown harder and harder till at the close of life his evil propensities have become so confirmed that there would be no hope of conversion even though a second probation were granted. Were some one to insist that in the "Coming Age," conditions would be more favorable for faith in Christ, the answer is that such a conception is only of force after it is admitted that the conditions which have surrounded the Jews in this world have not been such as to justify Jehovah in casting them off for unbelief here. If the latter proposition be true, the plan of salvation is a failure, and the preaching of the gospel accompanied by the operation of the Spirit of God is not sufficient to convince men now and here of righteousness, temperance, judgment to come, and the Messiahship of the Lord Jesus. Acts 24:25. If the Jewish nation, which believes in the Old Testament, of whom Christ according to the flesh was produced, and upon which the full calcium light of the gospel has been poured for eighteen centuries, is still justified for unbelief, what shall be said of the infidel Gentile, who never has enjoyed opportunities one-tenth part as favorable to the creation of faith as have been the lot of the descendants of Abraham? More will be said upon this point anon.

#### THAT LITTLE MEMBER.

BY P. GIDDINGS.

(Sanitarium.)

A MOHAMMEDAN prays for his ears and eyes, never for his mouth; and the reason is, he says, because the ears hear and the eyes see things they do not want to, but the mouth need not speak unless it so desires. Very true; but what we know of this unruly member teaches us that it needs as much praying for as those others.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about the whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members. . . . For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil." David acknowledged the unchangeable lawlessness of this member, and with him we pray: "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

There is a pertinent hint in the fact that we

have two ears, and but one tongue. Let us therefore hear more and speak less. For, "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain." "Wherefore, my beloved brethren, let every man be *swift* to hear, *slow* to speak."

#### REVERENCE FOR GOD.

BY WORTHIE HARRIS.

(Battle Creek, Mich.)

AMID angelic hosts the name of God  
Doth, when exclaimed, bear down their wings on high,  
That so, with faces veiled, they may proclaim  
Full reverence for him who rules the sky;  
The courts of heaven laud his majesty.  
Jehovah midst the train of seraphim  
Gives voice to mandates, ruling all his realm,  
The while the universe doth answer him;  
Yet mortal man his great Creator spurns,  
Or carelessly his name in utterance gives,  
For not alone in crowd or darksome den  
But e'en in prayer to him by whom he lives.  
In days of old, when patriarchs perceived  
That angels had to them a message borne,  
Because they came as heralds from the King,  
They feared such presence did their death forewarn.  
Shall we, who know the precious boon is ours  
To tabernacle in a contrite heart  
The presence of the high and lofty One,  
Forget the glory that it will impart?  
Be slow shekinah's brightness to perceive,  
Or strive to mingle holy and profane?  
O heed, my soul, and thou mayest still aspire  
From humble heart true praises to proclaim.  
Anoint our eyes, O Lord, that we may see  
And know the radiance of thy majesty.

#### THE SABBATH AND THE FIRST DAY IN THE NEW TESTAMENT.

BY ELDER ISAAC MORRISON.

(Portland, Ore.)

It was the Saviour's custom to observe the Sabbath. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. He taught them that the Sabbath was a lawful institution. "It is lawful to do well on the Sabbath days." Matt. 12:12. He taught that it was made for the good of man, and was of so much importance that he was Lord of it. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

He taught his disciples that the Sabbath was to continue in existence after his crucifixion and resurrection, and that they should have such regard for it that they would pray that they might not have to break it in using it for secular purposes. Speaking of the sign of the destruction of Jerusalem (Luke 21:20, 21; Matt. 24:15-20), which occurred forty years after his resurrection, he said: "But pray ye that your flight be not in the winter, neither on the Sabbath day." This Sabbath was not the first day of the week, but the day that comes just before the first day of the week. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. "When the Sabbath was past, . . . and very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

After Christ's crucifixion his most intimate followers, including his mother (Luke 23:55; Matt. 13:55; 27:55, 56; John 19:25), who went with him and ministered unto him, heard his teaching and saw his example in reference to the Sabbath, and had so much regard for God's commandment for the Sabbath, and for the example and teaching of Christ in reference to

it, that they would not even anoint his body for burial on the Sabbath; although the peculiarly Jewish institutions had been nailed to the cross. "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:55, 56.

This inspired writer in the New Testament, years afterward, said that the Sabbath, which was made at creation for all men (Gen. 2:2, 3; Mark 2:27), existed after the crucifixion; that these most intimate followers kept it ("and rested the Sabbath day"); that there was a commandment for keeping the Sabbath after the crucifixion; and that these followers kept the Sabbath in obedience to that commandment. "And rested the Sabbath day according to the commandment." As soon as the first day of the week came, when the Saviour was risen from the dead, these disciples, instead of resting in commemoration of his resurrection, took up the spices which they had put aside in order to keep the Sabbath, and started forth to do the work with them on the first day of the week which they would not do on the Sabbath day. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." Luke 24:1-3. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices; that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun, and they said among themselves, Who shall roll us away the stone from the door of the sepulcher?" Mark 16:1-3. Thus they set the example to Christians forever afterward of working on the first day of the week after the resurrection; and years afterward the inspired disciple wrote it down in the gospel, that every one might know it, and follow their worthy example that they had received from the teaching of the Saviour.

The apostle Paul, in one of his sermons, called it the Sabbath ("the voices of the prophets which are read every Sabbath day." Acts 13:27); and preached to the Gentiles on the Sabbath day at their special request. "The Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42-44. It was Paul's custom to observe the Sabbath. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Chapter 17:2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Chapter 18:4, 11. Paul held a night meeting on the first day of the week. "And came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Chapter 20:6-8.

As the day, according to the Bible, begins with the evening (Gen. 1:5; Lev. 23:32), it was the evening following the Sabbath. "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—"The Life, Times, and Travels of Paul," by Conybeare and Howson, Vol. II, p. 206. "It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which

hour the first day of the week had commenced, according to the Jewish reckoning, which would hardly agree with the idea of a commemoration of the resurrection."—*Cyclopedia of Biblical Literature*, by John Kitto, Art. *Lord's Day*. On the light part of the first day of the week Paul started on his twenty-mile journey to Assos, on foot, while his brethren sailed around the peninsula, sixty miles, in the ship. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. . . . And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go afoot." Acts 20:11, 13. "He [Paul] pursued his lonely road that Sunday afternoon in spring among the oak woods and streams of Ida."—*Conybeare and Howson*, Vol. II., p. 209. "The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath; i. e., on Saturday evening, and consequently resumed his journey on Sunday morning."—*Professor Hackett's Commentary on Acts*, pp. 329, 330. "I conclude, therefore, that the brethren met on the night after the Jewish Sabbath. . . . On Sunday morning, Paul and his companions resumed their journey."—*Professor McGarvey's Commentary on Acts*. Here we have the example of the apostle Paul, who, instead of resting on the first day of the week in commemoration of the resurrection of Christ, traveled on foot on a long journey.

We turn to a command from Paul to the churches in Galatia and Corinth, for the proper observance, or use, of the first day of the week. "As I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. This was something to be done at home by the individual church-members. "Let him designate a certain portion; let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."—*Dr. Albert Barnes*. "Lay by him in store at home."—*Justin Edwards's Notes*. "Let every one of you lay aside and preserve at home."—*Syriac*. To this agrees the definition of the original Greek words. "*Par'heauto*, by or with one's self; in one's house at home."—*Robinson's Greek Lexicon*. "*Par'heauto*, at one's home or house."—*Liddell and Scott's Greek Lexicon*. "*Par'heauto*, by one's self; i. e., at home."—*Greenfield's Greek Lexicon*.

From this it is plainly evident that instead of being a collection to be taken up in the church, from the individual members, and put into the minister's pocket, as some have supposed, it is a command for "every one of you" to lay "by him;" that is by himself; and instead of being put by the minister in the church, it was to be laid by in each individual member's store or storehouse, which was of course at his home. More than this, they were to "gather" and "lay by" "in store" at home,—a work on their farms and in their storehouses at home, on the first day of the week.

To sum up, we have the following facts: It was the Saviour's custom to observe the Sabbath. He said that the Sabbath was a lawful institution, and that he was Lord of the Sabbath day. He commanded his disciples to pray for forty years after his resurrection that they would not have to break it; hence his most intimate followers would not even anoint his body for burial on that day. These disciples had a commandment for the observance of the Sabbath after the crucifixion, and carefully observed that com-

mandment. They had no commandment for the observance of the first day of the week; hence on the morning of the first day of the week after the resurrection, they took up the work that they had laid down when the Sabbath drew on, and went forth to complete it, setting the example to Christians forever afterward of how they who followed closely in the footsteps of the Saviour should regard the Sabbath and the first day of the week. And the inspired writer of the book of Luke wrote this down, that Christians might forever afterward read it and know how they should observe these days. It was Paul's custom to observe the Sabbath. He made the first day of the week a business day for journeying on foot and working on farms and in storehouses, and commanded the brethren in Galatia and Corinth to work on that day.

Thus we have an example of Christ before the crucifixion, the commandment of God and the commandment of Christ, and the example of his most intimate followers for the observance of the Sabbath after the crucifixion; the example of these followers for working on the first day of the week after the crucifixion and resurrection; and the example of Paul for keeping the Sabbath, and his example and command for working on the first day of the week.

#### INDIVIDUAL RESPONSIBILITY.

BY ELDER A. E. PLACE.  
(Rome, N. Y.)

"So then every one of us shall give account of himself to God." Rom. 14:12. The person of observing eye and receptive heart sees evidences daily increasing to show that we are in the closing scenes of earth's history. The non-professor and the statesman, as well as the Christian, admit that they hear the rumblings of a coming storm. A cloud larger than "a man's hand" is seen on the horizon. The sun has been darkened, and doubtless will be darkened again "before the great and notable day of the Lord come." The word of God and the testimonies of his Spirit to the church of this day plainly declare the remnant of time to be days of darkness and trial to every soul. The text says, "So then," etc. Paul reached a conclusion based upon several important propositions,—important at all times, but especially so now to the individual who expects to stand,—"and [after] having done all, to stand." He says, Let no man "think of himself more highly than he ought to think; but to think soberly." "Dearly beloved, avenge not yourselves." "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth. . . . Who art thou that judgest another man's servant? to his own master he standeth or falleth." "Let every man be fully persuaded in his own mind." This can be only by a personal investigation of the word of God for himself. Again he says, in his letter to the church at Corinth, "Examine yourselves, whether ye be in the faith; prove your own selves [not your neighbor]," etc. 2 Cor. 13:5. "For to this end Christ both died, and rose, and revived, that he might be Lord [judge] both of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. . . . So then every one of us shall give account of himself to God." Romans 12 and 14. This is individual responsibility; and it would seem that there never was a time when it was more necessary to study and understand this principle and practically apply it than at the present, and continue till the Judge shall come.

When is "the shaking time"? Who is to be shaken out? "Lord, is it I?" not, Is it Judas, or my neighbor, or my brother, but, "Is it I?" Satan is bringing in troubles on every hand to discourage and harass the remnant. Troubles

between brethren and sisters in the church are weakening the powers of individuals and the church for the work of God to-day, which work "demands a clear and steady light." This is felt keenly when we find it among those for whom we have labored and prayed earnestly. The words and efforts of the minister are often misunderstood and criticised, even when the efforts were put forth in sincerity of soul before God, with earnest desire to "speak the word in love." Motives are weighed and judged by finite minds. Matters of small importance are magnified in the mirror of self, till the peace of God is bidden to depart. Discouragements from a variety of causes (the true cause, however, is always the result of forgetting or doubting God's promises) seem to be the lot of many. No true heart can see this and not be sad; but while many things may look dark to us to-day, and we may not be able to give a reason for this word or that look, the action of this brother or that committee, and "dark seems the path to the goal," yet amid it all the true child of God may look up and exclaim, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." "So then every one of us shall give account of himself to God."

Time spent by men in passing judgment on brethren is unwisely used. Man by nature judges from outward appearances, and therefore is often, nay, almost always led to judge unrighteous judgment. But not so with our Eternal Judge. He sees the heart. He reads the secret things. He knows the heart struggles, the prayers and tears hidden away from the eyes of man. He is our Heavenly Father. He is even the sinner's best friend. To stand right with him is to stand *right*, though in doing so we stand wrong with all our fellow-men. The greatest and grandest part of knowledge and judgment is to know that we as individuals stand right with him. Then we can with confidence and strength born of faith "go forward;" and in the darkest hour we may look up and see a loving Father and Saviour smiling upon us. Yea, every day we may see by the eye of faith that pitying look expressed in the words of David, "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord knoweth them that are his."

"Give to the winds thy fears,  
Hope and be undismayed;  
God hears thy sighs and counts thy tears,  
He shall lift up thy head."

(To be continued.)

#### ITEMS.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

If we all as Christians were prepared and qualified to direct sinners to Christ, more would inquire the way.

The gospel without the Spirit would be the sun shining on a waterless waste. The Spirit without the gospel would be the rain falling on a starless night.

It is not the plan of God that his people should all collect in one city to live; one would think it was so, to see how many flock into Battle Creek, to get right in the way of the work and eke the wheels.

It is easier to float with the current than to row up stream; so it is more natural to backslide from God than it is to draw near to him; yet it is more profitable and pleasant, infinitely so, to do the latter than to lose eternal life.

The renewed heart obeys God with pleasure; this makes it acceptable to God. The carnal mind does its service unwillingly, if at all, hence it is not acceptable. Thus we see the importance of a daily, continual inward renewing of the heart. 2 Cor. 4:16. It is more profitable, more satisfactory, to obey God cheerfully.

## 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 HYACINTH.

WITHOUT, the snow lies drifted on the hills,  
Dark, lowering storm-clouds fill the air with gloom;  
Within, the hyacinth with fragrance fills,  
And heavenly beauty, all my lonely room.

Dear flower, of all the flowers I love thee best,  
For ever yet while winter's icy breath  
Prisons the streams, and holds the grass and flowers  
Wrapped in the cerements and the gloom of death,

Bursting thy grave-clothes and the imprisoning mold,  
In all thy fresh, new beauty thou art here,  
The same dear, fragrant flower we knew of old,  
Telling the miracle of spring is near.

Sweet flower, thou comfortest my sorrowing soul;  
Thee, the great Source of Life remembereth,  
And at the appointed time, as seasons roll,  
Giveth thee power to burst the bonds of death.

Shall I not to this unforgetting care  
Intrust those lonely graves, where, 'cold and low  
And far apart, under the wintry skies,  
My darlings sleep beneath the drifted snow?  
—Selected.

