

# The Advent Review and Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

Eliza Smith  
box 686  
750

"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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### WE LOVE THEE, LORD.

BY WORTHIE HARRIS.

(Battle Creek, Mich.)

We love thee, Lord; we see thee wearied, worn,  
Misunderstood, forsaken, and forlorn;  
Of men the blessed King, yet crowned with thorn  
To grant us rest.

We love thee, Lord; we hear thy gentle voice  
In accents mild proclaim the highest choice  
For us in fetters bound, that we rejoice  
In being free.

We love thee, Lord; we know thy love, unknown  
Bore thee to darksome earth from heaven's throne,  
That by thy poverty we as our own  
Could call thy home.

We love thee, Lord; our rest and liberty,  
Our heavenly home, are blessings rich from thee  
Thou grantest life e'en for eternity  
To love thy love.

## Our Contributors.

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

### CHRIST, THE LIGHT OF THE WORLD, UNCOMPREHENDED.

BY MRS. E. G. WHITE.

CHRIST announced himself as the light of the world, and John declared: "In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world." The disciples listened eagerly to every word that fell from the lips of their Master, and never did they feel more satisfied concerning his Messiahship than when he stood before the angry Pharisees, priests, rabbis, and rulers. With frowning countenances they urged him to speak of many things, hoping to entangle him by their opposition. But he met their statements one after another in a calm, solemn, and earnest manner, and presented ideas to them of so lofty a character that human language seemed inadequate to express his divine meaning. It seemed as though he were laying his hand on the throne of God. The hearts of his disciples were deeply moved. Though he stood as a man clothed in humble garments, his Majesty was revealed before his scornful and contemptuous opponents as he asserted his true relation with God. His words were full of power as he presented his divine claim, piling evidence upon evidence, and bringing forward such positive arguments that many were constrained to believe.

Christ was the foundation of the whole system of Jewish worship, and in it was shadowed forth the living reality,—the manifestation of God in Christ. Through the sacrificial system men could see Christ's personality and look forward to their divine Saviour. But when he stood before them, representing the invisible God,—for in him dwelt "all the fullness of the Godhead bodily,—they were not able to discern his divine character because of their want of spirituality. Their own prophets had foretold him as a Deliverer. Isaiah had declared: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." But though his character and mission had been so plainly delineated, though he came unto his own, his own received him not. Occasionally divinity flashed through humanity, the glory escaped through the disguise of the flesh, and brought forth an expression of homage from his disciples. But it was not until Christ ascended to his Father, not until the descent of the Holy Spirit, that the disciples fully appreciated the character and the mission of Christ. After the baptism of the Holy Spirit they began to realize that they had been in the very presence of the Lord of life and glory. As the Holy Spirit brought the sayings of Christ to their remembrance, their understanding was opened to comprehend the prophecies, to understand the mighty miracles which he had wrought. The wonders of his life, in all its sacredness, greatness, and glory, passed before them, and they were as men wakened from a dream. They realized that "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." They seemed of much less importance in their own eyes, after their awakening to the fact that Christ had been among them, than they did before they realized this. They never wearied of rehearsing every item which had come under their notice in connection with his words and works. They were often filled with remorse at their stupidity and unbelief and misapprehension as they recalled his lessons of instruction which they had but dimly understood when he had spoken them in their presence, and which now came to them as a fresh revelation. The Scriptures became a new book to them.

The Lord has enjoined upon all the searching of the Scriptures. It is the duty of every soul to seek diligently in order to know what is truth. The disciples remembered that Christ had said, "Sanctify them through thy truth; thy word is truth." The word was to be their guide and director. As the disciples searched Moses and the prophets which testified of Christ, they were brought into fellowship with the Deity, and learned anew of their great Teacher, who had ascended to heaven to complete the work which he had begun upon earth. They recognized the fact that in him dwelt knowledge

which no human being could comprehend unaided by divine agency. They needed the help of Him whom many kings, prophets, and righteous men had foretold. They were filled with amazement as they realized that Christ had actually come from God to a sinful world to save the fallen sons and daughters of Adam. They read and reread the prophetic delineations of his work and character.

How dimly they had comprehended the prophetic Scriptures! How dull they had been in taking in the great truths which testify of Christ! But what human mind could comprehend the mystery of his incarnation, the dual character of his nature, when they looked upon so humble a personage, one so void of human grandeur, who walked as a man among men! Their eyes were holden so that they did not fully recognize the divinity in the garb of humanity. But after they were illuminated with the Holy Spirit, how they longed to see him again, and to place themselves as learners at his feet! How they wished that they might come to him, and have him explain the Scriptures which they could not comprehend! How attentively would they listen to his words! What had Christ meant when he said, "I have yet many things to say unto you, but ye cannot bear them now"? How eager they were now to know it all! They were grieved that their imagination was so feeble, that their ideas were so wide of the mark, that they had so failed to comprehend the true reality! A herald had been sent of God to proclaim the coming of Christ and to call the attention of the Jewish nation and of the world to his mission and work, that men might make preparation for his reception. The wonderful personage whom John proclaimed had been among them for thirty years, and they had not really known him as the One sent of God. Remorse took hold of their souls because the prevailing unbelief of the Jewish nation had leavened their opinions and darkened their understanding. How many times they were filled with desire to understand something that he could have unfolded to their minds; but they had slighted their privileges and failed to improve their opportunities. Jesus, the Light of this dark world, had been shining amid its moral darkness, and they had failed to comprehend the source of his beams!

They asked themselves why they had pursued such a course as made it necessary for Christ to say to them: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" Why had they not recognized their Master in him who had taught them marvelous truths? for "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." They often rehearsed the conversations of Christ, and said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Why did we allow earthly considerations and the opposition of priests, rulers, and rabbis to confuse our senses, so that we did not comprehend the fact that a greater than Moses was among us, that One wiser than Solo-

mon was instructing us? How dull were our ears! How feeble was our understanding!

□ Thomas would not believe until he had thrust his finger into the wound made by the Roman soldiers. Peter had denied Christ in the days of his humiliation, suffering, and rejection. These painful remembrances came before them in clear, distinct lines. They had been with him, but they had not known nor appreciated him. But how these things now stirred their hearts as they realized their unbelief! With what assurance they went forth to proclaim a crucified and risen Saviour! All fear of Jewish authorities was gone. They felt no timidity; for they realized that the Sun of Righteousness was shining upon this dark world. They realized that the central source of all the world's light was made known to them, and that they were blessed in comprehending that which worldly-wise men, with all their boasted science, theology, and philosophy, did not comprehend. The light and life of the world could be understood better by a handful of uneducated fishermen, who had experienced the love of God through Jesus Christ, than by those who were lifted up in self in their supposed intellectual greatness.

But how sad a thing it was for Heaven to look upon,—a world seared and marred with the curse of sin, covered with gross darkness, and yet insensible of the healing beams of the Sun of Righteousness! Christ asserted that the Pharisees, priests, and rulers chose darkness rather than light, because their deeds were evil. They cared not to acknowledge Christ, because it brought them into close contact with the Father, who would not tolerate sin, selfishness, and hypocrisy. Christ's mission was not to explain the complexity of his nature, but to give abundant light to those who would receive it by faith. Fallen men who should believe on him would receive the full advantage which could be produced through the mysterious union of humanity and divinity. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

#### IGNORANCE OR DISHONESTY — WHICH?

BY C. H. EDWARDS,  
(Yantic, Conn.)

WERE it not a serious thing to oppose the truth of God and to set one's self against the advancement of God's message, it would be extremely amusing to note the different arguments and counter-arguments which are produced to lessen its force.

Nearly every individual has some argument peculiar to himself. Should you mention to him the obligation of observing the Sabbath as commanded by God, he will immediately bring forward some ingenious argument as an excuse for his remissness in rendering obedience. Perhaps he will inform you that it is absolutely impossible to observe any definite day on a world which is round; and, "besides, there has been time lost, which positively forbids our ascertaining which day ought to be observed to meet the requirement of the command." You may rest assured that before the conversation is ended, you will hear him reverently exclaim: "I thank the Lord that he has given us the Lord's day [meaning Sunday] to commemorate his glorious resurrection, and as a memorial of finished redemption; and I hope and pray that the day is not far distant when all the nations of the world will unitedly enforce it till we have a universal sabbath of peace."

Should you at this point quietly suggest that, perhaps, as so much time had been lost, he could not be sure that in observing Sunday he was observing the right day; and, besides, it might be difficult to enforce a "universal sabbath" as the world is so round, you would hear him mutter, as he turned away in disgust, "How foolishly people will talk."

Undoubtedly the next one you meet will immediately fly to the Scriptures, and after having misquoted or misapplied and garbled together every text that can, even remotely, be made to bear on that subject, he will, with an air of triumph, declare, "The Sabbath is gone, dead, and abolished; and the first day of the week is fully established in its place."

As an illustration of this latter class I have before me a pamphlet written by one D. S. Warner, and printed at Grand Junction, Mich. Seldom is so much perversion of Scripture and facts presented as we find in this work. One or two quotations will show the general tenor of the article. After having written ninety pages in proving (?) that the ten commandments were the old covenant, and consequently done away, and a new law given, we find this remarkable statement made (page 91): "To say that God gave his law on Sinai to any but the Israelite nation were to contradict the psalmist and all the Scriptures. 'Now we know,' saith the apostle, 'that what things soever the law saith, it saith [not to all men, but] to them who are under the law.' Rom. 3:19. Then the law never said to a Gentile, 'Remember the Sabbath day, to keep it holy,' etc., because the Gentiles have not the law. Chapter 2:14. The law never said to a Christian, 'Remember the Sabbath day, to keep it holy. . . . In it thou shalt not do any work,' etc., because what 'the law saith, it saith to them who are under the law,' and we 'are not under the law, but under grace.' Rom. 6:15. It were utter folly to deny the fact that the whole charge of the law was exclusively upon the Jewish nation and circumcised proselytes."

Such reasoning as this is indeed amazing; and we inquire, Why did not the writer quote the Scriptures referred to, entire? To my mind the answer is plain, for had the first text been quoted fully, it would have disproved all the writer intended to prove by the misapplication of the others. We will now quote the text entire: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and *all the world* may become guilty before God." Crooked indeed are the ways of error.

On page 110 appears another argument, or statement, equally as conclusive as the foregoing: "'We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' 1 John 5:18. Comparing their own lives with this standard, the Adventists, the Russelites, and other modern Pharisees and Sadducees found themselves far beneath it. Therefore they have concluded and do teach that only spiritual conception takes place, and in the resurrection or in some event of the future, the birth will take place. This is another new doctrine of devils."

I would that we could attribute this misstatement of facts to the ignorance of the writer in regard to the teachings of Adventists; but, alas, that is impossible, for at the time he wrote this pamphlet, he had before him the teaching of Adventists on that point. This is shown on page 183, where, after quoting from a tract, he says: "This language is found on page 27 of a tract entitled 'Christ and the Sabbath,' written by W. W. Prescott, and published by the Adventists." Had he turned to page 11 of this same tract from which he quotes, he would have found what Adventists "do teach" on that point, for it is clearly stated: "So it is true that the plan of salvation is but the carrying

forward of God's original purpose in creation, and for this reason it is that conversion, or redemption, is spoken of as creation. Thus we read: 'For we are his workmanship, created in Christ Jesus unto good works.' Eph. 2:10. So it was that David prayed, 'Create in me a clean heart.' Redemption is creation. Converting power is creative power, and unless creative power be displayed, there can be no genuine conversion and hence no salvation." On page 13 we read: "No form, no ceremony, can save one. There must be a new creation. A new heart must be created."

We can simply say we pity any cause that has to be upheld in such a way.

#### "AS THE ORACLES OF GOD."

##### The Question of Rights.

BY ELDER E. J. WAGGONER.

(London, Eng.)

(Concluded.)

Is it not a fact that we have a right to work on the first day of the week, and that this right is God-given?—Most certainly. Then may we not stand on this ground also, and demand our rights? The answer is, No; and the reason is plain.

1. There are many rights which we do yield without a murmur, in order to keep the peace, when there is no principle involved. We are required to do this as Christians. If we are going to stand for our rights in the matter of Sunday work, why not in every other matter? Of course the answer will be that we have no option in this case, since the commandment requires us to sanctify the seventh day. Then it is not a question of our rights but of the Lord's, and we ought not to obscure the real issue by putting ourselves forward.

2. We ought not to begin on any line that we are not prepared to carry to the end. Now what does a demand for our rights always involve?—Nothing less than a battle. For instance, I go into a public park and sit down. I have a right there, and am interfering with no one's peace. A man comes along and demands my seat, and persists in his demand. I can quietly waive my right to retain the seat, and seek another place, or I can insist on my right, and fight with the ruffian in order to maintain it. It needs no argument to show which would be the Christian course.

3. The case is clearer yet when it is a question of equal rights, as when I and the other man both come to the seat at the same time. We both have a right in the park, and both have the same right to that particular seat. We are both determined that we shall not yield our rights. It is not necessary to indicate the result; but everybody knows that Christ would not be in it. Then certainly no Christian can take such ground. The Bible forbids us to come into conflict with government, or to take a position which involves rebellion against authority; for the insistence upon our rights means revolution if there be power enough with us to maintain our position. Of course no one contemplates any such thing. Then why should we begin on a line that we do not intend to carry to the end?

4. The last paragraph presents a case perfectly parallel to the case between us and the government, provided we insist upon our rights, since the case is really one of equal rights. We have an undoubted right to keep the Sabbath of the Lord; but our neighbors have an equal right to disregard it. Christ said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. Of course the man who does not believe must take the consequences, and Christ made this very plain, by saying that the word would judge the unbeliever at the last

day. But the fact is clear that God has given to every man the absolute right to believe or not, to obey him or to disobey him. Let no one become confused over *rights* and *right*. It is not right to do wrong, but God has given every man the liberty to do wrong if he chooses to do so and to suffer the consequences. This liberty, or freedom of will, we call "rights." Our work on this earth is to set before men what is right and the consequences of doing wrong.

Now the rights which belong to a single individual must necessarily belong to any number of individuals. Any State or government is but an aggregation of individuals, and therefore the rights which God has given to the single individual necessarily inhere in the State. Rulers, therefore, have the same liberty to disobey that we have to obey. When the men composing any government enact laws involving the violation of God's law, they are doing as a government just what each individual does when he refuses to obey the Lord; and they have the same liberty to do it as a government that they have to do it as individuals. Of course they will suffer if they exercise that liberty, but it is accorded to them nevertheless. God has set before all men life and death, good and evil, for them to choose which they will.

When Christ was on trial before Pilate, he recognized the right of rulers to oppose the truth and to persecute. When Pilate said that he had power to crucify Jesus or to release him, Jesus said, "Thou couldest have no power at all against me, except it were given thee from above." John 19:11. Pilate, as governor, had the right given him to believe on the Lord Jesus Christ, and to cast his lot in with him, or to condemn him and suffer the consequences in the judgment. When a man becomes a ruler, he loses none of the rights that he had as a private individual, but his responsibility is greater.

It is sometimes said that governments have no right to legislate concerning the commandments in the first table of the law. But the law is undivided, and one part is as spiritual as another. Governments have the prerogative, or right, to defy the Lord in any way they choose. The Lord has not laid down in the Bible the rights and duties of governments, but of individuals, and he has not commissioned us to tell the world how governments should be conducted, but to tell individuals, whether private persons or rulers, what they must do to be saved. Wicked men, whether acting individually or as a government, have the liberty, or right, to reject the Lord and to persecute his people; and God's people have the right to acknowledge him and to suffer for it.

5. But the worst feature of this appeal for our rights is that it hides the commandment of the Lord, and elevates ourselves. Instead of witnessing for the Lord, we are witnessing for ourselves. But we are to speak only as the oracles of God, "that God in all things may be glorified through Jesus Christ." The only use that the Lord has for us in this world is to exalt himself and his law.

What, then, shall be our plea? Simply this: We have no option in this matter. God has given us the commandment, and we have no choice but to obey. Then the whole burden may be thrown upon the authorities, as in the case of the apostles,— "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The responsibility is thus thrown upon them, whether they will array themselves against God or not.

