

The Advent HOLY BIBLE **REVIEW** IS THE FIELD OF THE WORLD **AND SABBATH** **HERALD**

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E. E. Smith

"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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CLOSING SABBATH PRAYER.

BY MRS. S. L. STOUT.

(Michigan, Ill.)

LORD, the Sabbath hours are waning,
Guide me through the coming week;
On thy living word now feed me,
By thy pleasant pastures lead me,
Keep me lowly, uncomplaining,
As thy help I seek.

All these precious hours thou 'st led me,
As I've sought for thee to save;
But as from the wave baptismal
Thou wast led through shade most dismal,
So temptation will beset me;
But thy help I crave.

Thou wilt not withhold thy blessing,
From the lowliest child of earth;
For thy strength will e'er avail me
When temptations dark assail me;
All life's failures still confessing,
Trusting in thy worth.

So we tread the path thou markest,
Glad to know thy way is right;
Left alone we'd surely wander,
Choosing fairer paths to ponder;
While with thee, the path that's darkest
Beams with heavenly light.

Our Contributors.

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

WORK AMONG THE COLORED PEOPLE.

BY MRS. E. G. WHITE.

I HAVE a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this large class of human beings who have souls to save or to lose, have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priests and the Levites have looked upon their wretchedness, and have passed by on the other side.

What should be done for the colored race has long been a vexed question, because professed Christians have not had the Spirit of Christ. They have been called by his name, but they have not imitated his example. Men have

thought it necessary to plan in such a way as to meet the prejudice of the white people; and a wall of separation in religious worship has been built up between the colored people and the white people. The white people have declared themselves willing that the colored people should be converted. They have no objection to this. They were willing that they should be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren, and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews against the Gentiles? They cultivated the idea until it became deep-rooted that the Gentile should not share the privileges of light and truth that were given to the Jews. They believed that the Jews alone should be recipients of heavenly grace and favor. Christ worked throughout his life to break down this prejudice. No human power alone could overcome it. This prejudice was created not by mere flesh and blood, but by principalities and powers; and in wrestling against it he was wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places.

Again and again men have devised plans whereby to keep up the line of separation, and still bring the colored race within the influence of the gospel; but the Lord has blown upon the effort, and made it of none effect. The inquiry among us may be, "What shall we do?" "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world, to enlighten the savage inhabitants of the islands of the sea, to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people who are practically heathen, who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite. Professedly Christian people are leaving them to perish in their sins.

There are two classes in our world. The Lord has sent out the message to those who are represented by the first class, who have had great

privileges and opportunities, who have had great light and innumerable blessings. They have been intrusted by the Lord with the living oracles. They are represented by the class to whom the king sent an invitation to the marriage feast. Jesus said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that are bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."

How few respond to the gracious invitation of Heaven. Christ is insulted when his messages are despised, and his gracious, winning, liberal invitation is rejected. Those that were bidden to the marriage feast at first, began to make excuses. They allowed minor things to occupy their attention, and lost their eternal interests out of their reckoning. While some made temporal interests their excuse, and were totally indifferent toward the messages and messengers, others manifested a spirit of determined hatred, and took the Lord's servants and entreated them spitefully, and slew them. A power from beneath moved upon human agencies who were not under the direct influence of the Holy Spirit. There are two distinct classes,—those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. It will be impossible for those who refuse Christ through the period of probation to become justified after the record of their lives has passed into eternity. Now is the time to work for the salvation of men; for probation still continues. Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by his workers. Those who esteem themselves superior to their fellow-men, on account of position or property, are exalting themselves above their fellow-men, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done; for the Lord has his hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, "A new heart also will I give you," and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way.

The test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family. If those to whom Christ first sends his invitation to the marriage supper, refuse to receive the message, he will send his messengers into the highways and hedges to compel the people to come in, by means of a message so full of the light of Heaven that they will not dare to refuse. The gospel was first to be brought to those to whom God had intrusted precious truths that he desired they should make known to others. He intrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ whom he had sent. The Lord wrought wondrously for the children of Israel. He finally sent to them his own Son, the Prince of Life, the Messiah to whom all their sacrifices and offerings pointed; but they would not receive him. They rejected the message he bore. They refused the Messiah in whom their hope centered; but when they refused to hear the messages, rejecting the invitation that he gave, the Lord turned to the Gentile world. Those who ought to have known God and Jesus Christ whom he had sent, who ought to have united with the Sent of God in giving the message to the heathen world, would not themselves receive the invitation, and could not therefore say to others, Come, for all things are now ready. The disciples of Christ were commissioned to proclaim the message of mercy to those in the highways and the byways of the Lord's great moral vineyard. "And the Spirit and the bride say, Come. And let him that heareth [believeth] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The Lord has a work that must be done, not only for those who are in the highways and the byways, but for those in high positions of trust. Divine power is promised not to those who are strongest, but to those who are weakest. Those who are accounted the strongest and the most enlightened should go to the aid of those who are in most need of help and enlightenment. Every one can become a laborer together with God, working with him for the salvation of the souls of the colored race.