### A LIVING EPISTLE.

[THERE is nothing that speaks so eloquently of Christ and of his power to save as the faithful, consistent lives of his followers. It is not always those who have the most to say that win souls to the Master. Many persons who have said little, and who were not conscious that they had any influence, have been used by God to move hearts and awaken faith in those whom the most eloquent words failed to affect. The following from the *Canadian Baptist* illustrates this truth, and shows that the true Christian, even without speaking, may still exert a most powerful influence for Christ:—]

#### "DR. A. J. GORDON'S CONVERSION.

"During a recent stay in the city of Boston, the writer became acquainted with the pastor of Bowdoin Square Tabernacle, who was an intimate friend of the late Dr. A. J. Gordon, of Clarendon street Baptist church, and who invited the Doctor to give an address in his church at the watch-night service at the beginning of 1893.

"It was somewhat late when the Doctor made his appearance, having been detained by an accident on the street railway. During his address he gave an account of his own conversion, and the means by which it was brought about. At the age of sixteen he became deeply convicted of sin. While in this state of mind a simple incident led to the turning-point of his life. It had been arranged for him to go to a distant neighbor's house to transact some business with another person who was to meet him there. While on the way, he began to contemplate the sacrifice he would have to make in order to become a Christian, so that, by the time he reached his neighbor's house, his mind seemed to have been made up that the cost was too great, and that it would not pay to make the sacrifice.

"Upon entering his neighbor's house, however, he saw an old man reading from a large Bible. His hair was as white as snow. So intently occupied was this saintly old man with what he was reading that he seemed not to notice young Gordon when he entered the house, as he never lifted his eyes from the page. By-and-by the other man arrived, came in and sat down, and he and Gordon talked over their business transaction together; yet this dear old Christian man never appeared to observe them, nor even to be aware of their presence, for he did not raise his head or turn his eyes from the old book. 'The old man's face,' said the Doctor, 'seemed radiant as he gazed upon the sacred page.' Gordon and the man who met

him there finally rose up and left the house, apparently still unobserved, each turning toward his own home.

"The mind of young Gordon was so deeply impressed with this simple incident, that, before he reached his home, he was led to change his previous hasty decision and to conclude that it would pay to make the sacrifice, and a few days later found him rejoicing in a Saviour's love as he gave himself fully to Christ, and entered into that life of ineffable sweetness which so beautifully shone out in his character, and which is but a foretaste of the glory of that life beyond this vale of tears."

### GOD'S CHILDREN IN DARK HOURS.

No human life is all sunshine and over smooth water. Some of the noblest characters in Bible history were men who traveled to heaven through dark nights and in the teeth of many a "blizzard." Abraham was the "Friend of God," rich and prosperous; yet it was a faith-trying journey, enveloped in painful mystery, which he made to Mount Moriah with his beloved son marked for the sacrifice. Joseph was led through deep pit and dark prison to the premiership of Egypt. Daniel praised God in a lion's den, and Jeremiah, the sorrowful Dante of Hebrew literature, looked up to the stars of the divine promises from the depths of a dungeon. The catalogue of Paul's trials embraces almost everything that human nature can live through. And time would fail us to recount all those heroes of faith described in the epic of the eleventh chapter to the Hebrews.

As it was in those days, so it is in our days. The very best people, those who love God, and whom God loves, are not always happy. Our Heavenly Father never promises unbroken sunshine to any of his children. That might be an appeal to our selfishness—a bribe to serve God for the immediate happiness it would insure. No opportunity would be afforded to test the capacity of faith in hard weather if its voyages were only over placid seas. Clipper-ships are not tested at the wharves, but out in the hurricanes. Hard as it is to believe, it is a Bible truth that whom God loves he chastens and scourges; and he does it just because he loves them. Chemists never throw gravel-stones into their crucibles; it is only the ores which contain gold or silver, which are subjected to the red-hot furnace. Old as this truth is, we have to make a fresh application of it every time that we are called to face afflictions.—*T. L. Cuyler, D. D.*

### LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for an opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God,—this makes a great life.—*F. B. Meyer.*

## The Mission Field.

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

### FROM ACAPULCO, MEXICO, TO BOGOTA, COLOMBIA.

SAN JOSE is the port of entry for the city of Guatemala, and has a population of from 150 to 200 whites and from 1500 to 2000 natives. The town is situated on the beach of the ocean, and is only a few feet above it. Back of the town is a large marsh, and from its stagnant pools the malaria arises which constitutes a fruitful source of fevers. As there is no regular harbor, vessels anchor from half a mile to a mile off the shore. Passengers and freight are transferred to and from the shore by means of small boats called "lighters." At this point a pier has been constructed to aid in the landing of freight and passengers; but vessels do not land at the pier because of the heavy surf. A charge of \$1 in gold is made each way for passengers going over this pier. The custom-house and railroad depot are located near the end of the pier. The Guatemala Central railroad, which is well built, runs from San José to Guatemala, the capital of the republic. The first thirty miles traversed, enable the traveler to feast his eyes upon tropical forests, pasture-lands, sugarcane and corn-fields, among which are seen the cocoa palm and broad-leaf plantain. Two hours are required for this part of the journey, and we are 1100 feet above the level of the sea. Escuintla is the name of the town where we are to take breakfast. The homes of the 6000 people who live here are hidden amid palm, plantain, and other trees. The air is pure and cool, and forms a delightful contrast to that of the coast, which is hot and stifling. The mountains along whose sides we are to journey, appear to be but a mile or two away; yet hours are consumed in the ascent of their rugged sides.

Twelve miles more and we are at Palin, 2500 feet above the sea. Looking back, a grand sight greets the eye; far below us can be seen the lowlands just crossed, and still farther the blue waters of the broad Pacific. The sight is one long to be remembered. Eight miles more along the sides of the Water Volcano and through the beautiful valley of the Michatoya River, and we are at Amatitlan, once the richest town of the republic. The valley of Amatitlan was at one time the center of the cochineal-producing district of Guatemala. Cochineal then brought the producers \$1 a pound in gold, but the later aniline colors have caused the cochineal industry to be abandoned, and the capital once thus invested has sought new fields, chiefly in coffee-raising.

In this valley is the beautiful lake of Amatitlan, fifteen miles in length and two and one-half miles in average width. Our train swiftly bears us along its southern shore for six and one-half miles to a place near its center, where, over a fill 750 feet long and seventy-two feet in depth, we crossed to the other side. Nearly \$300,000 were spent in the construction of this fill.

After crossing the lake, the railroad follows the Villalobos Valley for seven miles to a point called El Frutal. At this place it begins its difficult ascent over a series of reverse curves, which in some places nearly form a loop, to the plateau upon which the capital of the republic is situated. Before reaching the plateau, the water divide between the Atlantic and the Pacific ocean is passed at an elevation of 5010 feet, so that the waters proper of Guatemala City flow into the Caribbean Sea.

The city of Guatemala has about sixty-five thousand inhabitants. Its streets are narrow, few of them exceeding thirty feet in width, including the sidewalks, which are from two to two and one-half feet wide. Through these

narrow streets, paved with cobble-stones, run the street-cars, often drawn by very small mules. Because of the narrowness of the sidewalks the whole street is used by footmen, which, being paved as it is, makes walking very difficult.

The city is built upon an elevation, and its drainage is good from the natural formation of the land, but an artificial system is much needed there. A new water system is being constructed, and when it is completed, it will furnish a good supply of water. All transportation is done by men and pack animals, as there are but few vehicles used in the city or country. Among the places of interest to be visited are the post-office, university, national institute, central market hall, the theater, and several large churches, among them a large and fine cathedral. In the central part of the city is a fine park, with government buildings on two sides, and the cathedral and wholesale and retail stores on the other sides. A number of years ago much of the church property was confiscated, and is now used by the government. A visit to the churches speaks volumes to the thoughtful mind respecting the influence which the Roman Church exerted over the natives hundreds of years ago, as well as that which it exerts at the present time. Many things show that the people are fast losing their faith in this religion.

The present president has been successful in getting several good laws passed, which will be a great help to the poor. They have a peculiar law which permits the president under certain conditions to declare himself dictator. It was by taking advantage of this law that he was enabled to carry through the laws which he desired. Wages are very low. The average laborer receives about fifty cents a day in silver. This is equal to twenty-five cents in American gold. Skilled workmen in a few cases receive as high as \$2.50 and \$3 a day in gold, but such openings are few. Hotels after the American style they do not have. The accommodations of the cheapest American hotels are as good and in most cases are better than the best hotels here. The contents of a room in a hotel in Guatemala for which they ask \$6 a day for one person, are as follows: The plainest and cheapest kind of a bedstead, with a common mattress and springs (I have slept on a spring-bed but twice since leaving the United States), a common board table, two plain cane-bottomed chairs, an old wash-stand, and a plain bureau. The carpet—and you are fortunate to get that much—is made from a material similar to that used for coffee sacks. The floors are made of files in nearly all of the houses in these countries. In many places only a cot is furnished for a bed, with no covers except a pair of sheets. As for the preparation of the food, which consists mostly of meat dishes, it is indescribable, and for the average stomach, indigestible. In few places do the servants present a neat and clean appearance; and the "kitchen"—do not look into it if you wish to eat the food set before you. Charges are made for the day that the traveler arrives at the hotel. If he arrives in the evening, the charge will be the same as though he had been there all day, and if he remains after 8 A. M., they will be the same as though he remained throughout the day.

About twenty newspapers and periodicals of all classes are published in the city of Guatemala. The mail is collected and delivered on the same plan as in the United States, and the service is said to be very prompt and satisfactory. The police number nearly six hundred men. A new fortification and soldiers' quarters has just been constructed, and from the outside presents a very neat appearance. Most of the houses are only one story high, and are built in the form of a square, with a garden in the center. The parks are their pleasure-grounds; in some one of them two or three times each week a band of music plays during the evening hours for the entertainment of the people.

Eight years ago the Presbyterians began missionary work in the city of Guatemala by sending Mr. Haymaker there to labor. For three years he labored alone; and during the other five years he has had the help, most of the time, of another missionary. They now have a church of fifty members, besides others who are interested. A school has been maintained most of the time under great difficulty, as they have had to depend upon rented houses. Often just as the school was getting into a prosperous condition, the rent would be raised to so high a rate that it was impossible for them to pay it, and thus removal would become necessary; or else the house would be refused entirely to them. In this manner the school would be interrupted, and its work made to appear valueless. To avoid these interruptions in the future, they are now constructing a building of their own, which, when completed, can be used for other branches of their work. They also have a good church building and a printing-office in the mission property.

By first establishing the work in the capital, the advantage of a healthy climate was secured for the workers. The center of the work being at the capital carried with it a weight of influence as it extended to other towns and villages, which it could not have had by being established in any other place. The proof of this fact is now evident, as there are more calls for help than they are able to supply; and many of them come from towns where no effort as yet has been made. Many thousand pages of tracts have been scattered, and it is by these that the interest has been awakened. One way they have found which has worked very well is to place the tracts where they appear to have been dropped by accident. These the people, especially the Indians, will pick up and carry to their homes, where, if they cannot read them themselves and there is no one else who can, they will put them in the box where all their valuables are kept until some one comes along who can read to them, or till one of their children has learned to read. The tract is then brought out and read. Often, after years have passed, the fruit appears. It is in this way that many of the interests have been created. It has been their effort to get the work into the hands of native workers as soon as possible, as they can go among their own people better than a foreigner.

The greatest difficulty encountered is the lack of stability of character among the mixed race. Mr. Haymaker has more hopes for the pure Indian. He possesses a stability of character that makes him firm when once he does move out and take hold of religion. You can depend upon him; but this is not true of the mixed race. These, after years of trial, will, in many cases as soon as trusted, take advantage of it and beat you if possible, and then laugh at you. With the Indian it is not so.

By the use of the magic lantern many have been interested in the preaching. They come in to see the pictures, and in this way become interested. Bibles have been sold whenever possible; and they have generally created an interest sooner or later. The future prospects of the work are promising. The impressions made upon my own mind are such as to cause me to feel that the present is a favorable time to enter that field.

FRANK C. KELLY.

(Concluded next week.)

—"Christian King Khama and some other members of his tribe have made a present of forty oxen, which will realize some £352, to the Phalapye Mission, to aid in building the new mission house there. His kindness and generosity have been further demonstrated by the construction of a road from the mission church to the *stad*, and a stone fence round the church itself. The work was performed in one week by two of Khama's regiments, under the Rev. W. C. Willoughby's direction."

## Special Mention.

### THE FIFTY-THIRD CONGRESS.

THE Fifty-third Congress has passed, and its acts of omission and commission have become history. Its last session was continued all day Sunday, the members appearing in their places in their Sunday suits; but by a polite fiction, allowed to congressmen but not allowed to common people, their work was not called Sunday work, and the *Congressional Record* will be purged of all stain of Sunday violation. In the hurry to get through, more business was actually done on Sunday than on any previous day, many bills being rushed through without much attention, as the members were anxious to get to their homes.

This Congress was convened Dec. 4, 1894. It had two duties to perform,—one to make the necessary appropriations to carry on the government, the other to consider and decide upon the multitudinous questions that are being pressed upon the nation. The first was imperative, or there would be no money for the congressman's salary; so that was attended to with considerable promptness. Other matters of the greatest moment were wrangled over and mostly left as they were before.

Space will not be taken to discuss the measures that passed or those that were rejected, as these have appeared in the newspapers in the order of their occurrence. It is safe to say that no very important measures were carried through. The most remarkable thing about the last Congress is that there was no unanimity in any party, as every question put to vote showed.

It is safe to predict that the last Congress will not stand high in history as a body of high purposes and broad statesmanship, but rather as a Congress where party, personal preferences, and private ends were the principal points in view. The result is that little was done, and the great and overshadowing political question—that of finance—will have to go over till the next term. This question promises to be the main issue in the next presidential contest, all other questions having become secondary.

M. E. K.

### FREE SPEECH.

THE riot at Savannah, Ga., referred to in our columns last week, has, in its after effects, proved to be more than an ordinary riot. The people of Savannah were led by this occurrence to see that free speech is in danger, and Slattery and his work have been almost lost sight of in the more important question that has arisen. The Catholic press, while deploring the riot because of the bad effect it must have upon their cause, holds that free speech is abused when such men are permitted to speak. Thus the *Mirror* says:—

"Never was the sacred right of speech more degraded than in such an instance as this, when the ministers of religion are assailed, and holy women are defamed and held up to brutal scorn."

The people of Savannah have, however, looked at the matter in another light, and since the riot thousands have gone to hear the ex-priest lecture, who would not have gone but for the bitter hostility that tried to prevent him from speaking.