By standing upon the word of God alone, and refusing to make any other plea, we are preaching the word all the time. The commandment of God is held up as the greatest thing in the world,—as something which is above kings. Moreover we ourselves do not come into conflict with the government at all. We are

simply God's mouthpieces, by which he tells the judges themselves that they are opposing him, and by which he warns them of the consequences. It is not a question of whether our rights shall be maintained as against the rights of government, but of whether the rulers will as individuals yield to God his rights.

Furthermore, we are on ground from which we need never retreat one inch. We can speak with boldness, because our foundation is the everlasting truth of God. There is no defeat, even though we be put to death, because the truth triumphs. It will stand when everything else gives way. On this ground the accused can be perfectly calm while their accusers and even their judges tremble. When Paul opened his mouth boldly to speak the gospel in court, Felix trembled. And when the commandment of the Lord is steadfastly maintained, and it is made clear that we have no personal interest in the matter, and that our only anxiety is that the Lord should have his rights in the obedience of those for whom he gave himself, some will refuse to be any longer found fighting against God, and he will thus be glorified.

#### "KNOCK, AND IT SHALL BE OPENED."

BY J. E. ALLEN.

(Oklahoma Territory.)

SINFUL, thirsty, cold, and hungry,  
I have knocked at Jesus' door;  
And he opened to my calling,  
Oped to close it nevermore;  
Took me in, and warmed, and clothed me  
With his garments rich and pure;  
Fed me of the bread of heaven,  
Of his tender mercy sure;  
Gave me drink of living waters,  
Which beneath his altars flow;  
Washed me in the precious fountain  
Of his blood, as white as snow;  
Healed me with a living virtue  
That can never sting nor pain.  
O how do I praise my Saviour  
That I did not knock in vain!  
Gave me grace to love his Sabbath;  
In my later years it grew  
With the comfort of his presence,  
In a rest so sweet and new;  
Placed my feet with many blessings  
On the mount where I might see  
The beautiful and holy city  
Coming down from God to me;  
Sent me word that he is coming,  
In his glory and his love,—  
Coming for us. Are we yearning  
For Jerusalem above?

#### THE GOSPEL IN THE EARTHLY SANCTUARY.

##### The Offerings.

BY ELDER G. E. FIFIELD.

(South Lancaster, Mass.)

(Continued.)

WE can never understand the offerings properly until we separate them into their different classes. There was the sin-offering, the trespass-offering, the burnt-offering, the peace-offering, and the meat-offering. Of these the last three are said to be for a sweet savor unto the Lord, but not so of the first two. They had to do with sin. Human guilt was upon them. Of course even these offerings represented Christ, upon whom God laid the iniquity of us all. Isa. 53:6. This does not mean, however, that God arbitrarily punished him for our guilt. Christ took our sinful flesh at the point of weakness and sinfulness to which our sins had brought it.

He is the great Sin-offering. "For he hath made him to be sin [or a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Christ gave himself, his life, for us. He is the great sacrifice by which souls are saved,—"the Lamb of God, which taketh away the sin of

the world." John 1:29, 36. But he says to us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Rom. 12:1.

So the sacrifices represented not only Christ, but the Christian; not only Christ on Calvary or in the incarnation of Jesus, but Christ back there, in the sinner, bringing him to God; for it is only by Christ in us that we are brought to him. (See Acts 5:31.) All the sacrifices, therefore, stood for the person who offered them. He was offering himself unto God as a sinner, a trespasser, or as a renewed soul offered for service. Whatever the offering might be, whether sin-offering, or trespass-offering, or burnt-offering, it stood for the offerer. He was viewed in it, and was in the sight of God just what the offering was. If he came to the altar leading a goat for a sin-offering, he said by that act, "I am a sinner; I deserve to die, and in myself I have no hope." Nor could he bring any offering he might choose first. *If he came as a sinner, for what he was by nature, all corrupted by sin, he must bring his sin-offering first. If he came to God as a trespasser, just become conscious of some act of evil he had committed, he must come bringing his trespass-offering.* (Read Leviticus 16 carefully.)

You will see that on the day of atonement, the priest offered first a sin-offering for himself, then the two goats (both the live goat and the one killed), both said (verse 5) to be a sin-offering for the people. Only after these had been offered, and after the priest had put off the clothes he wore when offering them, and washed his flesh with water in the holy place, and put on his garments,—only then could he offer a burnt-offering for himself and a burnt-offering for the people. Verse 24. In John 9:31 we read: "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth." Yet we know that there is one prayer that God will hear from a sinner, else he could never be anything but a sinner (Luke 18:13, 14),—a prayer for pardon. This is only saying that even now, the sinner must bring his sin-offering first. He must come as a sinner, making no pretense of righteousness, and praying only for pardon. Only thus can he be accepted. When the sin-offering or the trespass-offering was brought, according as the man was coming for the first time as a sinner, or perhaps for the hundredth time as a trespasser, conscious of some fault committed when it was brought, what was done with it?

There was one law for both the sin-offering and the trespass-offering. Lev. 7:7. In the case of a priest or of the whole congregation, the sinners brought the offering to the door of the tabernacle; there laid their hands upon the animal and killed it. The priest took of the blood and sprinkled it seven times before the Lord, before the inner vail of the sanctuary; he also put some of the blood upon the horns of the altar of incense, and the rest of the blood he poured out at the foot of the altar of burnt-offering. Only the fat was burned on the altar of burnt-offering; all the rest, "even the whole bullock," was carried forth without the camp and burned. (See Leviticus 4.) "Wherefore Jesus also [when made a sin-offering for us], suffered without the gate." Heb. 13:12. When the whole congregation sinned, "the elders of the congregation," representing the people, brought the offering, and laid their hands upon it. Lev. 4:13-15. This was the law for the trespass-offering, and for the sin-offering of the priests and of the whole congregation. When, however, one of the rulers or one of the common people sinned through ignorance, he brought his sin-offering and killed it as before; but instead of the priest carrying the blood into the holy place, he put it upon the horns of the altar of burnt-offering, and poured it out at the bottom of that altar. Chapter 4:24-30. Instead of



the flesh being considered as unholy, and therefore burned without the camp, it was considered holy, and was eaten by the priests in the holy place, that the priest might "bear the iniquity." Chapter 10:17, 18. "No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." Chapter 6:30. Only the fat, which was burned upon the altar of burnt-offering, could be eaten of at all. Chapter 7:3-6.

What does all this mean? It is evident that in some way it represents the sinner coming to God and God's manner of dealing with him. It is evident here that the flesh was considered unholy. What does the flesh of the sinner stand for throughout the Bible? What is it but the symbol of the carnal nature, the carnal heart, which "must die," "must be crucified," etc., because as Paul says, "It is not subject to the law of God, neither indeed can be?" Rom. 8:7. On the day of atonement, the man who burned the sin-offerings without the gate was equally unclean with the man who led off the scapegoat. Both had to wash their clothes and bathe their flesh in water before they could enter the camp, which was holy, and participate in the burnt-offering. The scapegoat represents Satan. But the sinful flesh of man originated with Satan and is as corrupt as its author. It must die, it must perish without the gate; this is our only hope. We have seen, however, that when the rulers or the common people sinned, the flesh of their sin-offering was not burned without the gate as unholy, but it was holy, and was eaten by the priest in the holy place, that he might bear their iniquity. Thus God holds the teacher who professes to teach in his name, as in a degree responsible for the ignorance of those under his charge. This sin was upon the priest, and was carried without the camp in the flesh of his sin-offering.

The life was to be offered to God *in the merit of Jesus, to be renewed by his power, and to be poured out freely as he shall direct, even upon the ground, if need be, to be "covered with the dust."* Is it not only thus that the sinner or trespasser can ever really and sincerely come to God? This is God's way of receiving the sinner now. It was his way then, for he is no respecter of persons or of dispensations of people. The flesh must die. The life must be offered only in Christ's merit. It must be renewed by his power and then given to his service. But the conscientious, trusting soul that sins through ignorance while gladly walking in all known light, may still offer his life in perfect trust to God, pouring it out by the altar of sacrifice. His is the blessedness of the man to whom the Lord imputeth not iniquity. Rom. 4:8.

The fat of the sin-offering and of the trespass-offering was burned upon the altar of burnt-offering. The priests might sometimes eat a little of the fat of the trespass-offering even in the holy place. Lev. 7:3-6. Why was this fat so different from the flesh which was burned without the camp as unholy? What does the fat, or oil, represent throughout the Scriptures? What but the grace of the Spirit? It is used in anointing as a sign of the bestowal of the Spirit. When the Holy Spirit descended upon Jesus, he was said to be anointed with the oil of gladness above his fellows. He himself said, "The Spirit of the Lord God is upon me because he hath anointed me." The oil is the grace of the Spirit. Thank God, there is a little of that left in the poorest, leanest sinner and the worst and most repeated trespasser that can come to God.

If there is any such thing as total depravity, which is doubtful, such a one could not be reached by the Spirit, and so could not be brought to God. There is still some of the original image of God left to be renewed by the Spirit. Col. 3:10. This does not have to die, but only to be renewed, increased, and perfected. Let us thank God also that he provided the

trespass-offering as well as the sin-offering; otherwise we could only come once, without, if we sinned, being entirely rejected as backsliders and sinners. Now when conscious of having trespassed, we can come trustingly and at once, being sure that if we are sincerely sorry for our fault, he will receive and forgive. In the next article we will speak of the burnt-offering.

(To be continued.)

#### CONDITIONS OF CHURCH MEMBERSHIP.

BY H. F. COURTER.

(Oakland, Cal.)

IN view of the fact that young people sometimes fall away, even after being baptized and taken into the church, let us notice the conditions upon which our Saviour received new disciples. Of course large numbers followed him to listen to his gracious words, who had not made up their minds to be his disciples. These he did not forbid. But let us notice the instruction he gave those who thought they were about ready to be his disciples. In Luke 14:26-33 (Revised Version) we read: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he hath wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

We may take Matt. 10:34, 37 as a comment on the first of the above quotation, in regard to hating father, etc. From Matthew's record we learn that if we allow our dearest friend to come between us and Christ, we cannot be his disciples. Christ is to have the first place in our affections, his word the first place in our hearts, and his law the first place in our love. These passages plainly teach the importance of setting before the one who claims to be converted and asks admission into one of our churches, the meaning of consecration, as fully as it can be placed in words, so that there may be no backslidings.

The last verse quoted above (Luke 14:33) shows that in order to be a child of God, a disciple of Christ, we must renounce all that we have; and since God giveth to all "life, and breath, and all things," every disciple of Christ will have to face the question: "Am I willing to renounce my *life* for Christ's sake?" This is further proved by Luke 9:23, 24, which reads: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever will save his life [this life] shall lose it [eternal life]; but whosoever will lose his life [this life] for my sake, the same shall save it [eternal life]." I am persuaded from these texts that every child of God will have to choose death rather than disobey God. Can we count the cost and make the decision in God's strength any too soon? Would it not be the part of wisdom to count the cost, so that when the trial comes, we may not be surprised by its intensity and turn back? Does not brother Holser's experience, as related to the General Conference, show that some in Switzerland had not counted the cost?

On another occasion "a certain scribe came, and said unto him, Master, I will follow thee

whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:19, 20. In the above we again see the close test which our Saviour used to lead this disciple to count the cost, to lead him to sense what it meant to be a follower of Christ.

Again we read of the rich young man, who, after claiming to have kept all of God's commandments, failed on the test: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Chapter 19:21, 22. The next verse shows how signally the young man failed when brought to the test. He had undoubtedly counted himself a Christian, but he was not ready to give up the world. In another place we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Let us adopt Christ's methods of receiving members as the disciples did on the day of Pentecost. The record says: "Then they that gladly received his word were baptized." Acts 2:41.

#### POSSESSED OF DEVILS, WITCHCRAFT, AND HYPNOTISM.

BY CALVIN GREEN.

(Hebron, Wis.)

IN our Saviour's time Satan had so far gained the control of man as to supersede his reason, destroy his will-power, and take full possession of the minds of many. Not satisfied with subverting the worship of God among his professed people, many had been brought under his immediate control, their usefulness destroyed, and society burdened by their inability to provide for themselves. Inspiration reveals the sad fact that multitudes were in the unmerciful grasp of Satan at the period of our Saviour's first advent, and that his coming at the time he did was as essential to break the power of the arch deceiver's control over these victims of his hate, as it was to set aright the service and the worship of God among the children of men. From time to time since then there have been periods of Satan's manifest power and annoyance in as marked a degree, some more noted and public than others.

That the Salem witchcraft was really the manifested hypnotism of our day and an exhibition of Satan's power, we have reason to believe. It was his cunning and hatred that inspired his subjects to accuse whom they would as the cause of their calamity, and no doubt many innocent individuals suffered from this instigation of Satan himself and the failure of those in authority to discern his workings and power over the minds of those under his control.

History gives this record as a blot upon the people of that time, yet fails to place the blame where it legitimately belongs. Many stories of a more private character are extant of this power possessing and controlling individuals, but in this time of "progressive thought" these stories are looked upon as the offspring of ignorance and superstition. This is as Satan would have it, in the very time when he would hide his evil designs from those he is seeking to deceive, that he may work their ruin in the short time he has to work. Many instances are on record of his efforts even in the homes of clergymen noted for their piety, by his knockings and otherwise, as for instance in the family of the Wesley's, where for months his going and coming and staying were under the name of "Old Jeffery."

Surely if at our Saviour's first advent there was need of his coming to wrest from Satan his grasp upon the human mind and heart, how much apparently is there a need of his second coming to break and destroy forever the power of this arch foe of our race, and take to himself what is his by creation and glorious redemption.

## 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.

### FOR A WEB BEGUN.

"For a web begun, God sends the thread."  
These words over and over I read,  
And I said to myself, with an easy air,  
"What need to burden myself with care  
If this be true?  
Or attempt to do

More than my duty? For here is proof  
That we are to hold ourselves aloof  
Until from the Master we receive  
The thread for the web we are to weave."

So day after day, I sat beside  
The loom, as if both my hands were tied,  
With idle shuttle and slackened warp,  
Useless as strings of an untuned harp.

For I took no part,  
With hand or heart,

In the work of the world. To the cry of need,  
The voice of the children, I gave no heed.

"When the task is ready for me," I said,  
"God will be sure to supply the thread."

But all at once, like a gem exhumed,  
The word "begun" like a light illumed—  
For the rest of the text stood boldly out  
(By the finger of God revealed no doubt),  
And shocked and dazed,

Ashamed, amazed,

I saw as I had not seen before,  
The truer meaning the sentence bore,  
And read, as Belshazzar might have read,  
"For a web begun God sends the thread."

The man himself, with his mind and heart  
Toward the holy city must take a start  
Ere he finds in his hands the mystic clue  
That shall lead him life's mazes safely through.

And if loom and reel

And spinning-wheel,

Idle and empty stand to-day,

We must give reason for the long delay,

Since the voice of the Master has plainly said,

"For a web begun, God sends the thread."

—Josephine Pollard.

### THE MAN OF THE HOUSE.

WHERE is he?—He is scarce. There are men of the farm, men of the shop, men of business, men of leisure, working men and lazy men, but where is the man of the house? Men are often found about the house and in the house, but they are rarely of the house. They go to the house to eat, sleep, read, and rest. They perhaps have a sort of a property right there as silent partners, whose only share in the business is to find fault when things are not as they like them. But these are not the kind of men we are looking for this morning; we want a genuine man of the house. Not one to whom the house belongs, simply, but one who belongs to the house and to the family.

In many homes there is a boundary line drawn at the threshold over which the wife does not venture with any burden or care as to what lies outside. Her jurisdiction and burdens lie inside that line. When the husband crosses the door-sill to enter the house, he drops his feeling of responsibility, becomes a boarder, more or less critical as he may be inclined.

In some few cases he could not very well be anything else; for sometimes the housewife does not hesitate to say that she desires no interference and assistance in her affairs, for she cannot bear to have a man mixed up in her work. Very happily these independent women are an exception. Cold-hearted independence is not a womanly trait, so when it appears, it may be looked upon as abnormal. The independence is more liable to be on the other side of the house. Quite a number of husbands have been heard to say: "I do not meddle with household affairs; I attend to my business and let my wife attend to hers. When I have brought the stuff into the house, I have done my share."