It was when Moses stood before God, conscious of his inefficiency, that he was in the very condition in which the Lord could best reveal to him his saving grace. When he had become weak, Christ could reveal to him his power and majesty. The Lord could do little through him when he was the general of armies. He knew that he was the chosen of God, and that he would do a great and special work in delivering the Hebrew nation from bondage; but he sought to do his work in his own way, trusting in his zeal and violence. The Lord did not

propose to do the work in this way. For forty years Moses was placed in the wilderness, to learn in the school of poverty; to learn in the walks of humble life, that he was weak, inefficient, helpless. He left the court of Egypt with a full knowledge of its fascinations, and had to come down to the simplicity of pastoral life. As a shepherd, it was necessary for him to look after the flock, to leave the ninety and nine in the valley, and to go in search of the wandering sheep. He had to climb the mountain steep, to search through the tangled brushwood, to look over the precipices, that he might find the lost. One day he saw a bush ablaze on the mountain, and stood wondering because the bush was not consumed. As he was gazing in astonishment, he heard a voice that seemed to come from the very center of the flame, saying, "Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Then the Lord gave Moses his commission, sending him to deliver Israel, the lost sheep of Israel in Egypt. Moses pleaded that he was inefficient, that Pharaoh would not believe his message nor hearken to his voice. He pleaded that the Hebrews themselves would not hearken to him, and would question the fact that the Lord had appeared to him. But the Lord said, "Certainly I will be with thee. . . . And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." The Lord revealed to him the fact that he could manifest such signs and miracles as would convince his people of the divine authority of the message and of the messenger that he sent. The Lord can do wonders, even with the simplest instrumentalities.

Every one whom the Lord calls should be distrustful of self, and have full trust in God. Moses went forth in the name of "I AM THAT I AM," without outward display or grandeur; yet the rod in his hand was a symbol of the divine power of Jehovah, and Moses was the instrumentality through whom God would deliver Israel from the bondage of tyranny. There is a work that must be done now by the children of God. For long years the colored race has been neglected, has been left in the slavery of sin, and they are as sheep that have no shepherd. Long ago much might have been done that has not been done. As a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above.

THE DAY OF THE SABBATH.

Is it Any Day? or is it a Particular Day? Which?
Some Questions for the Thoughtful and Candid.

BY ELDER J. W. RAYMOND.

(Wheeler, N. Y.)

1. WHILE God's word and the only weekly Sabbath commandment of Heaven says, "The seventh day is the Sabbath," we hear again and again that "the commandment simply demands one day of the seven," and that "it makes no difference which day we keep as the Sabbath, only that we keep some day." If this is so, is not the man who keeps Saturday as verily keeping the Sabbath as he who keeps Sunday? If not, why not?

2. If this is so, how can a first-day observer

claim that he is keeping the Sabbath any more than can he who keeps Saturday?

3. If the fourth commandment does not require the observance of a particular day but simply of one day in seven, what about a civil law that compels an observer of the seventh day to keep the definite first day in obedience to a commandment that does not require the observance of any particular day?

4. If the fourth commandment only requires a seventh day, and not *the* seventh day, and God himself is not particular, why did he say "*the* seventh day"? and why is it necessary to make such an effort to prove that we ought to keep a particular day — Sunday?

5. How can it be that God is not particular as to what day we keep, and yet very particular that we keep Sunday?

6. Is Sunday the only seventh part of time there is?

7. Would it be true of a row of seven apples that any one is an apple, unless every one was?

8. Can it be true, then, that the Sabbath is simply any day of the seven, unless every day is the Sabbath?

9. If every day is not the Sabbath, and one keeps one of the days that is not the Sabbath, does he keep the Sabbath? Can the Sabbath be kept on a day that is not the Sabbath? If so, how?