Meanwhile the rioters are being made to feel the force of the law, many having been sen-

tenced to short terms of imprisonment. These have all been appealed, and the trials will keep the fever of excitement up for some time yet. The A. P. Association has taken advantage of the excitement, and an organization of that order will soon be effected there,—one of its lecturers and organizers having gone there for that purpose. Free speech is one of the inalienable rights of American citizens, and they do not take very kindly to the idea of being reduced to the level of Spain, where Protestant houses of worship must be entered from a side door, and not a word can be said derogatory to the State Church but at the cost of arrest, fine, and imprisonment.

M. E. K.

#### NATIONAL REFORMERS VS. THE CONSTITUTION.

It may almost seem to be a superfluous task to point out the inconsistencies of National Reformers, but sometimes they are so glaring and appear so close together, that it is difficult to refrain from noticing them. Thus in the *Christian Statesman* of March 2 there is found an address which was delivered at a late convention in Boston, Mass., by J. M. Foster. The whole address is a philippic against the United States Constitution, especially against that portion which grants religious liberty and does not make a religious profession a requisite for political preference.

The National Reform party and those who directly favor the idea of a religious amendment to the Constitution, are so few in numbers that such sentiments as above described have little effect, being regarded by the people of the nation generally much as the passengers on an express-train regard the barking of the small dogs along the route; but if the Catholic Church, with its 10,000,000 adherents in this country, and its perfect union, should put forth the same sentiments as these would-be reformers are doing, the people of this country would be alarmed, and none would feel it more quickly than these same National Reformers.

As a proof that this is so, and to show the inconsistency in so doing, we cite the following from the same issue of the *Statesman*. Speaking of the Savannah riot and the spirit of intolerance that caused it, the *Statesman* says: "These have been the fruits in Roman Catholic countries, and these are the fruits in our free land, in spite of our laws and institutions of civil and religious liberty!"

But here we ask, What gave us these institutions of civil and religious liberty, which the *Statesman* holds have been violated by this ebullition of Catholic intolerance in Savannah? What but the very Constitution, against which this same paper, as the exponent of National Reform doctrines, has set itself in opposition? and these rights of civil and religious liberty were insured to us, as far as civil laws and institutions may so assure them, by the very clause in the United States Constitution which the *Statesman* so viciously attacks! Take away that clause, and let that principle be lost to our national life, and the whole nation would be in the hands of bigots; and in the race to see which particular form of bigotry should gain the supremacy, National Reformers would cut a sorry figure compared to the Roman Catholic Church,—that power which they are now so assiduously trying to imitate.

And if the national safeguards against intolerance and spiritual bigotry must be swept away by those, who, under the guise of zeal for God, hope to gain the control of the nation, it will make little difference to the true Christian whether the Catholic Church or the National Reformers control the country. The difference between a papal papacy and a Protestant papacy is not so great as many people imagine it to be, as the history of the past amply shows.

M. E. K.

#### NEW INDUSTRIAL MOVEMENT.

ONE of the most remarkable industrial movements in this country at the present time is the increase of manufactories in the South, and the transfer of northern capital and ingenuity to that portion of country for that purpose. The iron and coal mines of the South have been developed to such an extent that there is now no question as to the vast amount of these most useful and indispensable requisites to manufacturing, and the movement of manufactories to the South follows as a logical sequence. At the present time there is a general southward movement of cotton manufactories from the New England States. Mill owners begin to think that the East has seen its best days as a manufacturing country; that there will be a general movement away; and that the South will gain what the East will lose.

The reasons for this change are easy to be seen. Water-power is easily obtained in the South, and coal, which costs about \$4 per ton in New England, will be laid down at the manufacturer's mill in the South at \$1.75 per ton. The cotton itself, which can only reach New England after a long haul on the train, accompanied with bills for freight and cartage added to its first cost, in the South may be delivered from the plantation wagon to the cotton-mill. Help, too, is cheap in the South, though of course southern labor will be quick to learn its own value, and will demand better wages. The South will certainly become more prosperous by this influx of Yankee capital, experience, and push, and the people of New England will devise some other means to make themselves felt and to get a living, if every man has to get out a new patent on something to do so. The movement to the West has nearly ceased; the South now has the field. It has unlimited resources, and it cannot fail to make a rapid growth.

M. E. K.

#### WHISKY TROUBLES.

LOOKING over a newspaper we noticed an article with the following heading: "Whisky Troubles Are Over." We drew a long breath of relief, and looked again, but found that the whisky trouble that is over is only a business difficulty between a whisky trust, a receiver, and various persons who have acted as distributors of the vile poison. So that, in reality, the whisky trouble is not over, but some business differences being settled, the manufacture and sale of whisky, which, for a time, have been interrupted in some sections of the country, will again be resumed, and the trouble will go on as before.

And such troubles! who can estimate them? Troubles in body and troubles in mind; the anguish of the wife over a drunken husband; the sorrows of a mother over the son whose feet have entered the way that leads to disgrace and death.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

But these words of God are not heeded. It is made, sold, and drunk, and a fearful tide of human misery and trouble flows on, and very little effort is made to check its progress. There is money in the business, and though the hunger and wretchedness of worse than orphaned children speak in mute appeal to God and man for redress, though through the cursed trade crime multiplies until our jails can scarcely contain the criminals, and our philanthropic institutions are crowded with the innocent victims, the traffic in intoxicating drink goes on, and every year 60,000 men in this country alone die from their indulgence in this ruinous habit! No, the trouble is not stopped; and it is so great no one can tell its greatness, so terrible that human language fails to describe it. Will it ever be stopped?—Probably not; but that is no reason why we should not use every effort in our power to prevent its manufacture and its sale. If otherwise, how can we escape this curse: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken?"

M. E. K.

#### HINCKLEY COMMISSION'S RELIEF WORK.

THE Hinckley fire relief commission, appointed to aid the sufferers from the Minnesota forest fires, has nearly completed its labors according to report, although the legislature may decide to continue it until May. Large quantities of provisions are still on hand, besides \$5000, which will care for those now on the lists up to May 1. The commission recommends the construction of roads and bridges and furnishing grass seed, also additional help to the farmers who will be busy upon their crops until they are harvested. This will require about \$17,500 more to be appropriated. The legislature is asked to appropriate about \$1000 for the purchase of tents for the militia, their tents having been worn out by the people who have used them. All winter they have been feeding about 800 people, including farmers' families, and villagers out of work. They are endeavoring to cut off these families as fast as they can see the possibility of self-support, but anticipate that it will be necessary to feed about 600 people until May 1, and to feed about 300 people (families of farmers' widows) until Aug. 1, at a cost of about \$6800. They are now feeding about fifty cows, and estimate the cost of feeding them for three months from Feb. 1 at about \$600. They are feeding teams, and estimate the cost of feeding six months at \$600, making a total probable expenditure for temporary relief of \$8000. A large portion of those who lost everything in the fire are in Duluth, and have been supported partly at the expense of the county. All sufferers who belonged to secret societies were treated like princes, for large funds were raised by these organizations all over the country. Hinckley and vicinity will be fairly well settled in another year, it is thought, and even gain a population nearly as large as before the fire.—*Week's Current*.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 12, 1895.

URIAH SMITH, EDITOR.  
G. C. FENNEY, } ASSISTANT EDITORS.  
M. E. KELLOGG, }

EDITORIAL CONTRIBUTORS:

O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,  
S. N. HASKELL, L. R. CONRADI.

## EDITORIAL CORRESPONDENCE.

### Letter 34.—A Brief Visit to Rome.

FIVE hours from Naples by rail takes one to Rome. As we approach the city, the first object of prominence that strikes the eye, far away on the horizon, is the dome of St. Peter's, towering far above all surrounding objects. Soon glimpses of the remains of the old Roman aqueducts, by which the ancient city, with its immense baths and countless public and private fountains, was furnished with an abundant supply of water, together with the remains of the old wall, etc., come into view. Rome still has a good supply of excellent water drawn from the same source,—streams and reservoirs in the Alban Mountains, some twenty-three miles away; but the modern aqueducts are not nearly so numerous nor capacious as were those of the ancient imperial city.

Proceeding from the railroad station to the hotel, one is soon aware that Rome is built on a variety of hills, although the number seven is not distinguishable from any high overlooking the city, on account of the nature and compactness of the buildings with which the area is covered. From an elevation north of the Tiber a magnificent panoramic view of the city is obtained.

Within the city are many fine streets. In fact, in Rome, as in almost every European city, the characteristics of modern construction and improvements are everywhere apparent. This condition of things in Rome has grown up more especially since the Italian government took the city out of the hands of the pope into its own hands, in 1870. Previously all the offices of the city government were given to churchmen and ecclesiastics, and they paid more attention to the building up of the religious orders, and church extension, and ecclesiastical ceremonies, than they did to the interest of the city, from a business and a sanitary point of view. Not many improvements were made; the streets were rarely looked after, and few efforts were put forth to keep the city in a cleanly and sanitary condition. If only church orders flourished and church ceremonies were kept alive, that seemed to satisfy their whole ambition. Now all this is changed; improvements are projected and carried out; fine buildings are erected; streets are cared for; nuisances are abated; and general attention is paid to the neatness and healthfulness of the place, giving it a fair standing with other European capitals as a pleasant and handsome city in which to live.

The objects of interest in Rome may be divided into two classes: first, the ancient, or remains of buildings, public works, and notable places, dating from the days of imperial Rome; and, secondly, the medieval or the ecclesiastical structures of the Middle Ages, which consist mostly of celebrated churches. Chief among these, of course, is St. Peter's. The first sight of this structure, as approached from the front, is disappointing, as one does not come in sight of it until within a few rods of the square of St.

Peter's, which consists of the space inclosed within the large semicircular colonnades, or porticos, which extend out from the front of the church on either side like the claws of a lobster. But at that point one is so near to the front of the building, which appears remarkable neither for its width nor height, that the angle of vision is so sharp as to cut off all sight of the immense dome over the interior, and one can form no adequate idea of the size of the immense structure. A visit inside, however, helps toward a better estimate of the building, but especially when one walks or drives around it, and when one has gone far enough to think that he must have reached another square of the city, but finds he is still tracing the walls of St. Peter's, does he come to a full sense of the space covered by this, the largest church in the world. Marks are inserted in the floor inside, showing how much space other churches would occupy, if placed inside of this one. St. Paul's, of London, the next longest church in the world, would cover five sixths of the length of St. Peter's. The length of the latter, exclusive of the walls, is 615 feet, that of St. Paul's, 510 feet. The width of St. Peter's (the transept) is 450 feet; height of dome, to the summit of the lantern, 403 feet, and to the summit of the surmounting cross, 435 feet. The diameter of the dome is 138 feet.

In addition to the high altar under the dome, there are twenty-nine other altars and 148 columns. The arches between these columns and the space of the ceiling, are most magnificently ornamented with frescoes and gold. Illustrations of Scripture scenes and portraits of eminent individuals, immense in size, decorate the interior walls, pillars, and partitions. These would at first sight be taken for the finest oil-paintings, but prove to be mosaics of the most skillful workmanship.

The church is said to have been founded by Constantine the Great, at the request of pope Sylvester I. Thus there were concerned in the founding of this church the two persons who were, above all others, instrumental in the enthronement of Sunday—the emperor Constantine, who enacted the first Sunday law, though he did it in behalf of the day as a heathen institution, and pope Sylvester I., who gave the day the authoritative title of "Lord's day," and used Constantine's old heathen Sunday law to enforce it upon the church as a Christian observance.

At Christmas, in the year 800, Charlemagne here received the imperial crown of the Roman empire from the hands of Leo III., and the spot where the ceremony took place is marked by a slab of porphyry in the mosaic pavement of the floor. Since then numerous popes and emperors have been crowned in the same place.

In the course of centuries the church naturally waxed old and out of repair, and the work of restoration, or reconstruction, was begun in 1450, by Nicholas V.; and even since then many changes and additions have been adopted, until the result is the building as it now stands. The area of the space it covers is about 162,000 square feet, and the cost up to the end of the seventeenth century, was nearly fifty million dollars. The yearly expense of its maintenance at the present time is over \$37,000. Men, with their families, live in little houses on the roof, to be able to give their constant attention to the work of keeping it in good condition. The number of people dependent upon the pope for maintenance, including priests, religious orders, cardinals, singers in the church, workmen on the

building, servants in the Vatican, guards, overseers, cooks, waiters, etc., is about 5000. The support of this little army provides a place for a considerable portion of the pope's famous "Peter's pence." Besides this, he has to pay his regular taxes to the government, like any other citizen, made out by the officials to "Citizen Joachim Pecci, by occupation, pope"!

The pope calls himself the "Prisoner of the Vatican," and no scene gives a more impressive idea of his situation than a view of the national Italian guards just outside the entrance to the Vatican, showing that the national authority extends to that point, and just inside the door the Swiss guards of the pope, who have the care of his premises.

The present building of St. Peter's was dedicated by pope Urban VIII., Nov. 18, 1626, which was the thirteen-hundredth anniversary of the day on which pope Sylvester is said to have consecrated the original edifice. From these dates it will appear that the first building was dedicated the year following the council of Nicea, which was held in 325, the reputed year, according to Mosheim's Historical Commentaries, of Constantine's conversion.

Among the objects inside the church mention should be made of the so-called statue of St. Peter, which occupies an elevated seat against one of the dome-supporting buttresses near the high altar. If it were really the statue of St. Peter, it should have a Jewish cast of countenance and be arrayed in Jewish costume; but instead of this the face is a *Roman face*, and the figure is clothed in a *Roman toga*. This shows conclusively that it is an old Roman statue. But it has two keys in its hands, which are evidently a part of the original statue. This was too good an opportunity to fit it onto the Romish fraud of "Peter and the keys" to be let slip. So they called it St. Peter,—of course; don't you see the keys? The keys can be accounted for on the supposition that it was the statue of the old heathen divinity Janus, who presided over the opening of the year; hence the first month of the year is called "January" from him; and as keys are for the purpose of opening, he is always represented with keys. All that was needed to be done to metamorphose him into a Christian object of worship was to put the silly nimbus around his head. Then he would become a good Romish saint, and could be called St. Peter. This was done, and the faithful were taught to honor the apostle, and render refined and spiritual worship to the Most High by kissing the great toe of this imposition. And thus it has come to pass that not only the greater part of the great toe, but a large portion of all the other toes are worn completely away by millions of superstitious lips which have pressed that piece of metal, made to represent an old heathen god, under the delusion that they were thereby doing a consistent, praiseworthy, and Christian act. We saw several well-dressed ladies come up, and carefully wiping off the leavings of preceding lips, reverently kiss the place where the toe used to be.

The high altar beneath the dome stands under a bronze canopy ninety-five feet in height, resting upon four richly gilded spiral columns. At this altar the pope alone reads mass on high festivals. It is claimed that the altar itself stands exactly over the tomb of St. Peter, concerning whom there is no historical or Biblical evidence that he was ever in Rome at all.