This man can allow his wife to build the fires and get the breakfast while he sleeps. He can

contentedly read a newspaper while wife toils with aching frame for him and his children. She sits at her mending in the late evening hours while the lord of the heritage reads, sleeps, or "goes out," as he chooses. That is what he keeps her for. Does n't she get a good home and a living? What more does she need? He is not a man of the house, so we go farther.

At last we find him. In his home the threshold is not the boundary line of his care. He invites his wife to participate in the management of his work. He, on his part, is ready to do all in his power to divide the burdens evenly. He builds the fires and brings the water. He will prepare vegetables, lay the table, sweep a floor, or cook and prepare a meal, if he has more leisure than his wife. When he sits down to read, he is anxious that she should have the same privilege. If his wife is ill, he gladly carries her work as far as it is possible for him to do. Such is the man of the house. We do not hold that a man should neglect his own work, in order to make a nuisance of himself around the house. But the principle of helpfulness should ever characterize him in the house. A little of his strength, a few of his steps, a few chores here and there, a careful thoughtfulness for domestic duties, would lift many a heavy burden and cheer many a sad heart.

It is a mistake to teach boys the false idea that "woman's work" is something beneath them. That is the idea of the Indian and the savage. Rather let them learn to wash clothes and dishes. Teach them plain cookery and housekeeping, and help them to see that there is something noble in helping to bear burdens.

Many a man is as helpless as a babe when the wife fails. He does not know how to relieve pain by the simplest treatments. To make a bit of toast or to cook his own food is almost as foreign to him as it would be to fly.

It is not the way to live. Such is life to many people; but it is at a great disadvantage to all concerned. It pales the cheeks of our wives and mothers, it fills their smooth features with untimely wrinkles. It deprives them of their privileges, and soon deprives husband and children of their society.

### CALL AND QUALIFICATIONS TO LABOR.

BY A. SMITH.

(Grandville, Mich.)

NEARLY all Seventh-day Adventists, especially those who have had but a short experience, are anxious to engage in some active labor in the cause of God. But while this desire is commendable and should be encouraged, many have erroneous views as to what constitutes the cause of God, and the labor at hand that they might do effectively is neglected in hope of obtaining some position that will bring them into more public prominence.

Sisters sometimes become impressed with a strong conviction that they ought to leave husband and children and engage in the canvassing work, or some other service, forgetting that God has placed the responsibilities of home duties upon them as their distinctive work, and that faithfulness in making a little heaven on earth of that home where sons and daughters may receive a mold of character that will make their influence felt for good in after years, is truly a work for God of very great importance. Many fail to understand that money and care used in clothing and educating one's own children or those committed to their care are as much a work for the Lord as exerting a like interest in a foreign mission field would be. It would sweeten home for many a weary sister if she would accept her home duties as a mission work in the cause of God, knowing, also, that a wide circle of neighbors and friends may be affected by her influence for good. Well-regulated families of

believers are as precious foundation-stones to a prosperous church.

Brethren sometimes drag along with a weary consciousness that they ought to "labor in the cause," and look upon the duties of a helper in small things as beneath their ability or social worth. Such have the first principles of successful labor to learn. Laziness, tardiness, slackness, untidiness, unfaithfulness in secular life on the part of a brother or a sister, would be distinctly manifested by them in doing the Lord's work. Is a brother or a sister faithful in paying tithes and pledges, or in paying debts contracted in business with brethren or outsiders? If appointed to do any service for the church, does he do it promptly and well? Is he active in Christian work among his neighbors? Does he attend to the details of his business with promptness and neatness? If so, he would doubtless fill a holy office well. The work wrought by any one in the cause of God is very likely to take the mold of character into which his habits in secular life have become crystallized.

How important, then, that those who contemplate laboring in the cause of God should be trained and educated to render the best possible service. The foundation principles of successful labor in the cause of God are laid in the field, the garden, the workshop, the home. To these principles our institutes and schools give the polishing touch. "Son, go work to-day in my vineyard."

### PNEUMONIA.

At this season of the year, when the winds are piercing, the atmosphere filled with moisture, too often a little exposure, sometimes a simple cold, will be followed by a well-defined attack of pneumonia. The aged and those who are susceptible because of weakness from other diseases are usually the unfortunate ones who so easily succumb to this condition. They will have more or less pain in the chest, respiration hurried (perhaps thirty-two to the minute); temperature may in the course of a few hours or a day run up to 104, pulse 112. Careful inspection will usually show a dullness over the lower lobe of the lungs, more often the left lung than the right. More or less friction will be heard, and some later considerable coughing and expectoration. It often happens that both lungs are involved, which adds very much to the seriousness of the case.

When the susceptible moment is reached, in these cases, we usually find the individual in a chill, or a marked coldness on the surface of the body, which throws an increased amount of blood upon the lungs; inflammatory action of the tissues of that area within the lungs will follow, and this is the stage when exudations ooze out from the capillaries; and it is this that gives solidity to the diseased lungs. Really this effusion into the tissues of the lungs is nature's safety-valve; and in the consolidation the air-cells are filled, and not only filled, but distended to their utmost capacity with this product. The chill paves the way to this condition, and when the inflammatory condition starts in, there is a reaction, and the fever follows in proportion to the amount of exudation and inflammation.

During this stage the disease is apt to be most painful, and the febrile symptoms very marked. In this stage is the most favorable time, when a knowledge of the condition and good nursing will sometimes abort, or at least lessen, many of the distressing symptoms consequent to a run of pneumonia. A little tact in drawing the blood from the engorged lungs will be indeed a grateful treatment. As soon as a chill is manifested, treatment to draw the blood to the surface is indicated. In the early part of the chill very much can be accomplished by a warm bath, hot blankets and jugs; and, if there is a strong, full pulse, administer ten grains of antiskatamine, with a grain or two of quinine, which will be of great

service in softening the pulse, thereby lessening congestion. After the fever has come up, the individual should be taken out of the hot bath or pack (unless he continues to have chilly sensations); and, if the temperature is high, sponge baths to the abdomen and limbs, compresses to the head, and poultices to the chest will do very much in reducing the temperature and relieving the congestion of the lungs.

It is said that the diplococcus, or germ of pneumonia, which is the probable cause of certain varieties of pneumonia, abound in large numbers in the sputa and about the secretions of the mouth. In these cases, therefore, an antiseptic wash for the mouth would do a great deal of good. Listerine as a mouth wash would be a very pleasant antiseptic in these cases.

The second stage of pneumonia, or the stage of gray hepatization, is due to a fatty degeneration of the cells and exudates, and this is the stage in which we find the aggregation of white blood-corpuscles already at work in the repair which must go on in the lungs.

In the latter stage of pneumonia very much attention should be given to the supporting measures. When the temperature runs high for any considerable length of time, the strain on the system will be made visible; consequently very much attention should be given to the food. Death comes only through a failure of the nutritive powers, and if the nutritive powers can be kept up, the case will end in restoration.

Pneumonia patients, as a rule, need a good deal of water to drink. Combine with this, in some form, bland food; it will be gratefully received. Fruit juices may be given. Milk as a food is *par excellence*; it is, however, made better by the addition of lime-water. Kumiss, if it does not offend the palate, is the best preparation of milk, as the fermentation process has already formed minute curds. Egg albumen forms an excellent article of food. Malted milk will also be found to be a good food. Fresh air and sunshine are indispensable in the proper care of pneumonia. Cleanliness of the skin and bed should be carefully observed, as well as quietude on the part of the attendants.—*W. H. Maxson, M.D., in Pacific Health Journal.*

#### HYGIENE OF THE BED.

THE bed is a place where we spend about one third of our lives. A person who has reached sixty has spent twenty years in bed. Many bad habits and bad positions are formed during sleep. Some children assume an attitude which cramps the chest so that respiration is not full and complete. The shoulders should not be drawn forward then, nor the arms folded tightly over the chest.

A narrow bed is preferable for children, so they will not have room to sprawl themselves over a large space, nor be able to assume a dozen grotesque shapes. The pillow should be small and hard. A large, soft pillow should not be tolerated by any one who desires to have his head well set on his shoulders.

The bed clothing should be light but warm, to allow the air to pass through it freely. If the air in a bed, which soon becomes saturated with the perspiration from our bodies, does not pass off, it makes us uneasy and restless, and sound sleep is impossible. Some people say they can sleep only on one side. If so, then there must be something wrong with them. One side is probably not evenly developed with the other. A healthy person can sleep and should sleep on one side and then on the other, even changing unconsciously in the night.

Some twist and contort their faces during sleep into bad shapes, and thus form wrinkles which continue during their waking hours. The reasons for this are various. Indigestible food in the stomach is one cause. Going to bed in a depressed state of mind causes the corners of the

mouth to be drawn down and gives a sad expression. In going to sleep think of pleasant things, of your many blessings, the goodness of the Great Spirit, of the joys of life, the blessings of home, friends, parents, or children. Under no circumstances let the sun go down on your wrath or on any other evil thought. If you have enemies, forgive them—even love them. Love is the great beautifier of faces, and hate and evil thoughts act contrariwise.—*Jennie Chandler.*

#### HOW TO STERILIZE MILK.

A SUBSCRIBER asks how to sterilize milk. Place it in a clean glass bottle or can, then place the bottle in any metallic vessel and pour water around it till it has reached the level of the milk, and place over a fire and heat to the temperature of 150°. Keep it at this temperature for thirty minutes, then plug up the mouth of the bottle with clean cotton, and keep till needed. The cotton offers a barrier to the entrance of all germs which is truly wonderful. They strangle in it, as a man does in a jungle, and cannot get out.—*Journal of Hygiene.*

#### "THE HOME."

OUR object in providing such a department for the REVIEW is not simply to get something to "fill up." We desire to make the paper helpful to our readers in every possible way. In no place may the family paper exert so wide an influence as in the home circle. Therefore it should, to a very large degree, be adapted to the home.

It would be comparatively easy to fill all the space we are able to devote to this department with nice stories and selections from our exchanges. But this does not meet our case. As God calls us to an exalted Christian life, he designs that that life should begin where virtue always has its beginning, in the home. Nor has divine goodness failed to give us advanced light in these matters. In regard to the management of the home in every department, God has spoken the word of wisdom and counsel. Why should not the REVIEW be one of the mediums through which this light shall go to the people? We earnestly desire that it may be. But we need the help and co-operation of all. We hope to be able to secure from those who have had experience and have given deep study to these things assistance by way of articles and suggestions. To those who desire help and knowledge we extend the privilege of making inquiries and stating difficulties. We shall be pleased to hear from those who have queries, and who meet obstacles over which they need help; or from those who have gained valuable experience in meeting them.

We hope that those who have ability as writers in prose and poetry and an experience in the common things of life will take a kindly interest in our Home department.

—"The small son and heir had been sent into the garden to fetch a stick with which he was to be punished. After some delay he returned, saying, with a sigh,—

"'Could n't find a stick, movver; but here's a little stone you might frow at me.'"—*Harper's Magazine.*

—"One of the best remedies for an acute attack of diarrhea, is confining the patient to a diet of hot milk. Take as hot as can be swallowed without inconvenience. This remedy has been used in Mexico to a large extent, where diseases of this class are very common."

—"It is redeeming love that is the most admirable love; less than eternity will not suffice to adore it in."—*P. Henry.*

## Special Mention.

### THE POPE AND THE SCHOOL QUESTION.

THE pope has recently promulgated a decision in regard to the decree of the Baltimore Council in regard to Catholics sending their children to public schools. The force of that decree was to forbid them to do so. But a liberal party in that church has construed the decree otherwise, with the result that a controversy has arisen.

Quite a strong sentiment of liberality prevailed, and the proposed Fairbault scheme of Archbishop Ireland was one of the results. The liberal tendency was not agreeable to the Vatican, consequently the pope has spoken in no uncertain terms. The *American Ecclesiastical Review*, a Catholic paper, says: "The antagonism created useless and hurtful contentions, and the Holy See wisely silenced the storm. But we must not suppose that the old laws and old orthodox and generous spirit of the church have changed. We are just now where we were nine years ago, with the decrees of the Council of Baltimore in full force."

A bishop inquired of the pope if a bishop would be at liberty to withhold the sacrament from parents who insist upon sending their children to public schools, and whether the Baltimore decree was to be sustained. The answer affirmed both questions.

"This decision means," says a priest, as quoted by the *Chicago Herald*, "that if he sees fit, a bishop may issue an order forbidding parents who do not send their children to the parochial schools to approach the sacraments. Virtually this would be but a little less severe punishment than expelling them from church."

T.

### THE MILLENNIUM.

A CONTEMPORARY expresses its belief in the final universal sway of Christianity over the earth, and sees in existing circumstances much to justify the hope that it is very soon to be consummated. Looking over the earth, Mohammedan and Jewish contumacy are regarded as but very slight obstacles already trembling on the point of yielding. Vice and wickedness appear to be dwindling to very small proportions.

Our friend is evidently viewing these things through a spy-glass. In looking at the forces of evil he reverses the glass and looks into the large end. But when contemplating the power of religious influence, the forces that are uplifting the race, he puts the small lense to his eye.

It is true that he discovers a little difficulty in the power and peculiar attitude of the Greek and Roman Catholic churches. But these are melting away like icebergs in the sun. He is persuaded that priests are not as corrupt as they once were; that nunneries and monasteries are now comparatively pure; and that the personal character of recent popes is of a better quality than that of their predecessors.

We hope so. Surely they ought to be, in the day in which we live. But do the world and the church stand any better in God's sight to-day than in the dark past? The answer to this question, to be correct, must embrace a comparison of the light and privileges now enjoyed with those of the past. If ever there were more intrigue and chicanery or corruption



than now; if ever crimes were more revolting; or if ever the church looked with more favor upon the world than now, we are glad we did not live at that time. T.

#### THE ARMENIAN QUESTION.

ACCORDING to the latest news, affairs in Armenia are becoming very critical. The Armenians have secured arms and are receiving large sums of money preparatory to an open revolt against Turkish cruelty. It is not supposed that the rebels could cope with the Turkish power; but it is not at all likely that they would have to do so for any great time, because the powers would almost be compelled to interfere to prevent the inhuman butchery that would follow. The Armenians are desperate and ready to purchase their independence at almost any price.

What that move would involve for Turkey cannot be foretold; but what is the anticipated result is expressed in the language of the dispatches as follows: "Then Armenia, it is hoped, may get her freedom, and the Turkish Empire may be torn limb from limb and thrown piecemeal to its expectant neighbors." The Armenians look anxiously to Russia to interfere in their behalf; and there is no doubt that the Russian Bear would soon have Turkey in the mouth of it and between the teeth of it if it were not for the restraining influence of the other powers. T.

#### THAT WONDERFUL FORCE.

THAT subtle force of nature which we call electricity, of which the world for ages knew nothing except of its destructive power in the lightning flash, is now harnessed to the chariot of modern progress. It is not altogether a tractable servant, a harmless captive as yet. It has a mysterious way of stealing along metallic conductors and knocking men down when least they expect it. Occasionally an innocent-looking wire or rod becomes a terrible wand of death and destruction when swayed by the hidden giant in his wrath.

But of the possibilities of its career there is no measure. What has been achieved by electricity is certainly no criterion by which to judge of the future. Of this, however, the world could illy be deprived, and almost daily the field of electricity's usefulness is being enlarged.

The only requisites for generating this force are machinery and power to operate it. The former can be built, and our flowing streams supply the latter. The fluid is then turned upon a wire to be conducted to almost any distance where its energies are required. Its qualities are such as adapt it to a wide range of important, practical uses. As a motive power, it is potent and more compact than any other force. Its use is not associated with the vapor, heat, smoke, cinders, and odors that attend the use of steam. For illuminating purposes it furnishes an economical light of great purity and clearness without odor or smoke and with but a modified degree of heat. Its use as a heating agent has not been as fully developed as in other qualities, but it has been demonstrated to be practical, and will doubtless be extensively employed in this way.