10. If we do not keep the day that is the Sabbath, are we not Sabbath-breakers?

11. Did Christ, the Creator (see Eph. 3:9; Heb. 1:1, 2; John 1:10), rest from the work of creation before he created, or was it the day after? Gen. 2:1, 2.

12. If, then, he rested from creation on the day after its completion, did he rest on the first day, or on the seventh?

13. Did he, after the work of creation was completed, "bless and sanctify" the seventh day of the week? or was it simply a seventh part of time, without any reference to a particular day of the seven? (See Gen. 2:2, 3; Ex. 20:8-11; Luke 23:56 and 24:1.)

14. Could the Creator rest on, then bless and sanctify, any day of the seven, without resting on a particular day? If so, how?

15. Could a person kill any member of a family of seven, and not kill a particular person?

16. Which is the seventh day of seven, the first or the last?

17. Does not Luke 23:56 and 24:1 locate the Sabbath of the commandment on the day before the first day of the week?

18. Is not, then, the seventh day of the week the Sabbath day of the commandment?

19. Which day of the week do you keep, the first or the seventh?

20. Who made the Sabbath, God or man?

21. Did man have any part in making it? If not; then does human action have anything to do in locating and determining the day of the Sabbath?

22. If everybody should keep Tuesday, would that make Tuesday the Sabbath of the Bible? If not, how could the Sabbath be kept by keeping Tuesday?

23. Even if everybody were to keep the first day of the week, how would that make that day the seventh day of the commandment, when God locates the Sabbath day of the commandment on the day before the first day? (See Luke 23:56; 24:1.) Is the day after the Sabbath the Sabbath day?

24. Did not the Creator sanctify the very day on which he rested from his work of creation? Gen. 2:2, 3.

25. Why did he "bless and sanctify" the seventh day? Was it not because he rested on that day? (See Ex. 20:8-11.) Will this reason apply to any other day of the seven? Did he not work on every other?

26. Is not, then, a particular day of the seven the Sabbath? and is it not the last day of the seven?

27. Are we not commanded of God to refrain from labor on that very day which the Creator once "blessed and sanctified"? And does not God's commandment say, "In it thou shalt not do any work"? Do we keep this command, then, when we work on that day and make it the busiest day of all the seven?

28. Is it not actual disobedience to do our work on the seventh day, when God says, "In it thou shalt not do any work"? and can we make amends for this disobedience by ceasing from work on some other day? To illustrate: Would the child who was told to do a certain thing on a certain day stand approved if he were to set that day aside and then do that thing on some other day of his own choosing?

29. But if it be claimed that we cannot keep the true and definite seventh day because time has been lost, and so it is impossible to know which is the true seventh day, how could such a one claim we ought to keep the first day by keeping Sunday?

30. How could the seventh day be lost and the first day not lost? or, how could one know which is the true first day without knowing which is the true seventh day too?

31. But as the special reason for Sunday-keeping is in reference to Christ's resurrection on that day, if this is a valid position, does it prove that Sunday is the true first day of the week?

32. But can one honestly put forth such a claim and practice, and then claim that the seventh day is lost, and cannot be kept? If so, how?

33. If the seventh day is lost, what has become of the first?

34. If it was as convenient and popular to keep the seventh day as it is the first, would there be any difficulty in finding it? Let the heart be examined.

35. Do the Scriptures ever apply the name "Sabbath" to the first day of the week? If so, where? Please look for it.

36. Has God ever said of the first day of the week, "In it thou shalt not do any work"? Has Christ ever said so? Have the apostles? Can any one give the reference?

37. And as there is no transgression where there is no law (Rom. 4:15; 1 John 3:4), what sin is committed by working on the first day of the week? and where does obedience come in in keeping that day?

38. Could one possibly keep a seventh part of time by keeping any day of the week, without uniformly keeping the same day? And would not that be a definite day? Is Saturday a more definite day than Sunday?

39. If one were keeping a day simply as a seventh part of time, could he change to another day, and still be continuing right on keeping a seventh part of time? Think, and then tell how.

40. How, then, could there ever have been a change from the seventh day of the week to the first, without a violation of the seventh-part-of-time theory? Yes, *how*?

41. And if the fourth commandment does not require the observance of the seventh day of the week, but simply a seventh part of time, then did not the people of God violate that law if they changed to first-day observance at the resurrection of Christ, as some tell us? Stop and think.