### KHAMA'S FIRST SPEECH AT CAPE TOWN.

In a previous article we mentioned the object of Khama's first visit to Cape Town. His reception was at the Congregational church. It was after the English style, and in some respects would not be fully appreciated by the most fastidious, yet there was nothing in it but what was sensible and courteous. A cordial welcome was conveyed by Rev. W. Forbes in behalf of the Christian churches in Cape Town. They said they were glad to honor a man who had stood for the right, and they rejoiced in his Christian principles. To be thus received by the white man on his first visit, evidently overcame him. Finally, deeply moved, he said in the Sechuana tongue: "I salute you, the church of God; I salute you with a thankful heart. You are my friends. When I came to the Cape, I did not know I had any friends. I felt like a lost man. I greatly rejoice in the sympathy you have shown to me, and I say, Pray for me, pray earnestly for me. I expect to leave you to-morrow. I never expected to find such friendship here. I am a black man and have no friends among the white people, and I am therefore astonished at the way you have received me. When I left home, I was told I would find friends at the Cape. Mr. Moffat and Mr. Willoughby said so. They said, 'You will find that our friends there will receive you,' but I did not believe it; now I do. I thank you heartily for your kind reception. I thank you because I think that in respect to the question of liquor, you will help me to fight the enemy that is called liquor. You must pray greatly for me, that God will help me in this matter, that the liquor may all be spilled into the sea, the liquor which is the enemy of the world. If you can help me in this way, it will be a matter of great rejoicing to me, and God will be with you. God does not like destruction. He likes those who keep things in the right way, and you as Christians are responsible for the state of the world. God has all power of the world in his hands. It is he that can put away strife and confusion, that we may go forward with his work. These things which are in the world hinder us and trouble us. We find these things greatly embarrassing to us in serving God. These are the words with which I salute you. May you remain with peace and God's blessing. I go with a glad heart, and I shall be able to go home and speak much of these things in the church and among the people. I shall tell them how you have helped me. I go with my heart full of rejoicing, and I believe I shall be able to arrive with great joy among the Bamangwato through your prayers."

The chief is a man of few words and states the sincere convictions of his heart. Mr. Moffat says that although his words are very few, they have the background of a consistent life, and that he ever manifests, both to his subjects and to others, a noble and generous spirit. He also stated that he did not think the chief had said half what was in his heart, as it was his first visit to the Cape, and he saw so many things entirely new to him, such as the railway system, the sea, steamboats, and fine houses to live in, etc. Mr. Moffat said that in some things at the time he had questioned Khama's policy of procedure, especially as to his action in forbidding the brewing of Kafir beer; but he had come to see that Khama was right.

In brewing the beer it required large quantities of corn, which was not too plentiful even in the best seasons in that country. Then when it could not be kept, it would be drunk in large quantities, and that meant drunkenness, disorder, sedition, and many other vices.

That which has been a cause of much dispute is this Kafir beer and liquor traffic being so decidedly expelled from his land. Whoever takes a part in this transgression of his laws is at once banished from his country. "Go," he says, "where they are desirous to have you make it and sell it, but we do not want it here." One of Khama's attendants said the natives often inquired, "Are there any white men who do not drink?" This question is continually raised in regard to white people. It is a complaint they make against him and his country that his temperance laws are so strong and uncompromising that they prevent civilization. Many will not go to live where they cannot get liquor. It was this question that first brought us into notice with them. In our next we will show how this came about. S. N. H.

### TENT-MEETINGS IN BARTOW, FLORIDA.

SINCE the report two weeks ago, prospects have been brightening perceptibly in our meetings here. The weather from the beginning has been very cold and dismal for Florida, and several times the cold waves have hindered many from attending. Yet on the whole, the interest has continued to grow, and it has never been as good as of late. Quite a number who have been deeply interested have been kept away by sickness, yet omens of encouragement are appearing, for which we thank God and take courage.

After presenting the messages as forcibly as possible, the Sabbath question was again quite fully discussed. Mr. Nash, pastor of the Baptist church here, and a man of talent, and perhaps the most influential minister of the place, wrote a year or two since some articles for the Baptist *Witness*, the denominational organ of Florida, which were highly spoken of, and finally published as a small pamphlet. They were written in reply to the small work I wrote years ago, entitled, "The Change of the Sabbath." These had been quite extensively circulated in Bartow, and Mr. Nash had stated that they never had been answered, though the *Sabbath Outlook* had replied to them. I thought I would at least make the effort to do it. So we got out a handbill stating that there would be a review of this pamphlet, cordially inviting all, and especially the author and all its readers, to be present. I also wrote him a polite note, requesting his presence. I took three evenings for the review. He was present the first two discourses. All passed off pleasantly. Our congregations were not far from one hundred and fifty persons. The effect upon our interest has been excellent. Many attended who had never come before. The subject has been a leading topic on the street for days, and the opinion of many has been that all the points in the pamphlet were thoroughly answered. Mr. Nash gave out at the conclusion of the second discourse that he would, as soon as his engagements would permit, present his views publicly on the Sabbath question, and also on the immortality of the soul. This of course was excellent news, as it would enable the truth to be compared with error; and the truth never suffers by such comparisons. Already, if we can judge from the words of the parties, some ten or

fifteen contemplate obeying the truth. What they will actually do, remains to be seen.

We begin immediately the discussion of the nature of man and kindred subjects. The Christian church (Campbellite) has sent for one of its revivalists in Alabama, and begun a protracted meeting. Mr. Nash has also begun meetings in his church. Thus far our interest seems good, though of course not as large as we could desire. We hope for a company here that will embrace the truths of the message, and exalt the standard in this region of country. God has given freedom in preaching, and we are all of good courage. G. I. B.

### NOTES BY THE WAY.

LEAVING Hamburg, Jan. 22, for an extended trip as far as Rumania, my first stop was at Magdeburg, a city of over 200,000 population, and well known in history from its sad experience in the thirty years' war. Brother R. Klingbeil has been laboring there for some time, and it was my privilege to baptize three souls while there, and then to celebrate the ordinances in the evening, seven participating. Next morning early we both went to Leipsic, brother Klingbeil to undergo some treatment in Dr. Kuhne's health institution, while I saw our book commissioner. The way seems to open of late to introduce into the very best families some of our publications by the book dealers. The same night I left for Bohemia, and Thursday morning brother A. Simon met me at the depot at Raudnitz, where we went into a village near by and held some Bible readings with several interested families. Sabbath we held some meetings at the home of brother Simon, and in the evening we celebrated the ordinances for the first time in the land of Huss and Jerome.

Sunday morning I went from Prague to Pardulitz and met a hearty welcome in the family of our Bohemian publisher. In the forenoon I went with his partner to the Reformed service and listened to a Bohemian sermon, the pastor being the translator of "Steps to Christ." After the sermon we went to the new city hall, a fine structure, and our publisher, who is also mayor of the city, showed me through the building. After dinner, to which the pastor and the teacher were also invited, we proceeded to transact our business. Our publisher has been able to sell over three thousand copies of "Full Assurance of Faith" by the aid of the Reformed pastors; some five hundred copies of "Steps to Christ" have also been sent out. At this time I gave him a number of Bible readings to publish in the Bohemian language. As great as the difficulties naturally seem to introduce the truth into Bohemia, with its strict laws and mostly Catholic people, the Lord has graciously opened the way, and we are gaining a good foothold.

Monday morning found me at the beautiful capital of Hungary, and here I could not only consult with our publisher, but also with our translator, a Reformed pastor and editor, who had come quite a distance to meet me and arranged to aid in the circulation of our literature. I spent the night with brother Benecke at Klausenburg, to arrange for meetings on my return. The next morning I continued my journey to Rumania, the snow becoming so deep in the mountains that it seemed questionable whether I would make connections, yet all went well until I reached Ploesti near Bucharest, where I had

to branch off for Galatz. On account of snow-drifts the road was blockaded, but by going some forty miles around toward Jassy, I arrived at Galatz, near the mouth of the Danube, Jan. 30.

Galatz is the first seaport on the lower Danube, on the very border of Russia, with a population of over 60,000, composed of some thirteen different nationalities. Brother Skubovius, our ship missionary, learning that the road was blockaded, returned home, and thus I had the task of finding his home without knowing even the name of the street, and the roads were so bad that sleighs could not get through the suburbs. I first went to the police, then to the post-office, and while inquiring at the letter-carriers' office, seemingly without avail, my eyes glanced over a table where there was a lot of mail, and providentially catching a glance of a card sent from our depository at Hamburg, with the full address lately secured, I was able soon to find him, and also Elder Wagner, who was awaiting me.

Here at Galatz there are many excellent opportunities for ship-mission work among the different nations, but especially the Russians, Bulgarians, Rumanians, Greeks, Armenians, etc. There are many Russian colonies here, and brother Skubovius has been able to distribute a good deal of Russian literature. He even gained access to a Russian man-of-war. From here literature goes across the border to almost every part of the great empire. I stopped at Galatz for two days and arranged for more effectual ship-mission work. Galatz is 1500 miles from Hamburg, and all along this great distance from the North Sea to the Black Sea, stations have been established from which the truth is being disseminated in the various tongues of the European continent. To the Lord alone be the praise.

L. R. C.

#### THE GENERAL CONFERENCE.

OUR account of the proceedings of the General Conference in the last REVIEW brought us down to Sunday, March 3, the last day but one. Up to that time the meeting had been a pronounced success in every respect. It continued to be so until the close. The interest deepened each day. The unity of spirit was preserved intact. No disturbing or distracting voice or element marred the good impression. Those who came to the meeting comparative strangers to our work and people were constrained to acknowledge that the Lord was leading in the work, and that the hearty spirit of sympathy and union proceeded from him. Not a few were thus brought into the ranks; and among them were men and women of talent and devotion.

The last regular meeting of the Conference was held Monday forenoon, though it was expected that another meeting would be necessary in the afternoon, in order to finish the business that usually crowds in at the close. We were therefore not a little surprised to come up to 11:45 and find that there was no further business in sight. Thinking, however, that something might develop, a recess was taken till 6:30 P. M., when a short meeting was held and a few items of business dispatched, consisting principally of releasing Elder A. J. Read and wife from their New Guinea appointment, in order that they might take time for preparation for medical missionary work.

After the Conference had adjourned, the Sanitarium Improvement Company held a short meeting for the election of officers. Then the meeting

took the more devotional form. Remarks appropriate to the occasion were made by Elders A. T. Jones and O. A. Olsen. After this the congregation was given an opportunity to express praise and thanksgiving. Scores arose in all parts of the house, and the universal testimony was that of appreciation of the great blessings received during the meetings. At 8:30 the meeting formally closed; but there followed a season of Christian farewells and hand-shaking which continued another hour.

After the recommendations of the committee on distribution of labor already reported were acted upon, the following were also adopted:—

"51. That the eastern boundary of the North Pacific Conference be extended to the Klikat River north of the Columbia River, and to the Des Chutes River south of the Columbia, as this territory is more naturally connected with that Conference than with the Upper Columbia Conference.

"52. That Elder L. A. Hoopes take the presidency of the Virginia Conference, made vacant by the removal of Elder G. B. Tripp.

"53. That Elder R. A. Underwood labor in Pennsylvania.

"54. That Elder J. P. Henderson, of Iowa, go to Illinois to labor.

"55. That Elder J. S. Shrock, of Minnesota, go to Illinois to labor in the German work.

"56. That Ole Oppegard go to Argentina to canvass among the Scandinavians as a self-supporting worker.

"57. That P. Giddings return to British Guiana to labor.

"58. That Elder J. T. Boettcher remain in this country to engage in educational work.

"59. That Elder W. T. Drummond, of Texas, labor in Dist. No. 2, under the direction of the district superintendent.

"60. That Daniel Nettleton, W. A. Hennig, and C. N. Harr take the places made vacant on the Nebraska Conference committee by removals.

"61. That all other calls for labor be referred to the General Conference Committee and Foreign Mission Board.

"62. That in view of the evident need of the workers going to New Guinea having some special training, the opening of the work in that island be deferred for the present, and that Elder A. J. Read and wife be permitted to remain in this country to take some special preparation for the work; and further,—

"63. That in view of this change, the question of Dr. Braucht's field of labor be left to the Foreign Mission Board.

"64. That the name of Elder W. A. McCutchen, of Georgia, be substituted for that of Elder L. A. Hoopes, as president of the Virginia Conference.

"65. That in view of Elder L. A. Hoopes remaining in Nebraska, the name of C. N. Harr be omitted from the Nebraska Conference committee."

It is especially worthy of note that though so large a number of recommendations were made, they produced no ill-feelings. All acquiesced in the decisions, and those appointed to distant fields at once began preparations to go. The change made in Nos. 52 and 64 was at the earnest solicitation of the members from Nebraska, who thought they could not spare Elder Hoopes after having let the others go out of that field.

The resolutions as passed by the Conference in the various meetings were as follows:—

"Whereas, Through divine grace, general prosperity has attended all departments of our work during the last two years; therefore,—

"Resolved, That we express anew to God our deep gratitude for these additional evidences of his love, and our high sense of the continued obligations resting upon us in meeting the demands for light and truth witnessed in all parts of the world.

"Whereas, Death has entered the ranks of our workers, and taken from their fields of labor our beloved brethren, A. S. Hutchins, A. E. Flowers, and Knud Brorsen; therefore,—

"Resolved, That while we bow in submission to these afflictions, we tender our sympathies to the relatives and friends of the deceased, and express our sense of loss in being deprived of their faithful labors.

"We recommend, That the International Tract and Missionary Society be requested to publish as fast as possible such of our tracts and pamphlets as may be considered of a permanent character in the various languages of the world.

"Resolved, That we request State Conferences and tract societies to encourage all their churches, unorganized companies, and isolated members to take clubs of the *Signs of the Times* for missionary work,

to sell, loan, and give away as opportunity may afford.

"Resolved, That we urge our brethren in Great Britain to push more vigorously the circulation of the *Present Truth*, and that we make an appropriation of \$5000 to aid in the work the coming year.

"Resolved, That the General Conference Association be requested to make arrangements with the Pacific Press Publishing Company for the purchase of the *Bible Students' and Apples of Gold Libraries*, and that the said association, through the International Tract and Missionary Society, publish all our tracts, pamphlets, and libraries, and place the same on the market at as low a price as possible.

"Whereas, The rapid enlargement of the work brings in larger burdens to be borne by those in responsible positions; and,—

"Whereas, It is impracticable for the General Conference Committee to deal with the many details of the work in the General Conference districts; therefore,—

"Resolved, That the presidents of the Conferences, chairmen of mission boards, and the district superintendent of each district, constitute an executive board for their field, to take under advisement, with power to act, such local matters as shall be named by the General Conference, as follows:—

"(1) The changing of laborers from one State to another in the same district Conference, providing such changes do not conflict with appointments made by the General Conference Committee or the Foreign Mission Board.