Our cities are trimmed with a maze of wires, which thrill with the subtle current as the bearer of delicate sounds and modulations of the

human voice in communication. Gradually this power is insinuating itself everywhere as a helper and a factor. It is the executioner's agent and the physician's remedy. It soothes nerves, fires a blast, shatters a tree, sings a song, bellows in thunder, whispers a message, drives a car or a dental engine, cooks a dinner, lights a street, rings the bell; and yet in all these things, it is scarcely a score of years old. T.

#### ENGLISH ADVANCE IN INDIA.

FOR some years the eyes of the world have been upon south central Asia, where Russia has been gradually making her way toward the English possessions in India. England has been no disinterested spectator of this incursion, and at times crises have arisen which threatened trouble, though Great Britain has stood simply on the defensive.

Lately the affair has taken a new attitude. Chitral is the name of a town and district on the southern slope of the Hindu-Koosh Mountains, an immense barrier range north of the Himalayas. These mountains form the border of the famous Pamir Plateau, the so-called "roof of the world." English protectorate extended to the border of this plateau, and it has been thought at different times that Russia was about to occupy it. A few months since, the Mehtar of Chitral was assassinated by his brother, who then assumed the government and declared his enmity to the British resident. He, with his 300 men, was besieged. The ruler of Bajaur allied himself to the rebellion, and the rebels were enabled to annihilate the small forces of Sikhs that were sent to oppose them.

This aroused the British army, and a column of 14,000 men marched against the enemy. The men have had to meet great obstacles and to endure the severest hardships. They crossed the Shandar Pass at 12,000 feet altitude. Many men were frozen in the march. They have also met sharp opposition and done brave fighting against great odds, but they have been victorious and are now approaching the town of Chitral, where Dr. Robertson and his men are besieged. It is probable that these wild and powerful tribes will now be subdued. Thus the British border will be carried north from the Himalayas to the Hindu-Koosh Mountains, and a territory exceeding the area of Germany will be added to the British dominion. How Russia will accept the situation remains to be seen. T.

#### PEACE IN THE EAST.

AFTER eight months of war Japan and China are again at peace, waiting for the articles to be signed, and foreign representatives notified. The details of the settlement are not very well known as yet, though some of the main features have been published. The independence of Corea is established. China pays a cash indemnity of about \$150,000,000 in gold. Japan gains the island of Formosa and the Pescadores Islands. Japan also retains possession of Port Arthur and possibly of Wei-Hai-Wei, though these are said to be but temporary occupations to secure China's carrying out the provisions of the treaty.

Other provisions of the agreement are such as open up the Chinese empire to foreign trade and intercourse. Foreigners will be allowed to establish factories and warehouses; and the tax known as "likin," heretofore levied on foreign-

ers and their trade, is abolished. This has been a great source of revenue to China. The commercial concessions are to be shared by all nations. Thus they will reap the benefits of Japan's victory.

The war has been what is called in popular parlance a "walk-over" for Japan. It has been the inevitable slinking of darkness and sloth before the advance of light. From what we have learned, Japan seems to have been magnanimous with her fallen foe, and to have taken no cruel advantages to crush the quaking empire. The greatest benefits that come from the struggle are shared with the world at large. In this course the Japanese statesmen have no doubt honored their country and themselves. T.

#### GOOD FRIDAY TESTIMONY.

THE religious press claim that Good Friday was more generally observed this year than ever before. The heavens themselves are called upon to witness and approve of this growing popularity. The observatory of Harvard College declared that on the night preceding Good Friday the kaleidoscope of the heavenly bodies showed exactly the same appearance that it did 1862 years ago, when the first Good Friday occurred. One difficulty with this picture is that A. D. 33 was not the year of crucifixion.

But another more startling testimony comes from Massachusetts to the effect that on that night at midnight, when Good Friday was just coming in, there was suspended in the heavens a bright lunar halo in the exact shape of a cross, with the moon for its center. That settles it — with some people. T.

#### CONFISCATION NEXT.

THERE is now a bill pending in the Tennessee legislature, making all property subject to execution in case of conviction for misdemeanor. At the present time the law provides that wearing-apparel, household goods, etc., are exempt from execution except in certain specified cases. There is apparently no reason for the change of the law except that the Adventists refuse to pay fines, and they have been imprisoned at the expense of the several counties in which these cases have occurred. So it is suggested that a way must be found in which the State can collect these fines from the convicted, and save the cost of imprisonment.

There is quite a widespread dissatisfaction regarding the operation of the Sunday law against the Adventists in this State, but principally on account of the expense rather than for the reason that it does our people an injustice. There are noble exceptions to this rule, but with the majority there is no thought of changing the law, or repealing it so as to give equal liberty to all; but on the contrary every move is in the interest of binding the shackles tighter.

The bill above mentioned was favorably reported from a committee in the Senate on April 13, and is now on the calendar for third reading and passage. If this bill becomes a law, and the present sentiment continues to be prevalent, our people in many localities in this State will be likely to suffer the loss of all things earthly.

An effort will be made by some liberty-loving men to defeat this measure in the House of Representatives. Let us use every means within our reach to place literature in the hands of the people of Tennessee that will help them to think more righteously. ALLEN MOON.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 23, 1895.

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## EVENTS AT THE CRUCIFIXION OF CHRIST.

ON this occasion the sun was darkened, the earth did quake, the rocks were rent, the graves of many of the saints were opened, and the vail of the temple was torn asunder from top to bottom. This happened because one of such an exalted a nature as Christ, one so innocent, one against whom his bitterest enemies could make no accusation stand, should with such malignity be put to death in such a shameful, ignominious, and cruel manner. This made all creation stand aghast. But the Lord did not die, primarily, for the sun, nor for the earth, nor for the rocks, but for man. Alas, that while inanimate nature, in its most impressive manner, acknowledged the great occasion, man, the principal one concerned in its accomplishment and in its results, is so careless and unfeeling as to make no sign. How can he, in view of all this, fail to render as much, at least, as a broken and contrite heart?

*The vail was rent!* What a scene of consternation and dismay must have reigned in the temple when the great and costly hanging between the holy and most holy place of the sanctuary was so violently torn in twain! The veiled face of the sun threw a pall over all nature. The earth was quivering as if in some unusual agony. The rocks were bursting asunder. Then came the fearful sound, not caused by the trembling earth or bursting rocks, of unseen hands rending the heavy vail of the temple from top to bottom, throwing open to eyes which never before had looked upon the inner apartment, and never would have done so, the view into the most holy place, which had been regarded with so much reverence and awe. But the type had now met its antitype, the shadow had reached its substance, the true Sacrifice had now been made, the line of separation between the old dispensation and the new had now been reached, the sanctuary in heaven had taken the place of the sanctuary on earth, and men must thenceforth turn their eyes from the building made with hands to that infinitely more glorious one not made with hands, but which the Lord pitched and not man in the heaven of heavens.

*The testimony of the centurion.* When the Romans had conquered the land of Judea, the governor of Jerusalem was given a body-guard of Roman soldiers, partly for the safe keeping of his own person, and partly for the execution of justice. The captain of each one hundred men was called a centurion. One of these centurions, the captain of those men who crucified Christ, was present to see that the commands of the governor were properly executed by the soldiers under him. The centurion was a Gentile, a servant of the Gentile emperor, and he himself had command over a band of Gentile soldiers; and he declared when he beheld the scene of the crucifixion, as Christ gave up the ghost, and these phenomena of nature appeared, "Truly, this man was the Son of God." The Jews just before had said to Pilate in the name of the Jewish synagogue, "We have no king but Cæsar." And now, as it were, in the name of the Gentile

world, this centurion exclaimed, "Truly, this man was the Son of God." Thus on the same day that the Jews rejected Christ, the Gentiles acknowledged him. The synagogue cast him out, but the coming church of the Gentiles gave him admittance.

U. S.

## WHAT IS TRUTH?

THIS is the question which Pilate, in his perplexity, propounded to the Son of God. Yet, seeming to be so doubtful himself about the matter, it was nevertheless providentially ordained that he should announce to the world the greatest truth that has ever been uttered. It was the inscription which he caused to be placed over the cross at the crucifixion of Christ: "This is Jesus, the king of the Jews." It was written in Hebrew, Greek, and Latin,—the three languages in which the knowledge of all the world was then conveyed. It was set up as an accusation and as a list of the crimes for which he was put to death. There were just two charges made against him. The first was that he was a Saviour, the second, that he was a king,—the two crowning truths that constituted his glory; and the statement was put in those languages which conveyed the knowledge to the greatest number of the inhabitants of the earth. The Jews tried to have it changed so as to read that he *said* he was the king of the Jews, but Pilate refused to alter the form of the inscription, and so it stood, and was recorded, and is still remembered. The conclusion to be drawn from the different languages in which it was written is that this truth should be proclaimed to all the nations of the earth, and every soul that seeks, and loves, and serves him, will find in him a "Saviour" to forgive his sins, and a "King" to raise him to his own glory.

Thus, after all the false accusations of his enemies had been heaped upon him, the truth concerning him was at last proclaimed in power, and his lofty and gracious title was sealed to him by his glorious death.

U. S.

## THE PATIENCE OF JOB.

IN the establishing of Job's integrity and the demonstration of the fact that he did not serve God for mercenary purposes, we have a lesson of great importance. Not only does it serve to silence the cavils of infidelity, but it serves a greater purpose in the evidence it affords to every child of God of the power of divine grace to help in every time of need. The Lord did not withdraw from his servant in that hour of extremity. The comforts of his promises and of his presence were not taken away, else Job's spirit would have failed. This grace is as available now as ever.

Some have entertained the idea that the chief if not the only purpose in the mind of the Lord was to satisfy the enemy that he was mistaken in regard to Job's real character. Such an estimate of God's purpose does him no honor. The Lord values the poorest saint more highly than he does all the fiends that ever fell. Nor would he sacrifice his happiness or comfort for the mere purpose of gratifying their whim. There must have been other and better reasons for Job's experience. That this is true, is evinced by the words of James: "Ye have heard of the patience of Job, and have seen the end [object or purpose] of the Lord; *that the Lord is very pitiful, and of tender mercy.*" This is almost a startling passage of Scripture. If we were

called upon to select an example of pity and tender mercy, not many of us would at once turn to Job's case. It is not always easy for us to discern the pity and mercy in such experiences when they come to us. But we are here assured that the Lord's purpose in dealing thus with Job was pity and *tender* mercy.

The faithful parent administers pain to his child in tender mercy. It is a kindness to the child, not a gratification of passion to the parent. Job's afflictions were not retributive as his three friends argued; but they were disciplinary as Job afterward confessed.

One will say, Do we not read of Job that he was an upright, a *perfect* man, fearing God and eschewing evil? Very true. Where, then, was the need of even disciplinary suffering? There are different significations to the word "perfect." Read Phil. 3:12, 15: "Not as though I . . . were already perfect." And, "Let us therefore, as many be perfect, be thus minded." In one sense Paul was not perfect—he had not reached the high degree for which he had been apprehended. But his heart was perfectly set on the attainment of the mark. So far as Job's relation with men was concerned, he was a model man. His heart was as true to right as the needle to the pole. His faults were not open sins or violations of righteousness, but they were plain to God; and they were in a measure perceived by Elihu.

Job is celebrated for his patience. But his patience did not fully stand the test. The loss of his property did not cause him to manifest impatience. The loss of his servants and children only caused him to bless God. And when bodily afflictions came in terrible measure, he still retained his integrity and sinned not with his lips. There was one more trial of his patience. That came upon him when his friends turned against him and reproached him as a vile sinner, though he was conscious of his own innocence. His patience gave out at that point.

The Bible does not say that Job's patience was perfect. It says, "Ye have heard of the patience of Job." Yes, we have. We also read, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Probably about the most severe trial that can be brought to bear upon patience is that under which Job failed. It is comparatively easy to lose everything we own and to have our enemies mock us, and still be patient. But when our trusted friends misinterpret our motives and attribute guile and hypocrisy to us, it is hard to bear. Job resented that.

"Miserable comforters are ye all," he cries. He lashes them with irony, and defies their mockery. He pours out his complaint to God, and is so exceedingly zealous in vindicating his own case that he justifies himself at the expense of God's justice. It is true that Bildad, Zophar, and Eliphaz, acted unwisely and unkindly. Their words were not such as would help him that is without power. Their counsel was of no possible help to Job. They spoke from the standpoint of prejudice and preconceived opinion. With almost dramatic power, he cries out, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh?" And to this it was replied that he was a hypocrite, and deserved it all.

At last it is said: "So these three men ceased to answer Job, because he was righteous



in his own eyes." It had been a bootless task. He was utterly impervious to their wisdom and logic (?). He maintained his cause like a hero in the face of these accusations, and was more than a match for them in argument. God said to Eliphaz, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." They were required to offer a sacrifice for the blunder they had committed. They were under the rod, and the Lord threatened to deal with them after their folly.

Then we have that remarkable verse, one of the great climaxes of the book,—*"And the Lord turned the captivity of Job, when he prayed for his friends."* His resentment was gone; he loved and pitied them now. His impatience at their reproofs had vanished. He saw God; and he saw himself and his friends as poor sinners. He saw in God an infinite Judge who would vindicate his servants and punish the sinner. And a better knowledge of his own failings helped him to have compassion on his fellows.

Was it necessary for Job to learn this lesson?—Yes; or the compassionate Lord would not have given it to him. Did it require all that suffering to teach him?—Yes; for as soon as he learned it, he was free.

At least one more important lesson remains for us to notice in this experience.

G. C. T.

#### THE SEAMLESS ROBE.

THE robe of Christ was, as John tells us, without seam, woven from the top throughout. Thus this robe becomes a beautiful symbol of the relation which Christ sustains to his people. They are as if woven into one body with himself. Every believer is like one of the inseparable threads in that wonderful garment.

Four soldiers were engaged in the crucifixion of Christ; for Christ's garments were divided into four parts, to each soldier a part. The seamless garment, however, was not divided. Does not this beautifully foreshadow the fact that Christ will not cast off his trusting disciples any more than a man would go to work and pick out and destroy the single threads of the garment which he prizes above all others? As Paul says, "Who shall separate us from the love of Christ?" and adds that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Let another lesson also be drawn from this: The soldier who received the seamless coat did not receive simply a quarter of it, as he did of the other articles of Christ's wardrobe, but this was singled out from the others, and lots were cast upon it, that it might not be divided, and the one to whom it fell might receive it entire, not in a divided state. So we may learn that the glory and everlasting felicity which are promised to the overcomer admit of no division; but he who receives it, has it whole and entire, and not in any fractional part; and he who loses it, loses it altogether. He who gains this, gains everlasting life in the heavenly kingdom, and he who loses it, goes into outer darkness and the second death. As he who does not engage in the battle deserves not to share the spoil, so he who does not fight the good fight of faith against

the world, the flesh, and the devil, does not deserve the garment of Christ.

Again: Christ despoiled himself of his garments to provide for us the things we need. He laid off his seamless robe to clothe us; he takes his merits with which to invest us; he lays down his honor to ennoble us; he gives his life to quicken us with eternal life, and his beauty and comeliness to give us honor in the sight of Heaven. If he had not laid down all these things for us at the foot of the cross, what would have been our lot? Who would have partaken of eternal life had not Christ freely given up his own life? How could we have ever appeared before the throne of Jehovah and the heavenly throngs above, if our Lord had not adorned us with his beauty? "How is it possible, O Isaiah," exclaims an old writer, "that the Son of God should not seem uncomely to thee, seeing that upon his shoulders are laid all the iniquities of the world?"

U. S.

#### PROMPTNESS A CHRISTIAN PRIVILEGE.

PROMPTNESS in action, in fulfilling promises and engagements, or in doing what we are required or expected to do, is one of the features of a successful and agreeable career. The prompt man is a general favorite. Promptness covers a multitude of faults. It would seem that of all other people, ministers ought to be prompt. But it is true that, as a class, they are inclined to be slack in some respects. One way in which a lack of promptness is often revealed is in keeping their promises! Surely that is a serious fault, as all will agree; but how can such a grave charge be supported? Our beloved ministers are men of their word. That is right; defend the minister. They are good, true men or mean to be, and the laymen need not read what we now want to say to the ministers in confidence.