42. If it is a seventh part of time that the commandment requires to be kept, why any change from the seventh day to the first? Is not one day as verily a seventh part of time as another?

43. But if you keep the first day of the week in commemoration of the resurrection of Christ, are you not keeping a definite day? And could you keep some *other* day and still be keeping the day of his resurrection? And now where is the seventh-part-of-time theory?

44. Did not the followers of our Lord keep

the Sabbath day of the commandment by resting on the day before the first day of the week? (See Luke 23:56; 24:1.)

45. Do we not, then, break the Sabbath of that commandment when we work on that day?

46. Is it not wrong to follow and uphold a course that makes the commandments of God of none effect? (See Mark 7:1-13.)

47. Are you ready for the judgment? Carefully examine James 2:8-12.

TRUST.

BY CORNELIA SNOW.
(*Mars Hill, Me*)

THE way I cannot always see,
Yet still I trust God's love;
Though clouds of darkness gather round,
I know he rules above.

I may not read the hidden things
Nor scan his deep design;
But what is given I will hold,
The promises are mine.

His thoughts are higher than my thoughts,
His ways I cannot tell;
But this I rest my soul upon,—
"He doeth all things well."

And though the wisdom that I seek
Is long withheld from me,
Yet well I know in his good time,
The light with joy I'll see.

For He whose power upholds the worlds
And set the stars on high,
Has pledged his word that he will heed
His children's humble cry.

Sometime the clouds which hide his throne
Will be dispelled by light,
We then "shall know as we are known,"
When faith is lost in sight.

So as a child its parent trusts,
Nor fears the darkest night,
I now may put my trust in God,
And know all will be right.

THE GOSPEL IN THE EARTHLY SANCTUARY.

The Sacrifice or Crucifixion of Christ.

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

(Continued.)

WE have seen that Paul's crucifixion "with Christ" was not merely when he was put to death by Nero. It was the free giving of his life in Christ's service. It was continuous, taking in the whole of his Christian experience. It was thus that he came to know the "fellowship of his [Christ's] sufferings." It was this knowing the fellowship of Christ's sufferings that brought to Paul the "power of his resurrection." "For if we have been planted together in the *likeness of his death*, we shall be also in the *likeness of his resurrection*." Rom. 6:5. "If we suffer, we shall also reign with him." 2 Tim. 2:12. Him (Paul) also, God raised up together with Christ, and made him sit in heavenly places in Christ Jesus, translating him into the kingdom of his dear Son; and all this by the power of his resurrection. (See Eph. 1:17 to 2:7.)

All this was Paul's crucifixion and resurrection with Christ. What, then, was Christ's crucifixion? What his resurrection? Was it only on Calvary that he was crucified? Was it only from Joseph's new tomb that he rose through death into larger life?—Ah, no; Christ's crucifixion and his resurrection through death into a larger life were both from the days of old.

He was in heaven, one with the Father. Countless millions of loyal beings, in spite of Satan's and man's sin, still gave him free and loving homage. Millions of circling suns and worlds,

crowned with their tribute rays his head, all glorious. But man was dying in poverty and need, perishing for want of the spiritual life which he alone could impart. He gave himself freely for us. From of old he identified himself with human suffering, with human need and sorrow. He was in the world much more than we know. "In all their affliction he was afflicted, and the *Angel of his presence* saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." Isa. 63:9. Even then his symbol was the smitten rock, pouring forth the life-giving stream, and the lonely rock, casting a grateful shadow in a weary land. He was seen by Abraham; he was seen by Moses; he was seen by Joshua, not as some one unknown and strange, but as one whose interests were here with us,—the monitor, the counselor, the teacher, the captain of the Lord's host.