"(2) The arranging of all camp-meetings and other general meetings in the district.

"Resolved, That in case there is not a uniformity of action in any question before the Board, the matter be referred to the General Conference Committee for instruction.

"Resolved, That all moves in connection with the district work that call for large expenditure of means, be referred to the General Conference Committee for counsel.

"Resolved, That this Board, with as many of the laborers of each Conference as shall be chosen by the State Conference executive committee, meet in counsel at least once a year, to make a study of the best plans for carrying forward the work; and that a series of Bible studies be conducted during this council, the time, place, and length of this council to be decided by the district executive board; and,—

"Further, That the district board hold other meetings for counsel as often as the district superintendent, in correspondence with the several Conference presidents in his district, shall appoint.

"And, That the President of the General Conference be requested to attend the councils of these districts as far as shall be consistent with his other duties.

"Whereas, The closing work is not only to go to all the world, but also to go with great rapidity; and,—

"Whereas, It has been urged upon us repeatedly to send laborers to the 'regions beyond'; therefore,—

"Resolved, That we approve of the course that has been pursued by the Foreign Mission Board in the past, and request them to continue to study carefully the field, and to send forth laborers as fast as the proper persons can be selected and fitted for the work, and as fast as means are on hand with which to send them.

"Whereas, Opportunities have arisen and doubtless will arise in the future to secure from various civil governments grants and donations; and,—

"Whereas, To seek or even to accept any such thing from any civil government in any country would be a violation of the fundamental principles of separation of Church and State; therefore,—

"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.

"Resolved, That it be expressed as the sense of this body that the editorial control and the shaping of the general policy of the REVIEW AND HERALD, *Signs of the Times*, *American Sentinel*, *Home Missionary*, *Youth's Instructor*, *Our Little Friend*, and the Danish, German, Swedish, and Holland papers be placed in the hands of the General Conference, it being understood that the business and financial management of these journals remain in the control of the organizations now governing the same, and that the editors of these papers be appointed by the General Conference. And, further,—

"Resolved, That steps be taken to reduce the cost of our missionary paper, the *Signs of the Times*, so as to enable our people to give it a much wider circulation than it has ever yet had.

"Whereas, It is desirable to have detailed reports from the various Conferences, mission fields, tract societies, and Sabbath-school associations; and,—

"Whereas, It would be more convenient for all parties to have these reports sent to one person; therefore,—

"Resolved, That blanks be furnished the proper officials of the various Conferences, mission fields, tract societies, and Sabbath-school associations, and all our institutions. That these officials be requested to fill out these blanks as fully as possible semi-annually, the reports to close June 30 and Dec. 31. That the statistician of the denomination furnish the necessary reports

to the members of the General Conference Committee and such other officials as may desire them. That this shall not interfere with the present system of Sabbath-school reporting.

"Whereas, The religious-liberty work is not designed merely to prepare the way for the third angel's message, but is the giving of the message itself; therefore,—

"Resolved, That we urge upon all friends of religious liberty everywhere, and especially upon ministers and other Conference laborers, the importance of a thorough preparation for the intelligent presentation of religious-liberty questions.

"Whereas, The introduction of numerous Sunday bills and other measures of like character into the legislatures and courts of the various States and countries, affords good opportunities for placing before legislators and other men in public life the fundamental principles of the gospel; therefore,—

"Resolved, That we urge upon all our Conference and mission field officers the importance of meeting these issues by the general circulation of literature and by personal work with jurists and members of legislatures.

"Resolved, That we request the General Conference Committee to continue a competent man in the religious-liberty work at the capital of the nation, especially during the next session of Congress.

"Whereas, The *American Sentinel* is one of the very best means of interesting public men in religious-liberty principles, and as a result, in kindred truths; therefore,—

"Resolved, That we encourage an increased circulation of this paper."

The committee on finance submitted the following, which was adopted:—

"Whereas, There is great financial depression throughout this and other countries, a great scarcity of money, and a general reduction of prices, both in labor and material, and in nearly everything in the market; therefore,—

"Resolved, That we recommend that officers and managers of our different Conferences, schools, and various institutions, ought to consider carefully all these conditions in settling with their workers.

"Whereas, God's plan for supporting those who devote their time especially to the teaching of his word is to pay them out of the tithes; therefore,—

"Resolved, That we recommend that Conferences patronizing schools where Bible instructors are employed, be asked to consider favorably the propriety of contributing to the support of such instructors.

"Whereas, It seems necessary, in carrying forward the work of the third angel's message, to establish health institutions and medical missions, as has been done at College View, Neb.; Boulder, Col.; Mexico, and other places; therefore,—

"Resolved, That the furnishing of aid in the establishment of such institutions be left to the General Conference, who should be managers and financial controllers of such enterprises; and we would make mention of Mexico, Colorado, and Central Europe as fields worthy of your immediate and especial attention.

"Whereas, there are enterprises occasionally undertaken by individuals and State Conferences which involve a large expenditure of means, frequently bringing them into embarrassment, which the General Conference is called upon to relieve; therefore,—

"Resolved, That we advise all concerned not to invest money in school buildings or other enterprises, without first consulting with the General Conference, and that the General Conference exercise great caution in affording aid to such enterprises started without their sanction.

"Whereas, Money will be continually needed to carry on the work already begun in this and other countries, and to enter new fields; therefore,—

"Resolved, That the importance of our methods for raising money, such as first-day offerings, Sabbath-school donations, and free-will and annual offerings, be constantly kept before our people by all our public laborers.

"Resolved, That the calls which come from foreign countries, such as South America, Africa, Japan, China, etc., receive favorable consideration, and that financial aid be rendered in carrying the gospel to these countries, keeping in view continually the strictest economy consistent with the circumstances.

"Whereas, There are occasional calls in this and other countries for assistance to erect church buildings in large cities, where our people are unable to build them without financial aid; therefore,—

"Resolved, That the General Conference take this matter under favorable consideration, and when they deem it necessary, aid to a limited extent in such cases; and especially would we call attention to the request made for such aid from Copenhagen (Denmark), and Australasia."

The committee on education presented the following resolutions, which were adopted:—

"That a more decided effort be made to conduct the work in all our educational institutions with special reference to the work of the denomination, giving the first

place to lines of study which are most directly helpful in developing workers of the highest type for carrying forward the gospel work committed to this people, and making such changes as will bring our schools into harmony with this suggestion; and that opportunities for manual-labor, both as a means of support and of education, be provided for the students as far and as fast as practicable.

"That arrangements be made by the General Conference Committee with the Texas Conference to take charge of the school recently established in that State, provided terms of transfer satisfactory to the General Conference Association can be arranged; that a board of managers be elected by the General Conference; that sufficient means be invested to put the school upon a good, strong basis; that such a course of study be introduced as will be in the fullest harmony with the instruction given and the principles laid down in the 'Spirit of Prophecy' upon the subject of education; and that the plan of manual labor for students be further developed and carried out.

"That a monthly educational journal (ten numbers a year) be published under the direction of the General Conference Committee, as a means of bringing before the schools and the denomination generally, the best plans for educational work, of suggesting to parents definite plans of home education for their children, and of presenting and supervising a regular course of study and reading for ministers of the denomination.

"Whereas, There is a demand for church and Conference schools in various parts of the field, and to secure the best results it is highly important that teachers be selected who are thoroughly prepared for the lines of work to be carried, also that the schools be established upon a safe financial basis; therefore,—

"Resolved, That it is the sense of this Conference that before starting such schools, there be careful deliberation and consultation between the local Conference or the local mission board and the educational secretary.

"Whereas, A school has been opened in connection with the medical mission in Guadalajara, Mexico; and,—

"Whereas, Conditions are such in that country as to require a more vigilant supervision over the moral and religious training of the children than can be obtained through the medium of a day-school; we would, therefore,—

"Recommend, That such steps be taken to place the school on a basis which will make it efficient in the propagation of gospel truth, as may be agreed upon by the managers of the mission and the Foreign Mission Board; and that the necessary funds be appropriated for its support.

"Whereas, The greatly increased demand for educated laborers at home and abroad has demonstrated the necessity of facilities for instructing those who cannot attend our regularly organized schools; and,—

"Whereas, The General Conference Bible schools now in successful operation at Battle Creek and College View do not meet the wants of the laborers in other parts of the field; therefore,—

"Resolved, That similar schools be established at Walla Walla, Healdsburg, South Lancaster, and Dist. No. 2, as the demand may indicate, and that ministers, licentiates, colporters, and Bible workers be encouraged to attend as far as practicable, and that a uniform course of study, covering a period of three years, be adopted in all these schools."

The committee on licenses and credentials recommended papers to be issued as follows, which was adopted:—

Credentials, O. A. Olsen, S. N. Haskell, J. N. Loughborough, W. W. Prescott, W. C. White, A. J. Breed, R. C. Porter, G. A. Irwin, J. H. Durland, J. H. Morrison, H. P. Holser, Geo. I. Butler, A. F. Ballenger, M. H. Brown, D. T. Bourdeau, Z. G. Baharian, J. T. Boettcher, A. C. Bourdeau, L. R. Conradi, B. J. Cady, J. M. Cole, J. W. Collie, G. W. Colcord, J. M. Erickson, E. W. Farnsworth, O. O. Farnsworth, E. Frauchiger, W. H. Falconer, C. M. Gardner, J. E. Graham, Francis Hope, Frank J. Hutchins, A. J. Haysmer, A. T. Jones, D. T. Jones, C. M. Kinney, J. Klein, C. H. Keslake, G. W. Kneeland, I. E. Kimball, R. M. Kilgore, C. Laubhan, H. J. Löbsack, J. G. Matteson, W. A. McCutchen, C. N. Martin, L. McCoy, Allen Moon, L. T. Nicola, H. Nicola, Rodney Owen, J. G. Oblander, M. M. Olsen, S. Osborn, J. R. Palmer, D. A. Robinson, A. J. Read, F. I. Richardson, Uriah Smith, D. T. Shireman, H. S. Shaw, W. A. Spicer, F. D. Starr, Smith Sharp, H. Shultz, W. J. Stone, A. O. Tait, G. C. Tenney, I. D. Van

Horn, E. J. Waggoner, Mrs. E. G. White, F. H. Westphal, J. S. Washburn, R. S. Webber, E. W. Webster, F. M. Wilcox, W. H. Wakeham, J. M. Willoughby, M. C. Wilcox, George Wagner, G. W. Caviness, E. J. Hibbard, E. H. Gates, G. B. Tripp, James A. Morrow, C. C. Lewis, V. H. Lucas, W. T. Drummond, G. E. Langdon, H. J. Farman, O. Johnson, L. Johnson, E. J. Ahrens, Matthew Larson.

For Ministerial License, T. Babienko, A. Barry, M. S. Babcock, J. C. Brooks, J. E. Caldwell, M. E. Cady, B. L. Dieffenbacher, P. Giddings, J. C. Foster, David Funk, J. O. Johnston, B. Jaeschke, H. Krumm, H. Kusmim, R. Klingbeil, H. R. Hanson, J. Löbsack, Delos Lake, P. T. Magan, W. A. Miller, J. Peiper, G. Perk, Ellery Robinson, Carl Rasmussen, F. W. Spies, F. Shubert, Gottfried Tetz, C. D. M. Williams, J. H. Kellogg, Paul J. Dean, W. H. Mc Kee, W. H. Anderson, C. E. Shafer, J. W. Loughhead, J. A. Brunson, E. L. Stewart, E. C. Chapman, E. S. Butz.

Missionary Licenses, Mrs. E. W. Webster, Dr. Braucht, A. B. Stauffer, Miss Lucy B. Post, D. U. Hale, G. P. Riggs, E. R. Palmer, E. W. Snyder, C. A. Nowlen, T. H. Davis, F. B. Bishop, W. E. Haskell, M. C. Sturdevant, C. E. Sturdevant, T. B. Buckner, Mrs. Rachel E. Flowers, Frank Mosebar, L. Brookings, Mrs. Emma Shafer, D. W. Reavis, Earnest D. Haskell, Ida Simmons, A. La Rue, Mrs. Amelia Shireman, Mrs. F. J. Hutchins, Mrs. A. J. Read, Mrs. B. J. Cady, Mrs. M. J. Cole, Mrs. E. C. Chapman, J. R. Mc Coy, Dr. M. G. Kellogg, Marcus Ashley, Anna Agee, C. Beneche, Jacob Duerksen, Anna Hammond, Annie Hemming, G. K. Rudolph, Frank C. Kelly, Otto Madsen, Capt. G. Masters, John Perk, C. L. Kilgore, Nettie Sharp, W. H. Thurston, Dora Vetter, Martha Wintzen, Miss Georgia Burrus, F. L. Mead, A. F. Harrison, Z. Sherrig, R. B. Craig, L. Dyo Chambers, J. E. White, Paul J. Dean, W. O. Palmer, W. H. Mc Kee, J. Christiansen.

The committee on nominations submitted a report further than we have published, as follows:—

Board of Managers for the Texas school, J. N. Loughborough, W. S. Greer, G. A. Nichols, B. F. Woods, T. T. Stevenson, H. W. Decker, J. M. Rees.

Labor Bureau, A. O. Tait, W. H. Edwards, W. C. Sisley.

Additional members of the Foreign Mission Board, J. H. Kellogg, L. Mc Coy.

General Conference Association, Executive Board, O. A. Olsen, A. R. Henry, W. W. Prescott, H. Lindsay, G. A. Irwin, L. L. Lawrence, A. J. Breed, W. B. White, S. H. Lane, I. H. Evans, C. H. Jones, J. H. Morrison, R. S. Donnell, W. S. Hyatt, Allen Moon, N. W. Allee, C. L. Boyd, R. M. Kilgore, J. N. Loughborough, R. C. Porter, T. A. Kilgore.

Since the close of the Conference, the various Boards and committees have remained in session, attending to details which could not for multiplicity be considered in open Conference. Although these meetings include a small number of people, the work is onerous and some of the decisions are of general interest. These we shall try to give our readers. Some of these will be found on the last page of this number.

The thirty-first General Conference will mark an era in our cause. The steps taken will have the effect to broaden the work in the earth and to deepen it in the hearts of all its friends.

## Progress of the Cause.

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

### THE LOUD CRY.

BY LESLIE J. WEESE.

(Minneapolis, Minn.)

AWAKE, awake, O Zion,  
Gird now thyself with might,  
Put on thy lovely garments  
And let thy lamp burn bright;

For now the second rumor  
Comes on the raging winds,  
"Come out of her, my people,  
Partake not of her sins."