Sometimes ministers are tempted to preach longer than they ought,—longer than they intended to do. They see signs of weariness before them, but they have one more favorite thought, so they say, "I see my time is nearly expired," then talk away far beyond the time. For this they apologize by saying: "My time is already exhausted, but I have *one more* thought." The people rub their eyes and grant the time. When that is done: "Now *one more* text, then I am done." But that is postscripted by, "Just a moment more." This is made ten minutes.

We have actually heard five or six of those promises strung together and not one of them kept. It is painful to see a good man thus jeopardize his character and put such a dangerous strain on the patience and confidence of his congregation.

There is another similar feature of public speaking almost but not quite so tantalizing as these outspoken promises. Most speakers give to their addresses a cadence which indicates clearly to the hearers that what they have to say is almost said. It is a tacit promise that the speech or sermon is about to close. That the congregation so understand it is evident from the rustling of little preparations that are made for leaving,—getting hymn-books ready, etc. It is an offense to real good manners to ignore such a promise as that, and start out on a new section.

These things are said more from the standpoint of the preacher than in behalf of those who sit in the pews. It is not our object to inveigh against long sermons. We leave that with

the speaker and his subject. If the occasion demands a long discourse, it will be better to say nothing about it, or make a frank statement of the case. But the point in mind is the habit of consuming a long time in stopping. It is like dying by inches. When the promise to close is made, the interest drops at once. People begin to think of leaving, and when the promise is not kept, the time becomes tedious. It is a good plan to make no promises, in ordinary cases, but to leave a pleasant impression by closing at the exact point where the matter on the speaker's mind is told.

Those who have charge of prayer- and social-meetings often kill the meetings by a dilatoriness in opening and closing the exercises. The time is allowed to pass, five, ten, or fifteen minutes; then follows a tedious hunt for a hymn. And often when the time allotted to the service is passed, and everybody wants to go home, minute after minute passes in painful silence, broken only by the leader's wish that all "will do their duty." Then follows another turning of hymn-book leaves that seems to take ages (short ones of course). Let the people understand that if they are to bear any part in the meeting, it must be during the hour appointed, or so much of the first part of the hour as is required, and our social meetings will assume more life. Some leaders need to get the groan off their countenances, and get some idea of business and promptness in their manner, and the meetings will have more interest.

G. C. T.

#### A SLY WORD FOR AMERICANS.

CARDINAL GIBBONS is very solicitous that people should have a high opinion of the moral standing of the Catholic clergy. He preached a sermon, March 31, in the Cathedral at Baltimore, according to the *Catholic Mirror* of April 6, in which he said:—

"How true it is that history repeats itself. The same calumnies that were uttered against our Lord and Saviour in his day, the same calumnies that were circulated against the primitive church, are ventilated today against the Catholic religion, her clergy, and members. Let me give one instance of a thousand that I might bring forward to illustrate the subject. The Catholic Church is jealous of the honor and moral rectitude of her clergy. It has been her constant aim that they should walk in innocence and blamelessness of life, and whenever any of her clergy is known to have contracted any degrading habits incompatible with his sacred calling, he is withdrawn from the active pursuits of the ministry until he has given marks of reformation. The church has too much reverence for God; she has too much respect for the laity; she has too much respect for the clergy themselves, to suffer any unworthy priest to minister at her altars. But we find it very hard to please our enemies. They are very inconsistent. If we were to retain a degenerate clergy in the exercises of the public ministry, they would point the finger of scorn at us and say, 'See how low is the moral standard of the Catholic clergy.'"

That is just exactly what would be said, and just what is said with good grounds in many places. And why is there not more occasion to say this in this country, as it can be said in some other countries?—Because here public sentiment would not tolerate what is countenanced in countries that are purely Catholic. Go, for instance, to the South American States. There Catholicism has held full sway for centuries, and has worked itself out till its true character appears, and its principles have gone to seed. Those States form what our own mentally and morally stultified National Reformers term "model" States. How is it there? It is notorious that the Romish clergy live in open concubinage with the women of their church, out of wedlock, and that their children go trooping

around the streets. That would not do in this country; for there is still some regard for public morality left, and such a course would be branded as adultery, and such clergymen would be held up, one and all, to public contempt as clerical adulterers. But there is nothing in the principles which that church there teaches, or the sentiment entertained by their membership, to condemn such things, or they would not exist there. But there they are in good standing and "exercising the public ministry." This must be considered, then, compatible with their "sacred calling." In view of these facts what a farce it is for the Cardinal to talk in the foregoing strain in this country. He must presume that Protestants are as ignorant as his own followers. And if Catholicism should ever overthrow this country, as they design, and Romanism should "do for this country what it has done for others," as Catholics most unguardedly boast that it shall, then the same degree of moral rotteness would spread its black fungus over all this land.

But let us rejoice that Christ is coming, and will consume with the spirit of his mouth this great system of apostasy, before this terrible consummation can be reached.

U. S.

#### TRYING TO DODGE.

VERY strenuous are the efforts of Catholics to get out in some way from under the odium of the late mob at Savannah, Ga., which undertook to prevent Mr. Slaterry, the ex-priest, from giving his lecture against Romanism, in that city. The *Methodist Christian Advocate* publishes a long communication from the city attorney, Adams, declaring that it was not a Romanist mob. This man claims to be a Protestant, and a member of the Methodist Church. He asserts that there were so few Catholics in the crowd that the Catholic bishop could not stop them! What kind of mental and visual obliquity this man is laboring under, we cannot say; but it is useless for him or any one else to represent that a crowd of Protestants became so enraged because a man was going to present his views of Catholicism, under the guaranty of free speech, so dear to every American heart, that they formed themselves into a howling mob, so lost to all control that the police could not restrain them, and the militia had to be called out to protect the speaker from their murderous spirit. Such a representation is ridiculously absurd. Besides, who but Catholics was it that went to the mayor, beforehand, and earnestly solicited him to go back on the American doctrine of free speech, and forbid the man to speak? That reveals the source and animus of the disturbance. The editor of the *Catholic Mirror*, in which the letter of this man Adams was published in full, gives the whole case completely away by trying, in an editorial note, to excuse the rioters, asking how Catholics can be blamed for becoming uncontrollable when they hear their priests and nuns abused and slandered. So it was Catholics, after all, who were making the whole trouble. But they did not know what the man was going to say, and did not attend to hear what he did say. So it was simply an effort to stifle free speech, because they know that they cannot bear the exposure. And again, why should a Catholic bishop be called upon to suppress a Protestant mob? Thus their excuses fall to pieces at every turn. The truth is, the spirit of Romanism unexpectedly cropped out, much

to the chagrin of the cunning leaders, who are trying to work in the dark. But the smurgh is there, and they cannot wipe it off. It ought to have the effect of opening the eyes of sleepy Protestants to the danger that threatens us, but whether it will or not remains to be seen.

U. S.

#### In the Question Chair.

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

##### 501.—PILLOWS TO ARMHOLES.

Does the sewing of pillows to armholes, as spoken of in Ezek. 13:18, have any reference to the present style of woman's dress?

M. A.

*Answer.*—The context shows that it has reference to false doctrines. (See verse 22.) It is the hunting of souls to cause them to do evil, that is referred to, prophesying smooth things, promising life, making everything comfortable and easy for the sinner. Such a work the Lord condemns, and bids his people cry aloud and spare not, but show the people their danger and reprove their sins.

##### 502.—A NEW HEART. EZEK. 36:25-27.

Please explain Ezek. 36:25-27.

R. W.

*Ans.*—It does not appear to us that it needs much explanation. It sets forth what the Lord will do for his people, on the condition, of course, that they do not resist him, but welcome his Spirit, and allow him to carry out his good purposes concerning them. Verse 25 cannot be forced into the service of the custom of sprinkling for baptism; for it says it is the Lord himself who does the work there brought to view. He does not command any man to sprinkle others; but it denotes the work of his Spirit upon the heart. Then he promises a new heart, which the sinner must have. He will take away our filthiness, cleanse us from all idols, give us a new spirit, take away the heart of stone, and give us a heart of flesh, and cause us to walk in his statutes and keep his judgments. This is the true work of conversion which every one must experience.

##### 503.—JUDAH AND THE SCEPTER.

Was the prophecy of Gen. 49:10 fulfilled, so that Herod, the king who slew the little children, was the first king not of the tribe of Judah?

M. G. G.

*Ans.*—The scripture referred to reads: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The word "scepter" does not necessarily mean a personal king on the throne of Judah. If Judah retained the greatest power of all the tribes in its own hands, so that it continued the leading tribe in Israel, that would fulfill the prophecy. And this it did do, until the coming of the Messiah. After that all distinction between the tribes was lost; and therefore the Messiah has come, or the prophecy has proved a failure. This is a hard point for the Jews, and to dodge it they resort, says Dr. Clarke, to the following quibble: They say that "the word 'shebet,' which we translate scepter, signifies a staff or rod, and that the meaning of it is, that 'affliction shall not depart from the Jews till the Messiah come;' that they are still under affliction, and therefore the Messiah is not yet come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do, and the same

meaning is adopted by the Jerusalem Targum, and by all the ancient versions, the Arabic excepted, which has *kazeeb*, a rod. But in a very ancient manuscript of the Pentateuch, in my own possession, the word '*sebet*' is used, which signifies a tribe. Judah shall continue a distinct tribe until the Messiah shall come; and it did so; and after his coming it was confounded with the others, so that all distinction has been ever since lost."

##### 504.—ISRAEL TO RETURN.

A correspondent desires light upon this scripture: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:4, 5.

*Ans.*—Verse 4 must refer to some time in the history of Israel, when the power of the kingdom was broken, and their worship was greatly interrupted. This was accomplished when they fell under the power of other nations, which was "many days" before the first advent of Christ. Their returning and seeking the Lord was when the Lord brought the gospel to them, and multitudes became obedient thereto. The "latter days" would, in this case, cover the whole gospel dispensation, just as in the prophecy of Joel, about the pouring out of the Holy Spirit in the "last days" (Joel 2:28) as quoted by Peter on the day of Pentecost. Acts 2:17. To the same intent is the prophecy of Amos, quoted by Peter in Acts 15:16.

##### 505.—SELLING TO THE STRANGER.

DEUT. 14:21.

Will you give some comments on Deut. 14:21, especially the last clause? "Thou shalt not see the kid in his mother's milk."

\* \*

*Ans.*—The statements in that verse of what might and might not be done, are all plain. The only question that can arise is why such commandments were given. And even if we could not solve this question, it is enough to know that God had given such instruction, and therefore it must be all right. In regard to the selling and giving to the stranger those things which the Jews were not permitted to use themselves, it was imposing upon the strangers nothing which they did not then voluntarily practice themselves; and it would emphasize to the Jews the fact that they were called to be a holy and peculiar people to the Lord. The last clause has caused much speculation among commentators. The heathen are said to have had a custom, after the ingathering of the harvest, of taking a kid and boiling it in the milk of its dam, and then, in a magical way, going about and sprinkling all their trees and fields with that kind of milk, to make them fruitful. The direction of Moses would be a safeguard against such a superstitious practice. Some apply it in this way, while others take it to mean that flesh and milk are not to be eaten together, and that it applies to the paschal lamb, which could not lawfully be used before it was weaned. Others think it applies to any lamb before weaning, but the simple and natural meaning seems to be to teach humanity, to prevent the hearts of the people from becoming so callous that they would lose all feelings of care and tenderness for the animals dependent upon them. Even human nature shudders at the thought of causing the mother to lend her milk to cook the flesh of her own offspring.

U. S.

## Progress of the Cause.

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

### DAY ETERNAL IN CHRIST.

BY N. W. VINCENT.

(Mound Valley, Kan.)

In the east a light is dawning—  
Praise to God who gives the day!  
Beams that shed aloft the morning  
Drive the shades of night away.  
Seas of brightness, waves of beauty,  
Rise and float along the sky;  
Heaven smiles with call to duty,—  
Rouse to deeds that will not die.

CHORUS:

God is love, Christ is love!  
Worlds on high their will obey;  
Loved, adored, by saints and angels,  
They will turn earth's night to day!

In the east a light is rising,  
Truth is beaming from God's word.  
In all lands the world comprising,  
Messages divine are heard.  
Lo, the Saviour soon is coming!  
All will meet their just reward,  
Is a spell our souls benumbing?  
Can we stand before the Lord?

CHO.

As the sun descends the heaven,  
Light increases everywhere;  
So from Scripture truth is given,  
Answers blest to earnest prayer!  
God's commands in their completeness  
Shed bright luster on the mind!  
Pardon, freedom, heaven-born sweetness,—  
All in Christ, our hope, we find!

CHO.

Not as tyrant torture dealing  
To the lost through endless night;  
But the Scriptures are revealing  
God in Christ as love and light!  
Soon his Son will come from heaven,  
Sin and death's dark night to end!  
Hail the morn through Jesus given!  
Sun of Righteousness! our Friend!

CHO.

### THE GENERAL CONFERENCE.

It is a pleasure to me to say a few words respecting our late General Conference in Battle Creek. As I there saw the workers from all parts of the world, and listened to the report of the truth now being published in twenty-four different languages, it caused a thrill of joy to my heart. I do praise the Lord that I have been permitted to live to see so much of the growth of the work as has been accomplished since I first accepted present truth, in Rochester, N. Y., in the fall of 1852. While attending the Conference meetings, I was led to draw many contrasts in my own mind between the situation now and in those early days of the cause. At that time there were about half a dozen ministers; now our ministers and licentiates number about half a thousand. Then we had as reading-matter on the message the *Review*, once in two weeks, each number containing about one fourth as much reading-matter as the present weekly issue of the same. We had the *Youth's Instructor*, monthly, containing also about one fourth of the amount of the present weekly issue.

Besides these papers, we had for general circulation one sixty-four-page tract, printed in an edition of 1000 copies, treating on the three angels' messages of Revelation 14, and the two-horned beast. We had a small pamphlet, a reply to the "no law" arguments, which was passed out to those who raised those objections. These papers and tracts were free to those who would read them, and were paid for by donations from the believers. We had no tract and missionary society then

(in fact, there was little that such a society would have had to use); but those who had received the truth considered it their duty to do all in their power to get the light before others, by means of such facilities as they had.

Now our books and papers are in all the leading languages of the world. To secure for one year one copy of each of our regular weekly, monthly, and semi-monthly journals, and one copy of each kind of book, pamphlet, and tract, at their retail price, would require about \$225. The tract on the three messages above mentioned, had an edition of only 1000 copies. Now some of our bound books of over 800 pages have reached a sale of over half a million copies of a single book. Since the canvassing work was taken hold of by our people in 1881, nearly \$4,000,000 worth of our books and pamphlets have been sold. Besides this, especially during the last three years, millions of copies of our smaller tracts have been circulated. In some instances an edition of a single sixteen-page tract has run at one printing as high as 150,000 copies. The sale of this vast amount of literature means that the truth, by this means, has been introduced into hundreds of thousands of homes.

In 1852 believers in this message were about all confined to New England and the State of New York, and comprised only a few score of believers. Now there are living representatives working for the advancement of the truth in all the leading nations of the world. Our organized Conferences have a church membership of over 50,000, besides many hundreds of scattered Sabbath-keepers not yet organized into churches. Two thirds of this number have accepted the truth during the last ten years.

In the address of the president of the General Conference, we learned that during the last two years 127 adult laborers had been sent to twenty-five different foreign countries to engage in spreading the truth. May the Lord make them mighty in him for the advancement of his cause in those lands.

In 1852 we had no system of raising means to sustain the workers. Those who then went forth to labor did so trusting in God to care for them. No provision was made for their salary. They practiced the closest economy and self-denial that the message might be advanced. The rank and file that had then accepted the truth were mostly of the poor of this world, but they did all they could in saving money with which to help the laborers on their way. Now with the established system of tithe-paying the sum received last year for the support of laborers was \$321,517.06. This is over three times the amount received annually from that source ten years ago.

What a mighty work can now be performed in a short space of time, with the material all made ready to hand with which to labor, if the means we now possess were consecrated to God with the zeal of the pioneers in this cause.