Ah, this was crucifixion, this was giving the life. In the incarnation the crucifixion was carried so far that he who was Almighty became so weak that he could do nothing of himself. John 5:30. While here, he said, "Not my will," "not my word," "not my doctrine." This, too, was crucifixion. He gave his life to the lonely woman at the well, forgetting even his need of food; gave his life in every sermon preached to the listening multitude; gave it freely, to be hated, misrepresented, despised, spit upon, and crucified. Calvary only completed the gift. He complained not at ingratitude and jealous hate, he complained not at Peter's denial and the Judas kiss. All these, even as the thorns and the nails, *took his life*, but he complained not; for the life had been freely given from the beginning. Calvary was only the climax of his earthly life and suffering; even it did not end his sacrifice. The crucifixion that did not begin with the incarnation did not end between the thieves. Even now Christ is the "infinitely often crucified One." Paul says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1:24. Christ's affliction is not yet complete; it was not all filled up in the flesh of Jesus of Nazareth. He is even now giving his life, and living in us unto more denials and crucifixions. It is only as we are crucified with him, and he lives thus in us, that we can suffer wrongfully and still love the persecutor. Christ is still one with us in all affliction and persecution. In all our afflictions he is afflicted. He is the head, and we are the body. It is the head that feels the keenest pain, and suffers in sympathy with every member. Did he not say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? Christ's crucifixion, his sacrifice, is therefore infinitely more than his death on Calvary. It includes all true Christian sacrifice. Our little sacrifices for him are only his sacrifices in us,—a part of the great sacrifice by which the world is redeemed. Calvary is but a transient symbol of a permanent fact,—a fact which is from eternity to eternity. God, through Christ, has ever been giving his life to us, to uplift us to him. Calvary represents the permanent attitude of God's heart toward every sinning, sorrowing soul.

God chose us in Christ, before the foundation of the world, "that we should be holy and without blame before him in love." Eph. 1:4. Christ, in the councils of eternity, gave himself freely to become the surety of the covenant. And while eternity shall last, it will still be the very nature and character of God, both Father and Son, to give the life freely for all who suffer and are in need.

When Paul was crucified with Christ through the fellowship of his sufferings, he learned the power of his resurrection, and was raised thereby into a larger, grander life. Even so with Christ. Calvary is no more a symbol of a permanent

fact than is the resurrection morning. Resurrection began when crucifixion began. He who saves his life loses it and dies; but he who gives it freely, finds larger life in the giving. "Wherefore [because he emptied, or annihilated, himself; because he humbled himself to death, even the death of the cross] God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11. Jesus himself knew that it was only through depths of humiliation and self-sacrificing service that he could reach this high of glory. When the mother of Zebedee's children asked for them that they should sit with Christ on the throne of his glory, he said: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" He has made a rule, or rather the rule is a part of the innermost law of the universe itself, that he who would be chief of all must be servant of all. (See Matt. 23:9-12.) Wonderful revelation this of the divine law of all true precedence and honor. God himself, the divine Son, could enter upon his joy as Prince of Peace, as King of the everlasting kingdom of love, only through giving his life,—despised, rejected, spit upon, crucified, for others. Does not this make it plain that we, too, can reach the crown only by the way of the cross; and therefore, if we refuse the cross, we *cannot* be his disciples?

This principle of sacrifice is the everlasting law of the universe. In the eternal world all will be happy, for each will be living not for himself, but for others. It is by this law that joy is here made to grow even out of sorrow,—an infinite and tender joy, surpassing all others. We are made to feel the very throbbings of God's heart, and see even this sad world beautiful and good beyond conception, beyond hope; the poor, the miserable, the blighted and the shipwrecked lives, clothed with a sublimity grand and yet exquisitely tender, that pales before it the best of worldly joys.

"It is good to be blessed in health, and strength, and family, and friends, and prospects, and success; in capacity, and power, and scope for usefulness; in love returned and growing with the return, giving and receiving more with every year; in deeds of wide beneficence which enrich the lives of nations. It is good to be blessed so; but not so good as to be sacrificed, poor and wretched, halt and maimed and bruised, heart-broken, spiritless, incapable, lost utterly—so sacrificed for man's redemption. This is to be like Christ; it is to hear him say, 'Thou drinkest of my cup; with my baptism art baptized. I make thee one with me, the destined sharer of my joy.'

"It is not too much; no, it is not too much, but it is more than can be given save in utmost abasement. The head on which this bliss is poured, must be bowed in the dust. We cry in our agony, in weakness, failure, perplexity of heart, that there is no hope, no help. No hand seems to direct the storm, no pity listens. 'God has forsaken us,' we say. Do we say so, and not recall the words which fell in that great victory on Calvary,—fell from the Conqueror's lips, 'My God, my God, why hast thou forsaken me?' Blackness and despair and sorrow blotting out God's hand, and feebleness without a stay,—these are not failures. In these characters was first written the character of our deliverance; these are the characters in which it is renewed."

This is to be crucified with Christ, it is to know the fellowship of his suffering, and the power also of his resurrection. This is the mystery of God, by which he makes us one with him.

(To be continued.)