Amid the strifes of nations,  
Hark! hear the cry of peace;  
Rouse! loudly cry the rumor,  
Let now all envy cease.

Awake ye then, O Zion,  
This warning loudly call,  
"Come out of her, my people,  
Before the last plagues fall."

And hear ye not glad tidings  
Proclaimed by message loud,  
"Christ Jesus soon is coming,  
Upon the great white cloud"?

Awaken then, O Zion,  
And gird thyself with might,  
Put on thy lovely garments,  
And let thy lamp burn bright.

### OKLAHOMA.

AFTER returning from the Bible school at Lincoln, I began a meeting near Edmond. The weather has been inclement and the opposition determined and bitter; but truth is victorious. A company of eleven, including four who were already in the truth, have taken their stand, and others seem favorable. It seems as though the enemy is working harder than ever before, but the truth must triumph. To the Lord be all the praise.

W. H. WHITE.

March 1.

### MINNESOTA.

OSAKIS.—The Lord is blessing the work in this part of the field, and we are very thankful for the tokens of his love and care that he is giving us. Five adults have of late taken a stand for the truth, and others are interested. The general meetings at Osakis and Sauk Center were seasons of refreshing and encouragement to the brethren.

I am now holding meetings in the town of Ashby, with a good prospect of at least some accepting the truth for these days. The children's meetings are of special interest. It is a pleasure to see the little ones receive Bible truth. Pray for us.

W. B. HILL.

### INDIANA.

PETERSBURG.—I came to this place in company with Elder J. W. Covert, Feb. 4, in the midst of storm and cold. The cold weather continued for several days. The opposition to the truth, and the cold weather, made it hard to do anything in the work, but we did the best we could and the Lord blessed; still we did not see what we desired. After laboring one week with Elder Covert, he went home to visit his family. After holding one meeting in the meeting-house, I decided to hold meetings in a private house in the daytime, and at night to use the meeting-house. This I found to be the best plan, and the Lord blessed in a most marked manner. The people began to come to meeting, and the congregation increased.

Last night I closed the meetings with a large

and attentive audience. At the close I parted with many who a few days before were opposed to the truth, but are now its friends. Two adults were added to the church, and others will soon follow. I go from here to Patricksburg to join Elder Covert.

F. M. ROBERTS.

Feb. 27.

### TEXAS.

WHEN I last reported, I was helping brother Hale in a series of meetings at the Mass school-house, five miles east of Kosse, Limestone Co., Tex. Meetings were continued until Dec. 16, with fair congregations. More than fifty discourses were given. Many manifested an interest from the beginning, acknowledging the truth all the time; but they were slow to obey. One man and family were obeying when I left them, and three other families promised to obey. May the Lord lead these souls to himself.

I spent the week of prayer with the Berea church in Anderson county. I found them faithful and of good courage. Three services were held each day during the week of prayer. Prayer and social service was held in connection with the readings, with Bible study after each reading, and preaching services at night. The Lord came very near with his blessing, and spoke courage to each heart.

I spent the time from Jan. 11 to Feb. 17 at home. Feb. 17-26 I visited the Black Jack Grove church and held some meetings in Father Burk's house, until it became too small for the congregations, when a school-house was procured in the vicinity and the meetings continued. The school-house was filled each evening, and some evenings, especially the last, the house would not hold the people that came. Many are deeply interested in the truths for this time. Pray that the Lord may continue leading the minds of this people to his truth. The Lord willing, I purpose to return March 8 and continue the work.

W. S. CRUZAN.

Feb. 28.

### SWITZERLAND VS. THE FOURTH COMMANDMENT.

IN the last case of Switzerland against the fourth commandment, the city court of Basel failed to make out its case. This was not because the fourth commandment had not been obeyed, and the Factory law disobeyed. It was clearly shown in court, by the statement of Mr. Revilly, the bookkeeper, by the ready acknowledgments of the workers themselves, and by the minute report of the police, that labor was regularly performed in the publishing house on Sunday. The fourth commandment was obeyed. The Factory law was disobeyed. Nothing could be more clear. However, no one could be found upon whom the penalties of the law could be visited for this. That faithful minister of the gospel whom the law holds alone responsible for this observance of the commandment of God by those working under his management, is in the United States attending the General Conference of his denomination. The Factory law, though not in the Sunday clause, particularly specifies in another paragraph that no employee, not even the foreman, but the manager alone, is responsible. Therefore, if the court were to have held the bookkeeper, it would have been necessary for it to go outside the terms of the law to do so. In obedience to the summons of the court, Mr. Revilly presented himself at the hour appointed. Before entering the court-room, he was assured that it was not the intention of the court to attempt to make him personally responsible, but to examine him as to the facts in the case. Yet in the face of that and the positive terms of the Factory law, the public prosecutor formally asked the court to hold him as the responsible head of the business, and suggested

that as a matter of consideration toward him, the penalty be limited to 200 francs. And this, too, after a clear statement to the court by Mr. Revilly of the position which he held and its duties as office-clerk and bookkeeper.

In reply to his formal demand for his conviction, the duties of the book-keeper were restated and his limited authority shown, the court being also asked if in any doubt as to the matter to call any of the employees of the establishment, most of whom were in the court-room, to testify upon this point. The court did not call the witnesses, but after consideration dismissed Mr. Revilly as not being, under the Factory law, the responsible person against whom action could be brought and penalties imposed for Sunday labor done in the publishing house.

There is no clue as to what, if any, will be the further action of the authorities in the attempt to compel the observance of Sunday by the *Imprimerie Polyglotte*.

W. H. McKEE.

Basel, Switzerland.

### "HOW DID YOU COME TO ACCEPT THE TRUTH?"

[EDITOR REVIEW: While in conversation the other day with brother Shultz, of Nebraska, the above query was propounded to him. I was so interested in the recital of his experience, and so urgent in my request that what he said might be written out for the benefit and encouragement of others, that he finally gave his consent for me to make any use of it which might be thought advisable, and I therefore make extracts from the mental notes I took, and jot down the following incidents, which I respectfully submit to you for the REVIEW, should a place be found for it.—M. B. DUFFIE.]

"In the year 1874 I was, as now, living near Stromsburg, Neb. Elders Boyd and Hart came into that vicinity and announced a series of meetings on Bible topics. My neighbors far and near turned out to hear what the new ministers had to say, and the whole community was greatly stirred by the strange themes which they presented. I was frequently importuned to come out and listen, but I thought it all folly, and could not be induced to attend. Brethren Boyd and Hart, in due course of time, finished the series of meetings, and we did not know but that was the last we would ever hear of it and them. But they secured another audience room, the district school-house, considerably nearer to my home than the place they had occupied before, and started in afresh with another course of meetings.

"My presence was again urgently solicited, both by the strange ministers, as we called them, and many of my neighbors, but in vain. I was at that time a class leader in the United Brethren church, and my associates had become so thoroughly stirred up over the matter that some of them waited upon the good pastor and laid the case before him. They assured him that something would have to be done, and that speedily, urging him to bring forward some evidence in defense of Sunday-keeping, and pleading with him to come out and meet it. This the good man declined to do, and candidly declared his inability to discuss the subject. Seeing that they refused to be comforted, the minister suggested that they go down and see me. He seemed to regard me as good authority on Scriptural matters, having at various times called upon me concerning some knotty theological point he had discovered in the course of his studies. I was not aware that they had called upon our pastor, and advised them to lay the matter before him. Imagine my surprise when they told me that they had already done so, and that he had expressed his inability to help them out

"When I was informed that there was likely to be a split in the church unless something could be done suddenly, I felt my very blood boil from my head to my feet, with what I then supposed was righteous indignation, to think that our minister did not have the fortitude, or sufficient confidence in the stability of our own doctrines, to induce him to take up the gauntlet which the advocates of 'the old Jewish Sabbath,' as we denominated it, had cast at his and our feet, in the declaration that the seventh day of the week was still obligatory on Christians. I then resolved that, single-handed and alone if need be, I would show up the falsity of the position which was making such a ferment in our hitherto quiet neighborhood. I was quite positive that abundant proof could be adduced in favor of Sunday, and that the evidence was only waiting a good opportunity to come in and give itself up.

"Going quickly and determinedly to the mantel-shelf, I took down my good old Bible, and straightway began to turn its pages. I had a mental list of the texts which I thought would down seventh-dayism, but as I began to take them up and discuss their merits pro and con, I was forced to admit that they could not be made to sustain the point I had fondly hoped to make, and so I laid them one by one tenderly and sadly aside. At last I came to my only remaining text, the one in which the Lord promises to make everything new,—but where was it? Would that, like the others, prove a broken reed? 'Everything new,' I exultingly repeated! That means a new Sabbath. I felt that that was the text I long had sought, but again I queried, Where is it? I had no concordance, so I started in without. I knew it was somewhere in the New Testament, so I began at Matthew, turning the leaves over one by one, my eyes following my finger down page after page. I began to wonder if it were possible that I was mistaken about that also. I was about to give up the search, for I was well-nigh through the book of Revelation, in the next to the last chapter, when my eyes rested on the fifth verse. Ah, there it surely was, I thought, but what was my surprise, disappointment, and chagrin when I discovered that that text had reference only to the new-earth state, and not to any immediate renewal of things here. With a sad heart and a weary body I gave up the chase. Closing the lids of my Bible and those of my eyes likewise, I gave way to strange reflections. In my vain search for the texts, I likened myself unto Rachel weeping for her children. She mourned because they were not; so did I.

"I felt that I could not be a hypocrite; that I must decide at once whom I would serve,—whether I would keep the law which enjoined the observance of the seventh-day Sabbath; for if not, I must throw away the Bible and lose my hope of eternal life. While sitting there reflectively, with my head upon my hand, and my Bible, which I had pushed as far away from me as possible, lying closed upon the table, my good wife came into the room and inquired what I was thinking of, and what I had decided to do. I told her that I had come to the forks of the road, in my experience, where I must either cast away the Bible entirely, or hold to it and obey its precepts. 'Why, Henry,' she anxiously asked, 'can you not find anything in favor of Sunday?' 'Not one single jot or tittle in the whole book,' I responded sadly but earnestly. 'Well, if that is the case,' said my wife, who had herself given the subject some study and was almost persuaded, 'I shall begin to keep it, and shall continue to do so until I find out the Lord does not require it of me.' I replied that if she stuck to that resolve, she would keep it as long as she lived. 'For my part,' I added, 'I want and must have eternal life.'

"I then and there vowed, God helping me, let come what would, I would serve the Lord more perfectly by obedience to his law. I have

never regretted the stand I then took. The goodly city is only just a little way ahead. The mists which have so long shut it out from our view are little by little clearing away before the gilding sunset of this dark world's history. I fully expect a home in that glad city, my brother, if faithful, and I want to see you there, too. By His assisting grace I intend to press onward and upward, assisting and encouraging all whom I can induce to enter it with me. True,—

"The road may be rough,  
But it cannot be long;  
I'll smooth it with hope,  
And I'll cheer it with song."

## News of the Week.

FOR WEEK ENDING MARCH 9, 1895.

### NEWS NOTES.

The government of France, by action of its ministry, has prohibited until further orders the importation into France of American cattle. The ostensible reason given for this decree is that American cattle are infected with pleura-pneumonia. Thus France has done what Germany did a short time ago. In this country these efforts, both of Germany and France, are regarded as an attempt to relieve the agricultural distress which the low price of native cattle has rendered very acute, by restraining competition.

Europe is having a regular epidemic of the influenza. In Germany the spring weather seems to have aggravated the disease. The total number of cases in Berlin is estimated to be from 30,000 to 40,000. One hundred and fifty members of the Reichstag are ill and numerous court officials. England also is suffering from the disease, and many deaths are reported. The death list from this disease shows that it is not confined to the poorer classes. The aristocratic portions of London have suffered equally with those portions where the people are destitute. Lord Rosebery, the premier, is numbered among those who are ill.

The manufacture of the new remedy for diphtheria, known as anti-toxine, requires so much skill that there is no safety in using it unless it has been made in the most careful manner. In France its production has been placed under the control of the government. It is made only at the Pasteur Institute under the supervision of Dr. Roux. It is furnished to every part of France free of charge to the medical fraternity, subject to certain regulations. There are two places in Germany where it is made. Nearly all that has been brought to the United States has come from Germany. The New York City Health Department has used it in about 150 cases, and the mortality has been only 12 per cent.

A very important Supreme Court decision, in relation to the telephone business, and affecting capital to the amount of \$600,000,000, has just been handed down by Justice Harlan. By this decision the Bell Telephone Company and some other big patents have had their power curtailed, so that they will be no more the oppressive monopolies that they have been. Some of Mr. Edison's most valuable patents, including the incandescent lamp, are lost to him by this decision. Stock in the electric light companies has necessarily declined, and the general opinion is that the tentacles of the telephone octopus have been somewhat shaken off from their clutch upon the people of this country by this decision.

All eyes are now turned toward the East to watch the progress of the peace negotiations between China and Japan. Li Hung Chang has been granted full power to treat for peace, and, assisted in counsel by John W. Foster, of this country, will meet the Japanese commissioners at Hiroshima. Russian papers declare that Japan will not be allowed to hold any of the territory of China. It is very probable that Japan will claim the independence of Corea, the cession of the island of Formosa to Japan, and that she will hold all the strongholds on the Chinese coast that she is now in possession of until the indemnity, which will also be a part of her demands, is paid. The interests of England and Russia are so great in China that no peace can be concluded without their concurrence. It is probable that other nations will have something to say. Mr. Foster has expressed his opinion that if peace is not now established, and the Japanese are permitted to go on to Peking, the whole Chinese empire will collapse, and revolution break out in all the provinces. A large portion of the Chinese people do not yet know there is a war.

The Personal Liberty League of Chicago has written the Republican Central Committee, asking for the insertion of a plank in its platform allowing tradesmen to keep their shops open on Sunday. No attention being paid to this request, the same request has been presented to the Democratic committee. The League controls 20,000 votes in the city, and it will be the purpose of the members to vote for the party that will grant them the most liberty.

A new suspension bridge across the Hudson River is to be built at New York City between Fifty-ninth and Sixty-ninth streets. The bridge will be built by the New York and New Jersey Bridge Company, under the direction of the Secretary of War. It will have one clear span of 3100 feet. The towers will be made of steel. There will be six railroad tracks (twelve rails) across the bridge. The general type of the proposed bridge will be a steel-wire suspension bridge, stiffened for moving load by longitudinal girders, extending from tower to tower. The towers will be steel skeleton structures, beginning at an elevation of about fifty feet above high water, where the masonry piers end. The estimated cost is \$40,000,000.