In comparing the situation of 1852 with the present, and noting these contrasts, it is with no spirit of boasting, for a much greater result might have been accomplished but for unbelief and halting of the Lord's people. We praise the Lord for what has been done, and for his infinite compassion and tenderness to his people, notwithstanding our falterings and mistakes.

Looking at the "strait places" and crises through which the cause has passed during these forty-three years, we can say with the psalmist, "If it had not been the Lord that was on our side, when men arose up against us; then they had swallowed us up quick, when their wrath was kindled against us." Thank the Lord, he has delivered and in every case caused the wrath of man to praise him.

One thing which was strikingly apparent in our last Conference was the spirit of unity, harmony, and good cheer that prevailed in all the counsels of the Lord's servants. There seemed a solemn

sense that we were before the Lord to transact business for his cause. We sought him, his help was apparent in that he was near to his people; praise his holy name!

J. N. LOUGHBOROUGH.

### ONTARIO.

FITCH BAY.—I began meetings at East Richford, Vt., March 29, and continued them until April 7. The Lord blessed the effort, and the brethren seemed much encouraged. Several of their children made a start to serve the Lord; six of their neighbors decided to obey the truth, and some others are investigating. The deep moving of the Spirit was manifested during all the meetings, and we felt to praise God that there is still power in his word to bring souls into the precious light of the third angel's message.

H. E. RICKARD.

### GEORGIA AND VIRGINIA.

AFTER my last report from Quitman, Ga., I visited several places on my way home from that place, baptized one more at Dixie, before leaving that section, and would have baptized three or four at Macon, but for the continued rains and swollen condition of the streams. Having received word of my appointment to Virginia by the General Conference, I stopped to spend my last Sabbath with the Atlanta church, March 16. The breaking of the ties which had been formed here, while it caused the tears to flow copiously, only served to make us all long the more for that time to come when we shall be forever united in the kingdom of God. Many pleasant memories of the Atlanta church and the brethren and sisters of Georgia still linger, and a feeling of close attachment is still felt for them. Especially did the trial of separating seem great to the Gainesville brethren and sisters, our home church, where I had lived ever since they have been in the truth. Yet they bow submissively to God's will, and manifest nothing other than a spirit of submission to the Lord's leading all the way through. May the Lord continue to bless these dear souls, with all the Georgia brethren and sisters, and keep them safely till his appearing. I have now been in Richmond, Va., one week. I like what I have seen of the field and the brethren and sisters I have met very much. The State meeting has just closed in this city, and the workers go out to their fields with renewed courage. While there are perplexities before us in this Conference, we are of the best courage, with no thought of faltering; for knowing it is the Lord's work, we go forth in his name, and believe that every obstacle will be surmounted. My address is 501 N. Twenty-fifth St., Richmond, Va. W. A. McCUTCHEN.

### INDIANA.

SINCE our good General Conference I have visited the following-named places: Leesburg, Warsaw, Etna Green, Knox, Rochester, Marion, Terre Haute, and Farmersburg. At Etna Green we had the use of the Methodist meeting-house for three evenings, and spoke each evening on the subject of the Sabbath to a good audience. There seems to be quite an interest at this place to hear the truth. At Knox we enjoyed good meetings with our brethren and sisters who seemed encouraged by our visit; there was some outside interest six miles from this place, where some of our people live. At Rochester the attendance was good, and some who had been reading our publications were deeply interested; we have reason to believe that they will soon embrace the truth.

I was at Marion on the Sabbath, and we had excellent meetings. The Lord came very near by his Spirit, and some testified that it was the best experience they had ever had. I also spoke



one night at Landess to a large audience that seemed to be interested in listening to the truth. I also visited Warren, and found some interested families at and near that place. One family was taking the *REVIEW* and the *Sentinel*, and seemed to believe every point of truth as far as they understand it, but had not yet taken a stand to obey; we hope they will soon do so.

At Terre Haute I met Elders Covert and Oberholtzer and brother Huntington. Our meetings at this place were also excellent; four persons were baptized, and three united with the church. Quite a number have been added to this church during the winter under the labors of brother Huntington, and yet there is quite an interest in different parts of the city.

I was at Farmersburg at the time of their quarterly meeting. The attendance was good; one person received baptism. The Lord came graciously near by his Spirit as we celebrated the ordinances on Sabbath afternoon.

The work as a whole in this State is quite encouraging. All our workers seem full of courage and hope, and the Lord is opening the way for the truth to go to some parts of the State where it has not been preached as yet. One man writes from the extreme southern part of the State that he and his brother have been keeping the Sabbath for a year, and that a minister a few miles from where they live has accepted the truth; these brethren are pleading for help. From many parts of our State the cry is coming, Come over and help us. O for more laborers and the means to support them, that we might be able to answer these calls as they come to us. May the Lord help us to be faithful in giving the solemn message he has given us.

J. W. WATT.

#### COLORADO.

State Meeting at Denver and Institute at Delta.

OUR State meeting was held in Denver at the time appointed; about all of the laborers were present, though not as many of the lay brethren as on former occasions. The financial pressure and an early spring no doubt had much to do with the attendance, yet a goodly number were in attendance. The blessing of the Lord was with the meeting from first to last. No excitement was manifested, but a real settling down to a unity and a realization of the solemn times in which we are living. Love and harmony existed among the laborers and all the brethren in a marked degree. The instructions given daily were very beneficial to all; a paper of five-minutes' length was read each day and spoken to with much interest and profit. The following subjects were thus considered: Relation of gospel laborers; how to become efficient laborers; wants of the cause in Colorado; our periodicals as a means of gospel work; comparative value of preaching and visiting; how to give Bible readings; present phase of the work; how to labor in new fields.

A very profitable Bible study was conducted each day by Elder Kauble on church organization and the relation members sustain to each other. Each evening a Bible study on a practical subject was conducted by one of the laborers. The time between the meetings, which we have already mentioned, was well filled with business and other meetings. I am sure that all who were present will agree with me that the State meeting for Colorado was a feast of good things, and all went to their homes encouraged and strengthened for the coming conflict which is really upon us. Plans were laid at this meeting for the spring and summer's work. It was decided to run four tents in the field this season, to be manned as follows: Tent No. 1, G. W. Anglebarger and L. F. Truby, at Fruita; No. 2, Watson Ziegler and H. A. Castle, at Monte Vista; No. 3, J. B. Wilson and M. A. Altman,

at La Junta; No. 4, G. O. States and James Leland, in Wyoming. Each tent company is to be accompanied by a canvasser. This is just double the number of tents sent out in this Conference any previous season. We earnestly request the prayers of God's people for the success of these workers.

The institute at Delta was a precious season for the brethren in this part of the State. The laborers of the Conference who were present were, N. W. Kauble, G. O. States, L. F. Truby, H. A. Castle, and the writer. This institute was the source of much profit to all who were privileged to attend it. I was glad to meet the brethren and sisters over here, it being the first time I had ever visited this slope. God is working for his precious cause here, and many calls are coming for meetings which we will try to fill as fast as possible.

G. W. ANGLEBARGER.

#### NOTES FROM THE WORK IN KANSAS.

THE past quarter has been marked by many evidences of progress, though some of our leading laborers were away attending the General Conference and institute at Battle Creek, and the last half month of the quarter was spent in our good institute at Ottawa. Early in January Elder Gregory held a meeting a few days with the church at Thayer, which resulted in the addition of eight new members, among them a minister of the First-day Adventists. Brother E. A. Morey held a series of meetings at Marquette, McPherson Co. There were about eleven Sabbath-keepers there when he went there, and after laboring about five weeks, Elder Fortner went to assist in the organization of a church of twenty-eight members. One has united since.

Elder Stebbins has spent some time assisting the younger brethren in the work, besides holding a series of meetings near Iola and some meetings in that town, where sister Anna Neal has been doing Bible work. As a result, fifteen have been added to the Iola church, thirteen by baptism. Elder Ferren has spent nearly all of the quarter in Topeka, laboring hard to bring the church to a more thorough knowledge of some points of faith, and holding a series of meetings in Shorey, a suburb of the city, resulting in twelve new converts to the faith and much instruction to the church.

Brother J. B. Ashcraft held a series of meetings at Vernon, Woodson Co., where an interest had been created by reading books which were sold a year ago by the canvassers, and nine, all adults but one, accepted the truth, and others will soon follow. Brother Wm. H. Mills went out feeling that he must go unbidden by any one but the Lord, and the result of his work at Dwight is a Sabbath-school of fifteen members. Six heads of families accepted the truth. The work at Wichita has progressed steadily, and twenty or more have been added to the church. Brother — [name omitted in MS. by mistake. — ED.] was assisted much in the work by the church, and the same spirit of work continues. This is a most encouraging feature. It requires good generalship to get others to carry on work steadily. Bible work was begun in Ottawa about the first of the quarter by the church, under the leadership of N. P. Dixon. Six new converts have been brought to the truth as the result so far, and others are much interested.

Work done near Rantoul and Lane by A. E. Field, I. F. Thorn, J. R. Bagby, and J. W. Lair, after their return from the Bible school at College View, has resulted in the organization of a Sabbath-school of about twenty members. The work there is stopped at present on account of a scare over smallpox. Plans were laid at the council at Ottawa to send out a larger force than we have ever employed before. Brother A. E. Doering (German) was set apart to the solemn work of the ministry by ordination. Two licen-

tiates, one colporter, and one Bible worker will assist in the German work in the State. Brother Mortenson (Scandinavian) assisted by A. E. Johnson, will labor for those of that nationality.

About six tents will be run in the interests of the English work. These plans call for considerable means. We are glad to report the financial condition fully as good as it was one year ago, and we believe larger plans are what our brethren desire to see, and will call forth greater efforts and more sacrifice to support the work and carry these plans into successful execution. To this end we have faith in God and in our brethren. Let us wait till we reach the new earth to talk about hard times in this world.

Who wants to help us buy two new field tents? Send in your donations, and you will have the privilege; do not forget that "prayer moves the arm of the omnipotent One." Pray that he may give wisdom and power to the workers.

C. MC REYNOLDS.

#### THE DETROIT MISSION.

TO OUR BRETHREN OF THE MICHIGAN CONFERENCE: We appreciate your kindness in your so bountifully supplying the Detroit Mission with canned fruit the past year. If any would wish to do the same this year, we will furnish cans, charges paid, if they will notify us at 426 Trumbull Ave., Detroit, Mich.

Our work is prospering. The Lord is blessing our efforts. Our chapel is well filled each Sabbath with an intelligent congregation. Seven were baptized at our last quarterly meeting, and others will go forward in that ordinance soon. Our church membership is 100. We are all of good courage in the work.

H. M. KENYON.

#### UPPER COLUMBIA CONFERENCE.

DEC. 16 I left College Place, Wash., for Pilot Rock, Ore. Arriving at Pendleton, I received a message to go to Hilgard, Ore., and spend the week of prayer with the little company there.

We had a refreshing from the Lord, and the brethren and sisters were left full of courage. During my stay there we held services in the school-house at night with a good interest manifested on the part of those in attendance. From there I returned to Pendleton, held several services with the brethren there, and came to Pilot Rock. As there was a revival meeting going on in the town, it was thought advisable to go into the country some five miles on Stewart Creek and hold meetings. I did so, and as a result, six signed the covenant. I then went to the town and held a course of lectures, and seven more signed the covenant. About four weeks ago I opened meetings at Mc Kay Creek, seven miles from Pilot Rock, with a good interest. Some prejudice existed from the start, and quite a determination to resist the truth was manifested on the part of a few leading ones. Brother W. F. Martin joined me one week ago, and now four have taken a stand for the truth. We feel encouraged in the Lord.

F. W. HIDDLESON.

#### DREW THE LINE ON "ADVENTS."

THE writer met a friend who is not a believer in the views we hold, on the street the other day, when he made some remark which led to a discussion of Seventh-day Adventists and their work. A lady who had been a prominent worker in my friend's church had lately seen the light upon the Sabbath question, and as her minister had not, with all his learning, been able to disabuse her mind of the thought that God required her to obey him, she had stepped out upon his truth and promise. The husband of this lady we will call William Thompkins, for convenience and

because that is not his name. "Well," said my friend, whom for the same reasons it might be well to call Smithers, "one thing is as certain as that two and two are four, you'll never make an 'Advent' out of Bill Thompkins; he ain't built that way." "O, we cannot tell," responded the writer, "what the Spirit of God can and will do with our rough hearts if we will only submit them to his fashioning, as clay in the hands of the potter. To be sure, the Lord can do nothing for us against our will. Mr. Thompkins may yet see the truth, as his good wife has done, and step out and obey it." "Well," retorted Mr. Smithers, "when Bill Thompkins gets to be an Advent, I'll be a Mohammedan. Now you can just mark that down for a certainty. When Bill Thompkins joins the Advents, I'll join the Mohammedans, and do not you forget it."

He was not so morally certain, however, that such would never be the case, as he might hope; for when the writer quietly inquired if he would not substitute the word "Adventist" for Mohammedan, and agree to become an Adventist if Mr. Thompkins should, the silence which followed that particular line of thought grew more and more noticeable.

M. B. DUFFIE.

#### WHAT THE PAPERS SAY

##### Through Editorials or Contributions.

"Up at Graysville, a town on the Cincinnati Southern Railway, about thirty odd miles from Chattanooga and five miles this side of Dayton, there has been a great rejoicing since Wednesday last. Wives who had lost their husbands and children who had lost their fathers saw them seated once more at the fireside and heard their voices again."

"Graysville is a village of about five hundred souls. It differs in no respect from other towns, but claims distinction as being a Seventh-day Adventist town. It was not always a Seventh-day Adventist town, nor always as active and prosperous as now it is. Three years ago its population would not have run over three hundred, and it was considered rather sonambulist in its tendencies. That is to say, most persons went around as those who walk in their sleep. But the Adventists came, and then to the oxygen and the nitrogen of the atmosphere was added something that opened the eyes and quickened the feet. You might call its effect brightness and activity."

"To the old-time residents of the village these Adventist additions to the population were not at all welcome, especially when they began to practice their belief and work on the orthodox Sunday at a time when the old-time residents were presumably at prayers. But everything went along pleasantly enough until last fall. Action was then taken against the Adventists by other residents of the village not Adventists, and nineteen indictments for breaking the Sabbath were found against thirteen of the sect."

"The charge was that Elder G. W. Colcord, principal of the academy, had performed manual labor on the State Sunday, by digging a well at the back of his premises. In vain did the good elder plead that he had annoyed no one by the sounds of his labor, inasmuch as he had been most of the time forty feet under ground, and in vain did the others enter other plausible pleas to set aside the charge. . . . The fines imposed on these men were nominal, but they refused on principle to pay them, and declared that they would not pay one cent, and would go to jail first. And to jail they went. That was March 8. Five of the party finally served their sentence and were released. Last Tuesday five others were still at the jail, but so great was the sentiment against the proceeding that a petition for pardon, which had been sent to Governor Turney, was honored and signed by that official, and on Wednesday morning the men walked out

and breathed the air of freedom again, through the generosity of executive clemency. Otherwise they would have remained in the jail until May 4."

"A staff correspondent of the *Times* ran up to Dayton, Wednesday, and called at the jail. The men had not heard of their good luck, until informed by the *Times* man. They were overjoyed. 'Why,' said I, 'do the Adventists observe Saturday as Sunday?' 'I can make you no better reply,' said Mr. Burchard, 'than to read you what one of our Adventists, A. F. Ballenger, has said on the subject.'

"Mr. Burchard then read the following: 'If the law which now requires us to observe Sunday were a law requiring that we repudiate the worship of the Lord Jesus Christ and fall down and worship some heathen idol, the principle at stake would be plain to all; and yet the position in which we are placed in these States involves this very principle. In loyalty to Him who is our Creator and Redeemer, we render glad obedience to his command: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Through hallowing the Sabbath, the seventh day, we manifest our allegiance to the only true God and Jesus Christ whom he has sent. That by observing Sunday we compromise this allegiance and acknowledge another master hostile to the one we serve, will appear by a study of the origin of Sunday observance and the power for which it now stands as the mark, or sign.'"—*The Chattanooga (Tenn.) Times*.

"The trouble does not lie with public sentiment, nor with the officers of the law, but with the law itself, which makes it possible for malicious, designing, unreliable men to drag before the courts, harass, and oppress those who differ with them in regard to religious practices."—*The Minneapolis Journal*.