THE AGE-TO-COME;

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

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

IN the last REVIEW our running comment on Romans 11 reached to and included verse 26. It is at that point, therefore, that our task will be resumed at this time.

Verse 27: "For this is my covenant unto them, when I shall take away their sins."

The following from the Revision Commentary perhaps is as satisfactory as anything which could be said upon this verse: "And this, *i. e.*, what follows, is my covenant (the covenant from me) unto them. From the same passage in Isaiah, but the second clause is from Isa. 27:9: 'When I shall take away their sins.' Meyer rightly explains the verse thus: 'And when I shall have forgiven their sins, this (this remission of sins conferred by me) will be my covenant to them (*i. e.*, they will therein have from me the execution of my covenant).' This reference to the taking away of sin was more appropriate to the apostle's purpose than the promise of the Spirit, which follows in Isa. 59:21." —*Com. in loco.*

The covenant spoken of in verse 27 is that with Abraham or that made at Sinai. In either case the result is the same. Testimony without limit might be brought forward, that in the Sinaitic covenant God only engaged to save the faithful. The subjoined comment of Paul on the Abrahamic covenant, is proof that the latter, according to the view of the great apostle, embraces only the spiritual seed of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. In the light of these texts it is manifest that the Deliverer, or Christ, will take away the sins only of the elect among the descendants of Jacob.

Verse 28: "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes."

Here seems to be a repetition of the thought so often brought out in this chapter, that the Jews were under the divine wrath as it regards their attitude to the gospel, because of the disposition of Jehovah to bring the Gentiles, in process of time, into the Christian church upon an equal footing every way with the descendants of Abraham. While the Jews were enemies as touching the gospel, they were beloved as touching the election for the fathers' sakes. As a nation the Jews had, out of regard for the patriarchs, Abraham, Isaac, and Jacob, been elected, or chosen, to fill the peculiar place of the people of God. God still loved them for the sake of their fathers, on whose account he had separated the nation and made them the depositaries of his law. This love of God for the Hebrew people may be styled a love of pity. He did not approve their course of gross wickedness and infidelity to him; but his heart yearned over them, and for the fathers' sake, he would have been glad to draw them to himself. His sentiments were forcibly expressed by the Saviour in the words, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:27. The anxiety of Christ for Jerusalem did not save the doomed city, for the reason that they would not be gathered by him. So, too, God's pitying love for the Jews will avail them nothing, until they as individuals, surrender to Christ. It is one thing for God to love, but another and very different thing for him to save. He so loved the world of sinners that he gave his only begotten Son, that whosoever would believe "in him

should not perish, but have everlasting life." John 3:16. To teach that this love of God for sinners proves that he will save them without repentance on their part, is to teach universal salvation. To teach that God will save the Hebrew nation or any one of them until he brings forth fruits for repentance, simply because he loved their fathers, is to represent him as unjust to those outside of that nation, and capricious in the extreme. While it is possible to conceive that Jehovah might, through tender regard for their ancestors, have a special watch-care over the posterity of the men he loved, one must concede that to carry that regard so far as to save the objects of the same without reference to character, would be to reflect upon the moral government of God.

Verse 29: "For the gifts and calling of God are without repentance."

God never changes. He called the Hebrew nation to a position of honor and nearness to him. This he did because he loved them and their fathers. As it regarded that call, he had not repented, but was as ready as ever to fulfill the obligations into which he had entered. The Hebrew people were the ones who had changed and broken the covenant, not God. The condition of his former favor to them was obedience. Without that no Jew under the old covenant could be saved. With that, every one of them could be saved and occupy positions of honor and trust under the new covenant. The latter supplemented the former and was a part of God's original plan. Had the Jews entered into it with their whole hearts, their nation, as such, would have still remained in the forefront. As it was, the nation, as a nation, had been rejected; but the individuals of that nation could still be saved, thus proving that the change was not on the part of God, but on the part of those who had failed to carry out the conditions of the covenant which he made with them.

(Concluded next week.)

UNDERSTANDING WANTED.

BY JOHN F. JONES.

(Battle Creek, Mich.)

I do not understand how one who professes to love the Lord, and is looking and longing for his appearing, can restrain his rejoicing as he sees the rapidly fulfilling signs of Christ's soon coming.

I do not understand how such a one can come upon his knees before God, without beseeching him to raise up men and means to carry the glad news of his coming to those who are ignorant of its nearness.