The revolt in Cuba, although it appears to have been quite general through the island, does not appear to amount to much, only to give Spain her periodical scare for fear that she is about to lose "the ever-faithful isle." Some small conflicts are reported, but while, no doubt, the majority of Cubans favor the independence of Cuba, they are not yet ready to fight, as they must fight to gain their independence. Cuba is all that remains of the once vast possessions of Spain in the Western Hemisphere, and she will not give it up without a severe struggle. Troops and munitions of war are being dispatched to Cuba from Spain as fast as possible, and the coast is jealously guarded lest filibusters from America land to help the Cubans.

The Civic Federation, of Chicago, has begun its public work by a rousing meeting at Central Music Hall, March 3. The meeting was presided over by Lyman J. Gage. There were many speakers, and thousands were not able to secure admittance for lack of room. The chairman declared that the object of the meeting was "to consider their rights, or such as had not been voted away." The present aldermen were denounced as a "gang of scoundrels," and the object of the Federation is to take the city government out of the hands of this gang and run it itself. The fact that the meeting was on Sunday did not prevent the clergy from taking part. Dr. Henson thought that as God gave thunderstorms on Sunday and "let loose his red artillery, even on the Sabbath day," they had a right to do the same in behalf of municipal reform! But this same Dr. Henson would use the law to prevent a man's doing honest labor on Sunday for the support of his family!

### DOMESTIC.

—Mrs. W. K. Vanderbilt has secured a divorce from her husband and the custody of her children.

—Jesse Seelye, lately deceased at Savannah, N. Y., left his farm worth \$2500 to the Mormon Church.

—The faculty of Harvard College has decided to recommend the abolition of intercollegiate foot-ball.

—Both houses of the Oklahoma legislature have passed a divorce bill which is unequalled for its liberality.

—The New York State Board of Health shows that here were 1400 deaths in that State in January as the result of the influenza.

□—A cyclone swept over Georgia, March 8. At Atlanta the wind attained a velocity of seventy miles an hour. A good deal of damage was done.

—March "came in like a lion" over a large portion of the United States. Severe storms are reported all through the Northern and Northwestern States.

—Arrivals of immigrants during the seven months ending Feb. 1, showed a decrease of 40 per cent, compared with the corresponding period the year before.

—The hundredth victim to the trolley cars in Brooklyn, N. Y., a child, was lately killed in that city. Many people demand the suspension of the trolley juggernaut.

—Two buildings collapsed in New York City, March 1. One was being taken down, the other was in process of construction. About a dozen workmen were injured, some of them fatally.

—Coxey and Debs are announced as candidates for the presidency. Their platform is nothing but paper money, plenty of it, based on the fiat of the government, with no promise of redemption.

—Max H. Grauer, the insurance adjuster and chief of the firebugs who have set so many fires in New York City during the last two years, was sentenced March 1 to hard labor in Auburn prison for thirty years.

—The supreme court of New York has decided upon a case brought by the lessees of Trinity Church property, that Trinity Church is a corporation, and must put the city water in its tenements upon every floor.

—The receipts of the government since September have been larger each month than they were in the corresponding months a year ago. The total receipts of the last six months are \$79,686,456, against \$64,786,541 the previous year.

—The seventh constitutional convention of Utah was convened at Salt Lake City, March 4. Prayer was offered by Wilford Woodruff, president of the Mormon Church. The constitution there formed is to be submitted to the people for ratification in November.

—Representatives from fifteen States, all of whom are Democrats, united March 1 in signing a document favoring a return to bimetalism and opposing a gold standard. This document declares that the money question is the great question now before the country.

—Pneumonia is prevalent throughout Central Illinois so as to be almost epidemic. It is prevalent no less in the city than in the country. A number of deaths have already resulted. In some instances whole families are affected. The disease first made its appearance about the close of the recent blizzard.

—A bank at Adel, Ia., was robbed by two men, March 6, who shot and wounded the cashier and five other persons. They were soon run down by the citizens. One was captured, the other hiding in a barn; the barn was fired, and when he tried to escape, he was shot dead. The wounded citizens will recover.

—The committee appointed by various Ohio Chambers of Commerce to investigate the destitute among the miners in the Hocking Valley has reported to Governor McKinley that "there are in round numbers 2500 families that must be supported through their extremity, and that it will require \$12,000 to accomplish this result."

—Another hearing on the Sunday-opening question was given by the Assembly Excise Committee, at Albany, N. Y., Feb. 28. Bishop Doane and several other clergymen appeared to oppose the passage of the law. On the other side were men who represented citizens' organizations, such as the Knights of Labor. The question may be submitted to a vote of the people.

—The one hundred and seventeenth anniversary of the birth of Robert Emmet, the Irish patriot and orator, was celebrated at the Auditorium, Chicago, March 4. Ten thousand Irish men and women were present. The orator of the occasion alluded to the fact that Emmet was a Protestant. The day was also celebrated by the Irish people in many other places.

—The support of Indian schools by government subsidies under denominational control caused quite a debate in Congress on the separation of Church and State. Subsidies were continued to two schools.—Lincoln's school at Philadelphia, and Hampton school in Virginia. A majority of the senators evidently favor the gradual discontinuance of governmental aid to such schools.

—Col. Robert Ingersoll was advertised to lecture on the Bible in Hoboken, N. J., Feb. 24. The local clergy of the city made a most determined effort to prevent him from speaking, invoking the aid of the New Jersey laws against blasphemy. In spite of their efforts the Colonel succeeded in speaking, scored the ministers unmercifully, and infidelity gained a bigger advertisement thereby.

—The marriage of Count Castellane and Anna Gould occurred at the residence of George J. Gould, New York City, March 4. There was a double wedding ceremony,—the ecclesiastical ceremony was performed by Archbishop Corrigan, the civil, by Justice Andrews. As the bride was not a Catholic, the marriage could not take place in the cathedral, and the wedding ceremony was much abridged.

#### FOREIGN.

—The czar of Russia is reported to be suffering with influenza.

—A rebellion exists in the northern province of the republic of Hayti.

—Field-marshal Yamagata, of Japan, has been appointed minister of war.

—By an imperial decree the use of the knout has been forbidden in Russia.

—Property in Toronto to the value of \$1,000,000 was destroyed by fire, March 3.

—Forty persons were frozen to death in London during the month of February.

—Ismail Pasha, father of the present khedive of Egypt, died at Constantinople, March 2.

—Lord Rosebery is seriously ill, and there are rumors that he will resign the premiership.

—The Queensland government has decided to throw open 1,500,000 acres of land throughout the colony for selection as grazing and homestead farms.

—The Russian government will establish a branch of the Russian State bank at Teheren, Persia.

—Twenty-one persons were burned to death in a fire in the Sonel mine at Conado, near Huelva, Spain.

—Influenza is raging with virulence in London and Berlin. The well-to-do classes seem to be the greatest sufferers.

—Emperor William has conferred upon Emperor Francis Joseph the rank of Field-marshal General in the German army.

—The pope has received from the president of the Transvaal republic a diamond weighing 971 carats, the largest ever found.

—The rebellious insurgents in the province of Rio Grand do Sul have defeated a body of government troops and captured a general.

—Mrs. Ballington Booth was granted permission, March 6, by Judge Ferris of the probate court of Cincinnati, to perform marriage ceremonies.

—Twenty-six students and teachers in Austrian Galicia are being tried upon the charge of treason, their object appearing to be to free Poland.

—The proposal of the German Socialists to modify the regulations concerning the German army that it would be practically a militia force, has been defeated.

—The revolution in the United States of Colombia has succeeded, and the rebels are now in possession of the chief cities and have seized the treasury at Bogota.

—March 4 the Japanese captured the city of New-Chwang, after desperate fighting. This is one of the treaty-ports on the Gulf of Pe-Chee-Lee, near Port Arthur.

—A proposal to restrict the immigration of Jews into Germany was made in the *Reichstag*, March 6. After an exciting debate it was voted down by a large majority.

—It is understood that John W. Foster, who was called to Japan as legal adviser to the former Chinese peace envoys will be retained for the same purpose by Li Hung Chang.

—An effort is being made in the French Chambers to increase the French army. It appears that at the present time Germany has 50,000 more men under arms than has France.

—Emperor William lately took occasion, at the swearing in of some new naval recruits, again to present his ideas of his divine right to rule, and that his people must obey him.

—Mme. Modjeska, the celebrated Polish actress, has been forbidden by the czar to appear at the Warsaw theater, because of some remarks made derogatory to Russia at the World's Fair in Chicago.

—Premier Ribot, of France, has declared that in his opinion the abolition of the coinage of silver in Germany precipitated the agricultural crisis. He is therefore in favor of a bimetallic conference.

—President Dole, of Hawaii, has commuted the death sentence of the four leaders of the rebellion to imprisonment for thirty-five years and \$10,000 fine. The ex-queen will be imprisoned for five years.

—Bicycle riding has become a fashionable pastime for women in England this year. Women in all ranks of society are taking enthusiastically to the wheel, and a monthly paper is to be circulated in their interest.

—A new Irish land bill has been introduced in the House of Commons by Mr. Morley. The intention of the new bill is to give the tenant compensation for all improvements he may make on the property he leases.

—The emperor of Germany has convened a State council to consider means to relieve agriculturists in Germany, as the foreign competition in grain and cattle is having a depressing effect upon German agriculture.

—Intense anxiety prevails at Constantinople respecting the situation in Armenia. Business is entirely suspended in the interior of Asia Minor, and merchants are afraid to send their goods out of the city because of the uncertain condition of affairs.

—The ever-recurring revolution has sprung up in Colombia, near the Isthmus of Panama. The secretary of the navy has ordered the United States ship "Alert" there to protect the interests of United States citizens that may be endangered.

—Port-of-Spain, Trinidad, suffered a very severe fire, March 5. Property to the value of \$4,000,000 was destroyed. Much more would have been destroyed but for British and American sailors, who were landed and opposed a systematic effort against the spread of the flames.

—The German *Reichstag* has been considering a bill, one section of which provided that anybody, who, in a manner calculated to endanger public peace, openly attacks religion, the monarchy, matrimony, the family, or property, is liable to a fine of 600 marks and to imprisonment for a term not to exceed two years. The committee to whom this bill was referred, rejected this clause by a vote of 13 to 12. A section relating to blasphemy was also rejected.

—A body of British troops is being massed on the frontier between British Guiana and Venezuela. The president of Venezuela has appealed to the other South American countries for support against what he considers the aggressive action of England.

—The United States will send two warships to represent this country at the opening of the North Sea canal, which will take place June 20. This canal sixty-one miles long, connects the Baltic at Kiel with the Elbe below Hamburg. The Emperor of Germany will preside at the opening ceremonies, and all the principal nations will be represented by ships of war.

#### RELIGIOUS.

—The Belgian episcopate has received a papal brief strongly condemning the attitude of the Christian socialists.

—The seventeenth anniversary of the coronation of Pope Leo. XIII. was celebrated March 3 at Rome with much pomp and ceremony.

—The American Missionary Society's office at New York City has discovered irregularities in the accounts of its treasurer, reaching back some years.

—Rev. Mr. Turner, of the Protestant Episcopal Church of the Good Shepherd, Rochester, N. Y., has been forbidden by Bishop Coxe to officiate anywhere in the diocese of Western New York because of his extremely high church practices.

—The East Pennsylvania Conference of the United Evangelical Church, at a meeting, March 6, adopted a resolution censuring Congress for doing business on Sunday, and declaring that it is the duty of Christians to keep such men from holding office.

—The United States consul at Havana, Mr. Ramon O. Williams, has lately been quite active in protecting United States citizens who are in Cuba, and who have been accused by the Spanish authorities of participating in the rebellion. This has made Mr. Williams very obnoxious to Spain, and his recall has been asked for by the Spanish government.

—In Prussia the Roman Catholic Church seems to retain its vitality. In 1872 there were in the kingdom 914 conventual establishments, with 8795 members; three years later, in consequence of the repressive legislation of the "May laws," over a third of the institutions were dissolved, but in 1893 we find 1215 establishments, with 14,044 monks and nuns.

—A Protestant church at Lampani, Bulgaria, was attacked on Sunday, March 3, during services, by a mob composed of members of the Greek Church, who tore their books to pieces, wrecked the interior of the church, and severely wounded some of the worshippers. The members are mostly composed of Germans and Americans. The Americans are under British protection.

## Special Notices.

### TO OUR BRETHREN IN NORTH DAKOTA.

It was recommended at the General Conference which has just closed, that the two Dakotas be united into one Conference, to be known as the Dakota Conference. I hope and believe that this change is in harmony with the mind of the Spirit of God.

The reason why these two States were not organized into one Conference at the beginning was that we were not able at that time to do justice to that portion of the State, as our laborers were few and the Conference not very strong. Minnesota at that time was an older Conference, and had more laborers, so it assumed the responsibility of taking the oversight of North Dakota. The Lord has blessed this Conference in their labors so that many churches have been raised up. At the same time the blessing of God has rested on our work in South Dakota, and a good many laborers have been fitted up for the work. Especially is this true among the Germans and the Scandinavians.

Many calls for help among the Germans have come in from North Dakota. Under the present arrangement we shall be able to meet these calls, and shall forthwith send German, Scandinavian, and American laborers into this part of the Conference. We have decided to locate at least one American laborer in North Dakota, and on account of the severe drouth in South Dakota this past season, we have felt that we were obliged to look elsewhere for territory the coming summer; and now as this change has been made, we shall send our whole canvassing force, which is quite large, into North Dakota. We hope they will be able to sell many books this coming season, and bring the truth into many homes where it has never yet entered. The end of time is nearing, and we must let the people know it.

We have decided to hold a camp-meeting at Jamestown, N. Dak., July 3-9. We have the promise of good help for this meeting. I hope to be able to visit most of the churches in North Dakota before that time.

May the blessings of God now rest upon us as a Conference, that this union may be for his glory and the good of all concerned. I very much desire to have you write to me about the interest where you live, what help you will need, and how matters stand in general, so that I may get as good an understanding of things in this part of the field as possible, and thus be able to do the most good. N. P. NELSON, Pres. Dak. Conf.

OHIO, NOTICE!

THE Ohio canvassers' institute will be held at Mt. Vernon, O., beginning March 29 and continuing four weeks. Those desiring to attend should write at once to C. A. Pedicord, 249 Cedar Ave., Cleveland, O.

KANSAS, NOTICE!

AN institute for Bible study will be held at Ottawa, Kan., March 22 to April 4. Elder A. T. Jones will be present to conduct the Bible study, and Elder Wakeham is expected to be with us to conduct the study of the Bible and the Testimonies on health and temperance. All of our workers are expected to attend, and we shall do all we can to provide accommodations for all others who come. I think we can use some tents, and some rooms may be secured. Let all who come be prepared to care for themselves as far as possible. C. MC REYNOLDS.