"Taking these things together with the persecutions of this people in some of the States in this country, with the epidemic of religious legislation that is sweeping over the legislatures of several other States, and it certainly looks like civic reform with a vengeance. . . . Like the church of the fourth century, the religious element of to-day has set out upon a work of reform by legal enactments, that has in it the very elements of the Inquisition; and nothing will satisfy their thirst for civil power by which to compel in matters religious, till the ruin of the nation is accomplished."—*The McIntosh (Minn.) Times*.

"When the teachings of Christ rule in the hearts of individuals, then behold the peaceable fruits of righteousness; when men assume to have authority from Christ to rule other men by means of the civil law, then behold the unpeaceable and unequal fruits of persecution."—*Midland (Mich.) Republican*.

#### FRENCH WORK.

For the last two months I have spent most of my time at Chestnut Hill, Mass., instructing and encouraging a small company of believers which was organized into a French Sabbath-school. In the meantime I have held Bible readings among the American neighbors. Several are under conviction, who I pray may take a firm hold."

Three weeks ago brother E. Basquin and I started on a second short trip through Webster, Mass., and Putnam and Danielsonville, Conn. In each place we held a few meetings in French. In Webster, we found three new Sabbath-keepers, two being French Canadians. Others are under conviction. Being ordered out of the Catholic church during mass, after having paid a visit to the priest, we took this occasion to have an open letter to him printed and circulated through his parish."

In Putnam we visited the French priest twice and had a long conversation with him. He was very gentlemanly, and took all we said to him about the inspired descriptions and condemnations of the papacy in a good-natured spirit. Our meetings here were a means of great encouragement to several, among them the French missionary, as their testimonies showed. I was kindly entertained by a First-day Adventist publisher and editor. At Danielsonville we had an empty store offered us free of charge. Being on the main street, the hall attracted a good number of Catholics for ten successive nights, many listening to the truth with a deep interest. The French Protestants becoming interested, suggested sending for Professor Bouland, of the Springfield French Protestant College and editor of *Le Citoyen*, an ex-priest and ex-secretary to Cardinal Lavigerie, being at one time secret chamberlain of Pope Leo XIII. He came and spoke three times to intensely interested audiences. He seemed much interested in our work, from the many questions he asked. One young, intelligent French Catholic was led to take his stand for Christ; he bought two of our large books and two Bibles. Several Catholics are deeply interested, and so are several Protestants. May God give the increase!

I intend now to spend a short time in Worcester, while preparing to go to South America, according to appointment from the Foreign Mission Board.

JEAN VUILLEUMIER.

## News of the Week.

FOR WEEK ENDING APRIL 20, 1895.

#### NEWS NOTES.

During the week the Cuban rebellion has not seemed to fare very well. The declaration of independence did not finish the struggle. About the time it was promulgated, General Campos landed at Havana to take charge of the Spanish forces. He at once issued an amnesty proclamation to all insurgents, except the leaders, who would submit. Many are accepting the offer. Desultory fighting has been in favor of the Spanish, and one of the insurgent leaders was killed.

According to the *New York World*, Mrs. Thomas A. Hendricks, whose husband was vice-president, and died in 1885, is a firm believer in Spiritualism, and is continually in communication, as she believes, with the spirit of her husband. The result of this communication has been to render Mrs. Hendricks very astute in business matters, and she is rapidly becoming wealthy. The report closes by saying that "notwithstanding her belief in Spiritualism, she continues her church work, and is as devout a Christian as ever."

The relations of Sweden and Norway continually become more serious. The Norwegians demand separate consular representation abroad, which King Oscar steadily refuses. It is reported that the Norwegians have purchased a gunboat and 20,000 rifles; and that Swedish troops are preparing to occupy Norway. But it is more than likely that the report is without good foundation, for the ties which unite the two countries in common interests are too strong to be thus broken and their interests placed in antagonism.

A crisis in the Manitoban Catholic school question was averted by the adjournment of the legislature from March 27 to May 9. The affair threatened to cause a rupture not only between Manitoba and the Ottawa authorities, but in Ottawa as well. The Canadian Parliament and ministry were divided over the question, so that more than local interests are involved.

At the time Manitoba was admitted to the dominion, in 1870, Catholics were entitled to a separate school system. The Constitutional Act of that year read: "Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law or practice in the province at the union." The School Act of 1890 abrogated the existing laws, legalizing separate schools.

At the time of the admission the population of Manitoba was 12,000, the great majority of whom were half-breeds, about 1500 being white. Now the population is nearly 200,000 nearly all whites, of whom but fourteen per cent are Catholics. The other six sevenths are trying to shake off a system fastened upon them by 10,000 half-breeds a quarter of a century ago.

Nicaragua replied to England's demand for \$77,500 indemnity with a proposition to submit the matter to arbitration. This proposition England positively rejects, and will insist upon the payment being promptly made. Just what steps will be taken is not known, but it is probable that if the money is not paid forthwith, reprisals will be made on Nicaraguan commerce. It is not likely that English forces will invade the territory, as that would rather call for interference by the United States. The American fleet is near the spot, but it is not apprehended that any trouble will arise to involve this country with England.

#### ITEMS.

—Wembley Park, London, will soon have a tower 175 feet higher than the Eiffel tower.

—The czar of Russia has decided that his coronation shall be celebrated in Moscow next August.

—The ruins of a Roman villa have recently been unearthed at the pretty little village of Darenth, in Kent, England.

—United States Senator Wilson, of Iowa, is sick beyond recovery, as his physicians state. His illness originated with *la grippe*.

—James W. Scott, proprietor of the recently combined Chicago *Times-Herald*, died suddenly of apoplexy, in New York, the 14th.

—George Wright, a prominent business man of Pierceville, Kan., was blown under the wheels of a locomotive and cut to pieces during a gale of wind.

—For the second time the British steamer "Ethelreid" has been fired upon by Spanish war vessels near Cuba. The last time she was chased into port.

—The French League for promoting Sunday rest recently held its fifth general meeting in Paris, and reported substantial progress in securing its ends.

—Five desperate characters escaped from the Mateawan, N. Y., criminal insane asylum; they have all been recaptured. Their madness revealed some sharp methods.

—R. H. McClean, an American ex-naval officer, has been appointed to command the army of Hawaii, with the rank, pay, and allowances of a colonel in the United States army.

—Miss Annie C. Ingham, an estimable young lady of Algonia, Ia., who was teaching in Chicago, committed suicide by drowning because she feared she would become insane.

—It is reported that Nansen, the Norwegian arctic explorer, has succeeded in reaching the north pole and planting there the Norwegian flag. But the report lacks confirmation.

—Extensive counterfeiting of two-cent postage-stamps has been brought to light. The work was done in Canada for agents in Chicago. The guilty parties have been apprehended.

—The pope, through the congregation of the propaganda, has addressed a letter to the Canadian bishops, condemning all Catholics who attend the Protestant or non-sectarian schools of Manitoba.

—Caycao, a small island in the West Indies, is inhabited exclusively by turtles, some of which grow to enormous size. Several vain attempts have been made to establish human habitations there.

—The Merrimac River has been causing havoc by an unusual flood. Dams, booms, and boats have been swept away, and millions of dollars' worth of property on low-lying banks has been destroyed.

—The German ship canal which connects the Baltic Sea with the Elbe River will be opened with imposing ceremonies, June 19. Four United States war vessels have been ordered to participate in the ceremonies.

—There is trouble in the Chickasaw Indian tribe in Indian Territory. An insurrection has been raised by malcontents. A battle was fought at Tishomingo, on the 17th, in which six were killed and eight wounded.

—It is proposed to form a new State in the mineral regions bordering on Lake Superior, the new commonwealth to have the name of Superior, and to be composed of portions of Minnesota, Wisconsin, and Michigan.

—Eisenach, the site of the Wartburg, the scene of the singer's battle and the Venusberg, has been selected as the place for the Richard Wagner Museum. A Berlin merchant has given 40,000 marks of the 55,000 that were needed.

—Russia is not to be outdone by Germany in ship-canal building. That government purposes to construct a channel from the Baltic to the Black seas, 1000 miles long with 27 feet of water. It will cost \$20,000,000, and take five years to complete.

—The *Lever* of Chicago, April 11, strikes a long trail of calamities that have fallen upon the country and traces it directly back to the opening of the World's Fair on Sunday. One would get the idea that before that time all was peace and prosperity.

—Robert Center, a New York clubman, man of leisure, and one of the best known sportsmen in America, was knocked off his bicycle and crushed to death under the wheels of a coal wagon while riding his wheel on the streets. He survived his injuries about three hours.

—A most fiendish murder has been perpetrated in San Francisco. Two respectable young women were decoyed into the Emmanuel Baptist church, where their mutilated remains were afterward found. The crime is attributed to a medical student, who was librarian in the society.

—Wreckage of the lost steamer "Chicora" continues to be picked up on the southeastern shores of Lake Michigan. A bottle has been found containing the following note: "Am lost. Captain and clerk washed overboard. Could see land but for the snow. Engine broke down." It was signed by the engineer.

—Petroleum and its products are taking a notable rise in prices. Crude oil has quadrupled in value within a fortnight, kerosene and gasoline have both advanced materially. It is thought that the rise will continue for some time at least, though it has caused intense activity in oil-well property and machinery.

—A dispatch from Washington states that the State department has by no means abandoned the case of ex-United States Consul Waller, imprisoned in Madagascar under sentence of a French court-martial. The case will be brought to the attention of the French government by Ambassador Eustis, the release of the prisoner will be requested, and an explanation sought.

—Heavy importations of rice to Savannah, Ga., from Japan, are causing a sensation and feeling of uneasiness among the rice planters of that section. In the last two months nearly three hundred thousand pounds of rice raised in Bassein, Japan, have been brought in through the Savannah custom-house, and sold at a price, exclusive of duty, of about two cents a pound. The rice was first sent to Germany to be milled, and was then sent to this country.

—An attempt was made to wreck a Santa Fé passenger train, near Cone Station, Tex., April 16. A rail was removed from the track over a bridge spanning a deep ravine, and when the express came along, it struck the gap at the rate of forty miles an hour. The engineer applied the brakes, but before the train could be stopped, the engine, baggage-, express-, and smoking-cars had jumped across the bridge and rolled up on the firm track beyond. It was twenty-five feet down to the bottom of the ravine.

—The New York *World* says that "at an international Catholic conference, held at Liege, Belgium, in 1893, the declaration recited by Pope Leo XIII., that the restoration of the pope's temporal power is necessary for the well-being of the church, was subscribed, and the nations were invited to effect organizations advocating the pope's independence. In the United States such an organization has just been formed, and the Catholics of this city have been asked to interest themselves in it. The association is called the Pope's Autonomy Order of the United States of America. It is the intention to form a branch in every parish throughout the country."

## Special Notices.

### MINNESOTA CAMP-MEETING.

The camp-meeting and Conference for our State is appointed June 4-11, preceded by a workers' meeting beginning May 28. The providence of God has seemed to favor us in securing the free use of a grove between the cities of Minneapolis and St. Paul, situated on the inter-urban street-car line, and can be reached from either city for one fare. It is the most favorable location for a large attendance that we have had for a number of years. We expect a large number of people to visit the grounds during the meeting. The recent agitation in regard to the attempted passage of more stringent Sunday laws by our State legislature affords a favorable opportunity for the presentation of the principles of religious liberty with the other issues of gospel truth for this time. We trust that we shall have as large an attendance of our brethren as is consistent with the circumstances. It is proper to say this will be the most important meeting ever held in our Conference, as the message is growing in importance every year. The circumstances under which we are living are different from one year ago. We need to keep right along with the advancing light that is being given now. We expect much of this light and blessing to be manifested at the camp-meeting. Many important questions relating to the work in our State will be considered, and officers for the different associations are to be chosen for the coming Conference year. The counsel and prayers of all the brethren are needed, that heavenly wisdom may be given to direct in the deliberations and conclusions of those upon whom these responsibilities are placed for decision.

The usual reduced rates over the railroads are already secured. Confusion and trouble in travel can be avoided by some painstaking in securely fastening, and plainly marking with the owner's name and address, each piece or parcel of baggage that is brought to the grounds. When arriving in Minneapolis, take the inter-urban street-cars for the camp-ground. Get off at Prior Ave., and you are at the place,—just on the St. Paul side between the cities. Rates of tent rent are as follows: Tents 10ft. x 12ft., \$2; 12ft. x 14ft., \$2.50; 12ft. x 16ft., \$2.75. Grocery stand with supply of health foods, also dining-tent, will be provided.

Elders J. H. Durland, Mathew Larson, and others, besides the laborers of the Conference, will be in attendance; and in addition to this and best of all, we expect the presence and the power of the Spirit of God. The object for which these annual meetings are appointed, and the motive that prompts us to attend them, should receive prayerful thought. Please read in "Testimony," No. 31, page 158, the article "Our Camp-meetings." Let me give a few extracts. "While preparing for the meeting, each individual should closely and critically examine his own heart before God. . . . Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. . . . Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. . . . At home is the place to find Jesus; and then take him to the meeting, and how precious will be the hours you spend there." The Lord will aid us to do this work.

N. W. ALLER.

### REMOVAL AND CHANGE OF ADDRESS.

The New Zealand Tract Society has leased new premises, and we expect soon to be ready to do business at our new address, 57 Tory St., Wellington. Our new quarters are quite commodious and convenient, and will afford us ample facilities for carrying on our work with less labor, and we hope with more promptness and dispatch. The building we have secured is situated on the corner of Tory and College streets, about five minutes' walk from the Te Aro railway station. The new building will also furnish us a more pleasant and comfortable place of meeting, which will be much appreciated.

We shall be pleased to greet our friends at our new place of business, and we trust the advantages gained by our removal from the old stand will be a step in the advancement of the work the coming year. Let all visitors and correspondents note the address, 57 Tory St., Wellington, N. Z. W. M. CROTHERS.

### NORTH CAROLINA CANVASSERS' INSTITUTE.

This institute for the benefit of our canvassers will be held at Greensboro, May 13-28, in connection with the tent-meetings now in progress in that place. This being the first canvassers' institute ever held in the "Old North State," we feel assured that every worker will do his best to make it a complete success. Good instructors will be on the grounds to aid in special instruction. Board will be reasonable.

Every successful canvasser should be filled with the grace and blessing of God and the advanced methods of his cause. Let nothing keep you from this institute. Haggai 2:8; Deut. 8:18; John 15:5.

Those who expect to come should write at once to Will L. Killen, Raleigh, N. C.

### QUEBEC CAMP-MEETING.

This meeting for 1895 will be held June 14-24 on the same grounds as occupied last year, at Ayer's Flat, P. Q., on the line of the Boston & Maine Railroad. The rate of one fare for the round trip will be granted, the same as last year. Come at the first and stay until its close. Begin now to plan for it. Do not allow the enemy to keep you at home.

Elder R. C. Porter, superintendent of General Conference Dist. No. 1, will be in attendance with other good help. Come and hear what the Lord has for his people. We need all the instruction that we can get to fit us for better usefulness in the work for these last days. Ample provisions for living will be made as usual. J. B. GOODRICH.

### DEDICATION AT BAY CITY, MICH.

There will be a general meeting at Bay City, beginning Friday evening, May 10, and closing Sunday night, May 12. During this time the new church building at Bay City will be dedicated. We would invite all the brethren in the vicinity of Bay City to attend this general meeting. The brethren and sisters at that place will endeavor to entertain all who come.

I. H. EVANS.



Appointments.

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

CAMP-MEETINGS FOR 1895.

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

DISTRICT NUMBER ONE.

Quebec,	June	14-24
Pennsylvania,	"	19 to July 1
Vermont (local),	"	25 to " 1
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to " 9
New York,	Sept.	5-16
West Virginia,	"	12-23

DISTRICT NUMBER THREE.

Indiana,	July	30 to Aug. 12
Ohio,	Aug.	9-19
Illinois,	"	19 to Sept. 2
Michigan,	Sept.	11-30

DISTRICT NUMBER FOUR.