I do not understand how men and women who profess to believe this, and long to see it, can consistently pray that God will provide means to carry forward the work, while they have hundreds of dollars lying idle in their homes and in safe deposit companies' hands.

I do not understand how it is that they are so free to loan (as they call it) their money to carry forward the cause they love so dearly, providing their loan is well secured at the rate of from 5 to 8 per cent.

I do not understand how money without interest working in the cause of God, to whom all the gold and silver rightly belong, is not a much better way to use it, than to have it lying idle in a trunk or a bank vault.

I do not understand how one can experience much of the blessing of the Lord in praying for largeness of heart and liberality of spirit while persisting in such inconsistencies.

Will some understanding brother or sister please favor me with an understanding of this matter, so that I may understand how to make some others understand who are stumbling over such actions? Thou who sayest, "Thou shalt not covet," dost thou covet?

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.

"SET YOUR AFFECTION ON THINGS ABOVE."
COL. 3:2.

BY W. S. HICKOK.
(Wyevale, Ont.)

For heavenly mansions I'm longing;
Earth's treasures, how worthless they seem;
My affections on these once were centered,
But, alas! they have proved but a dream.
The glories that once were attractive
Are eclipsed by my heavenly home;
Those joys soon will welcome His loved ones,
And I long for the moment to come.

Those heavenly towers, how they glisten!
Such beauty no mortals have known;
But the Spirit and Word have revealed them;
Faith reaches and makes them its own.
How sweet to drink in of that glory,
Earth loses its luster for aye;
Those heavenly shores we are nearing,
And the thought makes me joyful each day.

Yet a burden of sadness comes o'er me —
The sorrowful state of the lost;
Those calls once so sweet and inviting
Have ceased, for the harvest is past.
Then how can I cease from my toiling
The last call of mercy to give,
Lest "unfaithful" against me be written,
And another my crown shall receive?

Then I'll sing of my heavenly mansion,
Yes, I'll spread the glad tidings abroad
Of the coming of Jesus, my Saviour,
To gather the children of God;
Of the bright, starry crowns that are waiting
For those who his coming will love;
And with labor and tears seek to gather
Large sheaves for the garner above.

TIME SAVING IN HYGIENIC COOKING.

THE common testimony of those experienced in hygienic cookery is that more time is saved by this method of preparing food than by any other. Illustrative of how one who is trained to make the most of her minutes can, by careful planning and systematic work, accomplish much in a little time in this direction, we would call the reader's attention to the following daily program, taken from the actual experience of a hygienic cook, the oldest daughter in a household composed of six individuals.

When the cook, who for convenience we will call Ann, entered the kitchen at fifteen minutes before six o'clock, she found the fire, the materials for which she had laid the evening previous, lighted by her elder brother in the early morning, brightly burning, and the oven heat nearly sufficient for baking. Looking at the menu written on the kitchen slate, she found it to read as follows:—

Apples,	Rolled oats with cream,
Blueberry toast,	Graham puffs,
Sliced whole-wheat bread,	Granola,
Stewed prunes.	

The first step in the breakfast program was carefully to wash her hands, collect the utensils, measure the ingredients, and put together sufficient material for four irons full of graham puffs, made after the following recipe:—

"Graham Puffs.—Beat together vigorously until full of air bubbles, one pint of unskimmed milk, the yolk of one egg, and one pint and three or four tablespoonfuls of graham flour, added a little at a time. When the mixture is light and foamy throughout, stir in lightly and evenly the white of the egg, beaten to a stiff froth; turn into heated iron cups and bake in a rather quick oven."

At six o'clock these were in the oven, and seven minutes more gave ample time to place the inner cup of the double boiler, containing the rolled oats which had been cooked the afternoon previous, in the outer boiler, the water in which was now boiling, to reheat; and gather up,

clean, and put away the utensils used in making the bread. The milk and cream for the day's needs were next brought from the creamery, and placed in separate double boilers to sterilize. Some lentils put to soak the evening previous were also placed on the stove to cook for dinner. This, with washing and drying the apples for the table, slicing the bread, and dishing the prunes, cooked the day before, occupied the time until half past six. Fifteen minutes more were used in setting the table and arranging the dining-room for breakfast. The milk and cream, being sterilized, were set in ice-water to cool, with the exception of a small portion of the cream, which was kept hot to be used in softening slices of zwieback for the toast. This was next attended to, and the slices, as soon as prepared, were packed in a heated dish, which was covered and placed in a shallow pan of hot water on the range until all the food should be ready for the table. The sauce for the toast was next prepared by heating a quart of canned blueberries to boiling, and slightly thickening the juice with a heaping tablespoonful of flour rubbed smooth in a little cold water. The puffs were then removed from the oven, the food placed upon the table, and at seven o'clock breakfast was ready for serving.