MICHIGAN, NOTICE!

THERE will be a canvassers' institute at Ovid, Mich., for all who desire to go into the canvassing work in Michigan and Ontario for the coming season. This institute is to begin April 16 at 9 A. M., and close the evening of April 28.

Those who come should bring their own bedding. All who design attending this institute should write at once to our State agent, A. J. Olsen, Ovid, Mich. There will be a nominal charge of seventy-five cents a week for board. Those who design to enter the canvassing work should select the book they wish to canvass for, by corresponding with the State agent, and begin its study immediately. I. H. EVANS.

NEBRASKA WORKERS, NOTICE!

THE coming institute at College View, March 20-26, will be an important occasion, and I trust all the laborers in the Conference are preparing to attend. The cause of truth is moving rapidly forward in all parts of the earth, and we must be awake and active, or we shall be left behind. It is necessary that from time to time we should assemble together, seeking help from God, laying plans for the work, and learning all we can in reference to the best methods to be employed in enhancing the work. Elder Durland will be with us at this time, also brother Mead, the general canvassing agent.

As we see the older laborers called to other fields of labor, may we press closer together and fill the ranks, that the cause of God may be advanced in our Conference. The Conference committee will meet at this time, and we would be glad to see each member present. The first meeting will be held Wednesday afternoon, March 20, at three o'clock. W. B. WHITE.

TO OUR BROTHERS IN THE BLACK HILLS.

AT the late General Conference it was decided that the counties in South Dakota in which the Black Hills are located, be considered part of the Nebraska Conference. This action was taken because the Nebraska Conference would be better able to help our people in that part of the State in general meetings and ministerial labor than we could in South Dakota, on account of better railroad connections and a closer union of territory.

We hope this change will prove to be a blessing to all concerned. The third angel's message is the same whether proclaimed by one or by another. Although separated in territory, my prayers shall still be for the good of the work in the Black Hills, and I trust the blessing of God may rest on our people in this part of the field with whom we have had such long and friendly relations. N. P. NELSON, Pres. Dak. Conf.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

THE Oklahoma Tract Society would be glad of clean copies of Seventh-day Adventist publications sent post-paid. Address Mrs. M. A. Shields, No. 217 Sixth St., Oklahoma City, O. T.

Obituary Notices.

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

HARRIS.—Died near Graysville, Ind., Feb. 27, 1895, Carl T., youngest child of brother Samuel M., and sister Emma Harris, of spinal trouble, aged 1 year, 11 months, and 16 days. Services were conducted by the writer. Text, 1 Cor. 15:45. S. G. HUNTINGTON.

DURKEE.—Died Feb. 5, 1895, of malarial fever, Edward P. Durkee, son of A. and L. Durkee, aged 8 years and 3 months. He was a bright and loving child. His last words were words of prayer, and we know if we are faithful, we shall meet him when Jesus comes. A. AND L. DURKEE.

HUNT.—Died at Riverside, Mich., Jan. 4, 1895, of internal hemorrhage of the kidneys, John P. Hunt, aged 73 years and 5 months. He accepted the truth at Rochester, N. Y., in the year 1852, under the labor of brother and sister White. Comforting words were spoken from 1 Corinthians 15 by brother Staines. M. E. RHODES.

MESSERALL.—Died Oct. 17, 1894, at Judd's Corners, Mich., of asthma, Joseph Messerall, aged fifty-six years. He died away from home, but was brought home for interment. He leaves a wife and children to mourn. He accepted the truth twenty-two years ago, under the labors of Elders I. D. Van Horn and S. H. Lane. He died praising God. Discourse by Rev. S. Graves (Methodist). MELVINA E. WAGER.

WILSON.—Died at Normal, Ill., Mrs. C. A. Wilson, aged 50 years, 4 months, and 14 days. She leaves a husband, one daughter, and one son. She expressed full faith that her sins were forgiven, and seemed to rejoice in the mercy of God. She was laid to rest by the side of her deceased brother, Elder B. F. Merritt, in the Princeville cemetery. Funeral sermon by the writer, from Heb. 6:19. C. H. BLISS.

BARNARD.—Drowned in the Imnaha River at Joseph, Wallowa Co., Ore., July 15, 1894, Royal F., only son of Drs. J. W. and J. S. Barnard, aged fifteen years. He first heard the Sabbath truth some three or four months before his death, and, having previously given his young heart to Jesus, eagerly accepted it, and earnestly urged me, his mother, to make said truth known. He sleeps in Jesus. J. S. BARNARD.

BEE.—Died Dec. 23, 1894, in Worcester, Mass., my dear companion, Della M. Bee, after an illness of six weeks, caused from a bruise on her arm, aged 29 years and 3 months. Although suffering intense pain, and not being able to lie down till the last two weeks, her trust in God was as that of a little child in a loving parent. Words of comfort were spoken by Professor Lake, of South Lancaster Academy. FERNANDO C. BEE.

MUNCE.—Died Aug. 2, 1894, near Bridgewater, Col., of rheumatism of the heart, Flora M. Munce, eldest daughter of John and Mary F. Munch, aged 18 years, 2 months, and 28 days. Flora was a faithful member of the Bridgewater church, and an earnest worker in the Sabbath-school. She was beloved by all who knew her. She died in the hope of the soon coming of the Saviour. Words of comfort were spoken by Elder L. Warren, from 1 Thess. 4:13. M. F. MUNCE.

GREEN.—Died at Pomona, Cal., Nov. 30, 1894, brother Joseph Green, of Boulder, Col., in the sixty-eighth year of his age. Brother Green was elder of the Boulder church up to the time of his leaving for California, going with his wife to spend the winter with a son living at Pomona. On the train he took a severe cold, which resulted in pneumonia, causing his death a few days after his arrival. His faith was unwavering to the last, and truly he is numbered among the "blessed who die in the Lord." Funeral services were conducted by the writer. N. C. MC CLURE.

MUNCE.—Died Jan. 13, 1895, in Greeley, Col., Ida Pearl Munce, daughter of John and Mary F. Munce, aged 10 years, 5 months, and one day. She was on her way home from school Friday evening, Jan. 11, and had almost crossed the track, when the train bound for Cheyenne came swiftly in without ringing the signal bell, and before she could escape, it struck her and threw her about twenty feet. She was carried to her home, and all that medical skill could do was done, but without avail. Our little darling passed peacefully away, Jan. 13, surrounded by her almost heartbroken father, mother, and two brothers. Words of comfort were spoken at the funeral by Elder D. A. Oppy, from Job 14:10. M. F. MUNCE.

SHAFER.—Died at Mt. Vernon, O., of membranous croup, Minard E., infant son of William T. and Maud S. Shafer, after an illness of but one day, aged 6 months and 1 day. The sorrowing parents find comfort in the thought that the little one was dedicated to God, and thus, though the bud for a little moment is blasted, it is only to blossom more gloriously in the world to come. Funeral services were conducted by the writer at the Academy chapel. C. L. TAYLOR.

NOTICE!

WANTED.—An experienced farm hand, at present in the Scandinavian department, Union College, wishes to work on a farm through the summer for an American Sabbath-keeper. Address A. P. Peterson, College View, Neb.

WANTED.—Work by a boy eighteen years of age, from the burned-out districts, in a Seventh-day Adventist family (Eastern Nebraska preferred). Has worked on a farm, and always pleases the farmers. References given if required. Address Call Box 255, Shelton, Neb.

WANTED.—A man to begin work the first of April. He must be a Seventh-day Adventist, and have experience in farming. Address A. B. Wilson, Gridley, McLean Co., Ill.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists times for various routes including Chicago, Detroit, and Buffalo.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists times for routes between Chicago, Detroit, Toronto, Montreal, and Boston.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. †Stop only on signal. A. R. MC INTYRE, 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 12, 1895.

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It was expected that Elder J. A. Brunson would occupy the Tabernacle pulpit on last Sabbath, but an attack of *la grippe* prevented his doing so. Elder Durland delivered an acceptable and profitable discourse on the Nature and Power of the Gospel, based on Rom. 1:16.

Prof. Herrick Johnson, D.D., of Chicago, in the *Independent* of Feb. 28, presents a long article giving his views of "The World's Parliament of Religions." He shows that every claim made in behalf of that ill-advised occasion, is without foundation, false, and misleading; that the gathering was not only useless but injurious; that Christianity was muzzled, and Calvary thrown into the shade; and that the effect it was calculated to have was to give the impression that Christianity has rather been a failure than otherwise. And he might have added that the denomination likely to reap the most advantage from it is the Church of Rome. Such being its nature, the history of it that has been written up cannot be considered worth the buying or the reading.

The *Interior* of Feb. 28 gives the following forecast for the future of Germany. Referring to the fact that when some men take advantage of their liberties, rulers make that a pretext to seek the concentration of power into their own hands, it asserts that this thing is now disturbing the people of the German empire. It says:—

"Socialism and anarchism produced a popular scare. This the emperor is utilizing in seeking the enactment of a law which will give him autocratic powers but little inferior to those exercised by his cousin in Russia. . . . Extremes produce equally opposite extremes. William of Germany is yet a young man, and if he lives according to the life-tables, he will see 1848 repeated. He will take refuge, as his grandfather did, under the British flag. The refuge of extremists, when the worst which they earn is paid to them, is always under the shield of those who maintain the laws of order as well as of liberty—the men who resist autocracy on the one hand, and with equal steadiness resist license on the other."

The allusion to 1848 is very significant. That was the year of the sweeping European

revolution which toppled over so many thrones, and drove the pope out of Italy. It fulfilled the first clause of Rev. 11:18; and the fact that men anticipate the recurrence of such scenes, shows with what forebodings they regard the future. Luke 21:26.

## MAINTENANCE OF THE HASKELL HOME FOR ORPHANS.

The General Conference Committee recently passed the following resolution with reference to the maintenance of the Orphans' Home, situated at this place:—

"That, for the maintenance of the Haskell Home for Orphans, two general collections be taken by the denomination each year, the first Sabbath in April, and the first Sabbath in October; and that the entire collections of these days be used for the purpose."

The Haskell Home was providentially founded. When the means for suitably providing the Home were lacking, Mrs. Haskell, a philanthropic lady not of our faith, came forward with a munificent gift, which enabled the projectors of the enterprise to finish and furnish a comfortable home for a large number of orphan and destitute children. It is the privilege of our people suitably to maintain this home. Various plans have been suggested for the purpose, but none seemed so suitable to the committee as the one in the above resolution.

The date for the first collection, the first Sabbath in April, is near at hand. We call special attention to the necessity of a general effort by all our people in behalf of this noble enterprise. It will be noticed that the entire collections of the day are asked, which will, of course, include the usual Sabbath-school contributions, and those of the church as well. Let the donations be liberal. Churches, companies, isolated Sabbath-keepers, and all friends of the Home, wherever found, should send their donations direct to Elder L. McCoy, treasurer of the Medical Missionary and Benevolent Association, Battle Creek, Mich.

O. A. OLSEN, *Pres. Gen. Conf.*

## THE GENERAL CONFERENCE "BULLETIN."

MANY of the brethren and sisters have, no doubt, wondered, when they received their General Conference *Bulletin*, why it was stated that it was published quarterly. The following action of the General Conference Committee will serve to explain this matter:—

"1. To issue the *Bulletin* quarterly during the General Conference biennial period, in a single volume, at fifty cents for the entire time, including the Extras during the General Conference session.

"2. To issue the next number in April; it being understood that it should contain a workers' directory, a grouping of all the resolutions and actions of the Conference recently held, together with an index of the proceedings of the same, etc.

"3. To cut off all copies in clubs to delegates and schools, except in cases where twenty-five cents additional is paid on single subscriptions.

"4. To close the orders for bound copies with the April number, and send to all subscribers for same."

We are sorry that we cannot furnish all the back numbers of the *Bulletin*; but we have only a few of them, and have decided to furnish what we can of the back numbers, together with the remaining numbers that will be issued between this and the next General Conference, for twenty-five cents. As will be seen by the foregoing resolutions, those who have subscribed for the *Bulletin*, and paid the fifty cents before our supply of the back numbers was exhausted,

will receive the *Bulletin* quarterly during this year and next, in addition to the numbers they have already received. No doubt all will be pleased to receive these numbers in addition to what they expected to get when they subscribed.

We have thirty or forty copies yet of the bound numbers that we can supply in complete sets at 85 cents for cloth, and \$1 for half leather, with 25 cents additional when sent by mail. The bound numbers will be ready for mailing about the first week in April. They cannot be furnished earlier, as it is desirable to put into them valuable matter which the next number of the *Bulletin* will contain. A. O. TAIT.

## APPOINTMENTS BY THE FOREIGN MISSION BOARD.

SINCE the close of the General Conference the following appointments have been made by the Foreign Mission Board:—

"1. Elder E. H. Gates and wife, accompanied by H. H. Brand and wife, to open up mission work in the Hawaiian Islands.

"2. Elder S. J. Hersum and wife, of the Atlantic Conference, to begin work in Newfoundland.

"3. Elder F. I. Richardson, of the Maritime Provinces, to connect with mission work in Jamaica, W. I.

"4. Dr. J. H. Neall, previously assigned to medical missionary work in Brazil, to answer for the present the demand for an additional physician in the Mexican mission.

"5. Prof. E. B. Miller, of South Africa, to return to this country to engage in educational work."

It is planned for those who have been assigned to foreign fields to take several months' special preparation in health work at the Sanitarium. The value of such an education in enabling our workers to care for themselves in the fields to which they may go, will be readily recognized.

F. M. WILCOX.

## MORE BROTHERN IN JAIL.

THE readers of the REVIEW have been aware for some time that the cases of a number of brethren in Graysville, Tenn., have been brought before the grand jury. We have just received word from there that seventeen indictments have been made against nine of our brethren. These nine were all convicted. The friends of one brother came forward and paid his fine, and he was released. The rest are sentenced to imprisonment in the county jail. They are doubtless in jail at this writing, as our correspondent informed us that they were to be placed in prison at once.

A number of these brethren are dependent upon their labor for their daily bread, and so it will be necessary for us to help their families while they are in jail. The Religious Liberty Association still has a small fund on hand for this purpose, so it will not be necessary for us to call for a general donation at this time; but we would nevertheless be glad to receive the annual dues of those who have not paid their dues for the past year, as it will be necessary to distribute a great deal of literature in that locality; and donations for that purpose can be used to good advantage. Donations for the circulation of literature should be addressed to the International Tract Society, Battle Creek, Mich., and annual dues should be sent to the Religious Liberty Association, same address. In sending to both societies at the same time, the amount can be sent in the same letter. More definite particulars in regard to these imprisonments will be given next week.

A. O. TAIT.