Iowa, "Ingleside Park," Des Moines,	May	23 to June 3
Minnesota, Minneapolis,	June	4-11
Wisconsin, Steven's Point,	"	11-17
South Dakota,	"	18-24
North Dakota,	July	3-9
Nebraska,	Aug.	26 to Sept. 9

DISTRICT NUMBER FIVE.

Texas,	Aug.	8-19
Arkansas,	"	16-26
Oklahoma,	"	22 to Sept. 2
Colorado,	"	29 to " 9
Kansas,	Sept.	12-23
Missouri,	"	25 to Oct. 7

DISTRICT NUMBER SIX.

North Pacific, Portland,	May	9-20
Upper Columbia,	"	16-27
California, Oakland,	"	30 to June 10
" Hanford (local),	April	25 to May 5
Montana, Helena,	June	14-24

DISTRICT NUMBER EIGHT.\*

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

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

THERE will be a meeting of the Vegetarian Society of Philadelphia held at the Bible Christian church lecture-room, Park Ave., between Berks and Montgomery avenues, on Saturday night, April 27, at 8 P. M. All welcome. A. T. DE LEARSEY.

THE twenty-third annual session of the Iowa Tract Society will be held in connection with the State camp-meeting, at Des Moines, Ia., May 23 to June 2, for the election of officers and the transaction of such other business as may come before the society. E. G. OLSEN, Pres. Tract Society.

THE eighteenth annual session of the Iowa Sabbath-school Association will be held in connection with the State camp-meeting at Des Moines, Ia., May 23 to June 2, for the election of officers and the transaction of the usual business. MRS. L. FLORA PLUMMER, Pres. S. S. Ass'n.

THE next annual meeting of the Quebec Seventh-day Adventist Conference, will be held at Ayer's Flat, P. Q., in connection with the camp-meeting, June 14-24. Each church is entitled to one delegate and one additional delegate to every ten members. Let all of our churches see that they are fully represented at the first meeting. J. B. GOODRICH, Pres.

THE thirty-second annual session of the Iowa Conference will be held at Des Moines, Ia., in connection with the State camp-meeting, May 23 to June 2, for the election of officers for the coming year, and for the transaction of such business as may come before the Conference. Each church should elect its delegates in the ratio of one for the church and one additional delegate for every twenty members. Churches that have been organized the past year should prepare petitions requesting admission into the State Conference, and should also elect delegates to represent them. E. G. OLSEN, Pres. Conf.

Publishers' Department.

THE DANISH TENT HYMN- AND TUNE-BOOK.

In response to the urgent demand from our Scandinavian churches and ministers, the publishing department of the General Conference Association has, through the REVIEW AND HERALD, issued a sixty-four-page extract from the forth-coming Danish Hymn- and Tune-book, which is as yet in a state of preparation. In this collection may be found hymns for tent services, missionary meetings, and Sabbath-schools, as well as for baptism and ordinance meetings. The book is printed on good serviceable paper, in manilla covers, and retails at the low price of 10 cents per copy. Order from this Office. REVIEW AND HERALD.

"TWO REPUBLICS" REVISED.

THE "Two Republics" having now been revised, a new edition is placed upon the market. No pains has been spared to make this edition as perfect as possible. The last four chapters have been entirely re-written, bringing the scope of the work up to the present time. In addition to the various styles of binding in which the book has hitherto been furnished, a cheaper edition, which retails at \$1.85, has now been issued. It is printed on paper not quite so highly finished, but contains a full line of illustrations, and all the subject matter of the book in an unabridged form. The same book has also been translated, and has now been published in the German language, corresponding to the revised English edition, and can in this language be furnished in the following styles of binding: Cloth, with plain edge, marbled edge, gilt edge; morocco, grain Russia, at prices to correspond to those of the English book. The book contains 900 pages. We bespeak for this book a wide circulation. The first edition has established an excellent reputation for the work, which the last edition will more than sustain. The author, Elder A. T. Jones, has bestowed earnest work upon the volume, and it contains the truth for our times set forth in a manner that no other book gives it. We are now ready to fill orders. REVIEW AND HERALD, Publishers.

A SPECIAL ISSUE OF OUR SCANDINAVIAN PAPERS.

No. 16 of our Swedish paper, *Zions Vaktare*, and No. 17 of our Danish paper, the *Evangeliets Sendebud*, contain a translation of the articles in the *Sentinel* on the persecution of our brethren for conscience' sake. Our American brethren have taken hold of the matter of circulating the *Sentinel* quite extensively among the English-speaking people. We know that the facts in regard to these persecutions that the *Sentinel* contains, as they are presented to the people, are accomplishing a great amount of good. But we should not confine our efforts to those who speak the English language. There are thousands of Scandinavians in this country who would be as much interested in this as the English-speaking people are if they only had it in their own language; and now that they have this matter in their own language in these special numbers of the Scandinavian papers, we trust that our Scandinavian brethren will be particularly interested in it, and that our American brethren as well will do all they can toward circulating these papers among the Scandinavian population of the country.

Our Scandinavian brethren are but few in numbers when compared to our American brethren, and therefore the duty is all the more incumbent upon the American brethren to do what they can to assist in circulating the Scandinavian publications.

These papers will be furnished at the following prices: Single copies, 2 cents each; fifty copies or more, 1½ cents each. Send your orders to the State tract society secretaries, or to the REVIEW AND HERALD direct. We trust that all our State tract society secretaries, particularly those who have a large Scandinavian element in their fields, will take a great deal of interest in circulating these Scandinavian papers. A. O. TAIT.

ADDRESSES.

THE address of D. H. Oberholtzer is 517½ S. Willow St., Ottawa, Kan.

THE address of Elder D. T. Shireman, until further notice, is 208 Spring St., Greensboro, N. C. He desires to hear from those who know of persons interested in the truth in that State.

NOTICE.

WANTED.—A lady to act as nurse for a sick lady and to do general housework for family of two, washing and ironing excepted. Salary \$3 per week. L. N. Travis, Otsego, Mich.

Obituary Notices.

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

AVERY.—Died in Conway, Livingston Co., Mich., Feb. 24, 1895, Marcia Louisa, little daughter of James V. and Lucy Avery, aged one year and seven months. It was hard to resign her to the tomb, yet the parents know that "it is well with the child."

MRS. M. S. AVERY.

BELL.—Died at his home in Oakfield, Me., April 6, 1895, John Bell, aged 77 years, 11 months, and 27 days. He embraced the truth of the third angel's message under the labors of Elder J. B. Goodrich in 1875, and died rejoicing in the mercy of God. He was laid to rest by the side of his deceased wife, Vienna Bell, in the Oakfield cemetery. A. N. CLARK.

BELDEN.—Died at the home of her son at Mt. Pleasant, Mich., Jan. 12, 1895, Caroline Belden. Sister Belden was born in Genesee county, N. Y., in 1819. In early life she gave her heart to God and united with the Baptist Church. In 1867 she embraced the Advent faith, and until the day of her death rejoiced in "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The remains were brought to Bay City for interment. Words of comfort were spoken by the writer, from Rev. 14:13. H. C. BASNEY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 11.30	
Michigan City.....	11.35		8.50	pm 12.17	5.20	am 1.19	
Niles.....	am 12.45		10.15	1.15	6.23	2.45	
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35	
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.23	
Jackson.....	4.30	10.00	2.40	4.25	9.55	6.50	
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47	
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	9.20	
Buffalo.....			am 12.35	am 6.45		pm 5.30	
Rochester.....			3.38		9.55	8.40	
Syracuse.....			5.40	pm 12.15		10.45	
New York.....			pm 1.45	8.45		am 7.00	
Boston.....				3.45	11.45	10.50	
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30	pm 2.00	pm 3.00		pm 7.15
New York.....			pm 1.00	4.30	6.00		9.15
Syracuse.....			8.30	11.30	am 2.15		am 7.20
Rochester.....			10.37	am 1.20	4.10		9.55
Buffalo.....			11.45	2.20	5.30		pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	4.35	11.10
Ann Arbor.....	10.25	7.30	8.43	9.25	2.12	5.57	am 12.15
Jackson.....	11.40	8.35	10.43	10.30	3.15	7.35	1.25
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.31	9.13	2.55
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.09	10.00	3.35
Niles.....	4.00	11.43	3.00	1.40	6.27		5.00
Michigan City.....	5.00	pm 12.50	4.25	2.45	7.22		6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday, Jackson east at 7.27 p. m.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read up.
10 Mail Ex. 4 L't'd Ex. 6 At'l. Ex. 42 Mix'd Tr'n. 2 P't. H. Pass.		11 Mail Ex. 1 Day Ex. 3 L't'd Ex. 23 P't. H. Pass. 5 B.C. P't. H. Ex.
am 9.00	D. Chicago A.	pm 8.10
11.25	Valparaiso.	11.30
pm 1.05	South Bend.	3.10
1.40	Cassopolis.	2.15
2.30	Schoolcraft.	3.40
2.44	Vicksburg.	4.10
3.30	Battle Creek.	4.35
4.33	Charlotte.	5.15
5.10	Lansing.	6.00
6.30	Durand.	6.55
7.30	Flint.	7.45
8.15	Lapeer.	8.35
8.42	May City.	9.25
9.50	Pt. H'n Tunnel.	10.15
pm 9.25	Detroit.	10.40
am 8.15	Toronto.	9.20
pm 8.15	Montreal.	9.15
am 8.12	Boston.	8.30
am 7.30	Susp'n Bridge.	7.45
am 7.00	Buffalo.	7.00
am 6.53	New York.	6.10
am 12.20	Boston.	7.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. B. MCINTYRE, Asst. Supt., Battle Creek

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

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 23, 1895.

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We acknowledge with thanks the receipt of the "Michigan Manual" for 1895 from the Hon. Washington Gardner, Secretary of State.

Fifteen took upon themselves the public profession of Christ, by baptism in the Tabernacle, Sabbath, April 20. Elder H. Nicola administered the rite. All but one united with the Battle Creek church.

Word comes from Switzerland to the effect that the civil court, not finding personal chattels with which to satisfy the fine imposed upon Elder Holser, nor being able to find him for imprisonment, has deprived him of the privileges of citizenship for two years.

A little pamphlet in the Kafir language has come to our table, entitled, "U-Christu wa Hendwa Njengati," that is, "Christ Tempted as We Are." It is from the pen of sister White, and is issued by the South African branch of the International Tract Society.

Where are the *Christian Statesman*, the *Christian Nation*, the *Christian Instructor*, and all other mouthpieces of the National Reformers? Do they know that the last Congress used all the last Sunday of the session in secular work? Do they know that later still the Supreme Court itself used Sunday in the same manner, giving us the example of the two leading bodies of the nation overthrowing all that it is claimed they ever built up in behalf of Sunday, and tearing flat to the ground all the legislation which these reformers have so proudly claimed was reached in their behalf? What are they going to do about it? Will they sit quietly by and let these two ruling bodies in the land completely ignore the whole Sunday institution, and show that there is nothing as yet binding, at least on them?

An article in the *Interior* of April 7, on "The Sultan's Responsibility in the Armenian Massacres," after enumerating some of the atrocities which are proved to have been committed, closes with these words:—

"That Turkey should have been allowed to occupy her anomalous position in Europe for four hundred years, seems doubly strange in connection with these latest horrors. Such a rule and government certainly cannot subsist much longer. Europe and the world are growing very tired of the 'unspeakable Turk.'"

Our brethren in England report that the fine levied on them for Sunday labor has been taken in hand by the government to be collected by law. On April 2, goods to the value of £18 were levied upon by the bailiff to satisfy the imposed fine of £6. That is, goods to the amount of about \$90 were seized to be sold to satisfy a fine of about \$30. The sale was advertised for April 9, and has, of course, taken place ere this. The managers of the society explained that it was not from any disrespect to the authorities or stubbornness in themselves, that they declined to pay the fine imposed, but because their principles forbade such a course on their part. They must make a difference between the enactments of men and the law of God. They can give up their property, submit to lie in prison, and even give up life itself, if need be, but they cannot, knowingly, violate a plain, unequivocal, binding command of the Lord Jehovah, who has the first claim upon them, and whose laws stand paramount over all others. If the fines had been imposed for any ordinary infraction of law, in the province wherein human laws have jurisdiction, they would have been paid at once.

We do not remember to have seen, for a long time, an utterance more Jesuitical than the following, which we clip from the *Catholic Mirror* of April 6:—

"Slattery came very near precipitating a riot in Memphis similar to that of which he was the cause in Savannah. How can the Catholic people be blamed for showing indignation against this man? It is not the doctrines of the Catholic Church that he attacks, but the character of the priests and the nuns. Catholics know how pure and devoted their religious are, and the feeling of anger when they are libeled by a wretch like Slattery becomes uncontrollable."

So Mr. Slattery is the one, after all, who is the guilty (?) party and the cause of all the trouble and the only one to blame. He undertakes to give utterance peaceably and quietly to his views, and a mob gathers and endeavors to prevent him, when lo! he is the very man who is creating all the disturbance, and the only party on whom the guilt rests! This is the old and genuine spirit of popery, and the most damaging confession they could make. Catholics may make their ignorant followers take that view of the matter; but intelligent Protestants, blinded though they may be to Catholic schemes of aggression and usurpation, cannot be misled by such sophistry.

## FACE ABOUT.

"REPENT and be converted" are coupled together in the exhortation to become a Christian. Conversion means to turn around and walk in a direction just the opposite to that in which one has been walking. Almost all Christendom are Sunday observers. Sunday-keeping is a relic of the old sun-worship. Sun-worship required that its devotees look toward the east, where the sun rises.

To keep the Sabbath, in which direction does one have to look?—Toward the west; for the day begins with the setting of the sun; and we look in that direction to mark its beginning and its ending. So in the sanctuary, the ark containing the law of God was placed in the most holy place, which was in the western division of the building. So a person looking to the law must turn his back on the east, a position just the opposite to that of sun-worship. And if we think of the sanctuary in heaven, it is just the same. The position of the earthly, controls our thoughts respecting that in heaven. So, to be devoted to God and his service, a keeper of his statutes and his laws, one must turn his back on the sun-worship of both the ancient and the modern world.

What are men, therefore, called upon to do?—They are called upon to restore the breach that has been made in the law of God, return to his commandments, and exalt his sabbatic institution in preference to that which has been introduced by men, and that is to turn from Sunday observance to Sabbath-keeping. They are called upon, therefore, to *face about*, and to look and walk in the opposite direction from that in which they have been looking and walking while ignorantly engaging in the modern phases of sun-worship.

U. S.

## CAN'T STAND ALONE.

THE National Reform papers say that "a national Sabbath law is a necessity." On one ground their assertion is true; but that ground they would be hardly willing to accept. It is a necessity only on the ground that the prophecy says this nation will cause its subjects to worship the first beast (Catholicism), and receive its mark, which would be by a law requiring all the people of this nation to keep that institution which the papal church claims to be an institution of its own, and the badge of its power; namely, the first day of the week instead of the Sabbath of the Lord.

But viewing the matter from their own standpoint, we ask, What is the necessity for a national Sabbath (Sunday) law?—It is because a majority of the people are not keeping it as they desire them to do. But do they think a law compelling the people to do something against their own will would cause them to keep the Sunday (even if it is a true institution) acceptably to the Lord? God has positively declared that his worship must be in spirit and in truth. But they know that there would be no spirit in such an observance on the part of the great body of non-Sunday-keepers. It would be the imposition, therefore, of a practice by the minority upon the majority, against their will, which would simply be tyranny.

But in thus appealing to the law they acknowledge that there is no divine power to sustain this institution. The gospel, we are assured, is the power of God unto salvation. Human power is not needed in behalf of anything which the power of God is pledged to support. They acknowledge, therefore, that there is no power of God in the Sunday movement. And many of these who clamor so loudly for laws to enforce Sunday-keeping, admit that they themselves do not keep it. They thus confess that they have not enough moral power and religious stamina to observe what they claim is the direct requirement of Heaven upon them. So they want a law against which they can lean their spiritually flabby backbone, and so keep what they hold to be the Sabbath, according to the commandment of God.

If there is any such thing as a pusillanimous course and an abject confession of weakness, these impotent, would-be reformers have reached it.

U. S.