Upon resuming work after breakfast, Ann again consulted her kitchen slate, and found her dinner bill of fare to be:—

Swiss lentil soup,	Baked potatoes with brown sauce,
Split pea succotash,	Cracked wheat with cream,
Graham puffs,	Stewed apples with raisins,
Prune dessert.	

Half an hour after breakfast was spent in starting the grains to cook, looking over and putting to cook the split peas for the succotash, and in preparing the prune dessert from prunes left over from those cooked for breakfast, according to the following recipe:—

"Prune Dessert.—Remove the stones from some well-cooked, sweet, California prunes, and run through a colander to remove the skins. Put the prune pulp thus obtained into a square granite pudding-dish, and place it within another dish containing hot water, letting it evaporate in a slow oven until the pulp is dry enough to retain its shape when cut with a knife. If desired, a meringue may be added when the pulp is done. Serve in squares in individual dishes."

This plan permitted of having all the dishes used in the preparation of these foods washed with those from the breakfast table, so that after that task was completed, the kitchen could be put to rights and left in good order. While the table was being cleared, the left-over slices of bread were placed in the oven to be browned for zwieback.

On the completion of the dish-washing, Ann took a half hour to brown some flour for the brown gravy, wash and wipe the potatoes for baking, and to look over some dried apples and raisins, also some dried cherries, which were put to cooking, the former for dinner, the latter for the next day's meals. Removing the dessert from the oven and placing all the cooking foods in double cookers, improvised when necessary by setting the kettles into larger dishes of boiling water, so they would cook continuously but not burn, she arranged the coal fire to keep for several hours, and leaving the oven door slightly ajar that the zwieback might have no occasion to burn, found herself at liberty to leave the kitchen for the remainder of the morning to attend to other duties, having spent in cooking the breakfast and the preparation of food for dinner, just two hours and a quarter.

The hour for the dinner service being half past two, at a quarter past one Ann again descended to the kitchen, replenished the fire, took the nicely browned zwieback from the oven, and arranged it to heat for baking. Removing such of the foods as were well cooked, from the stove, Ann proceeded to rub the lentils for the soup through a colander to remove the skins. Next she added sufficient water to make the sifted material of the consistency of thin cream, salt to season, and

a slice or two of onion to flavor, and then turned the whole into a double boiler to reheat until dinner time.

By this time the oven was in readiness, and the potatoes were put in. Setting the table occupied the time for the next fifteen minutes, and finding afterward that she had ample time to do so, Ann prepared a quantity of breakfast rolls after the following recipe, and placed them on ice ready for baking during the dinner hour when the potatoes should have been removed from the oven:—

"Breakfast Rolls.—Sift a pint and a half of graham flour into a bowl, and into it stir a cupful of very cold thin cream or rich milk, pouring it into the flour slowly, a few spoonfuls at a time, mixing each spoonful to a dough with the flour as fast as poured in. When all the liquid has been added, gather the fragments of dough together, and knead thoroughly for ten minutes or longer, until perfectly smooth and elastic. When well kneaded, divide into two portions, roll each over and over with the hands until a long roll about an inch in diameter is formed; cut this in even lengths of about two inches, place on perforated tins, and bake from thirty to forty minutes in a moderately hot oven."

This, and starting some rolled wheat for breakfast, occupied the time till fifteen minutes after two, but left ample time for Ann to prepare the brown sauce for the potatoes, to add an equal quantity of canned corn to the well-cooked split peas and season the same for succotash, to remove with a fork the pieces of onion from the well-heated soup, and to take the nicely baked potatoes from the oven before the dinner bell rang. Just three hours and a half were consumed in the actual work of cooking the two meals.—Mrs. E. E. Kellogg, in *Good Health*.

THE MISSIONARY DOG.

RUSSELL H. CONWELL tells in the *Temple Magazine* a story of a visit to the priests of the order of St. Bernard, who, high up among the Alpine snows, furnish food to worn and perishing travelers, and keep those wonderful St. Bernard dogs, which go out amid the snows to rescue the luckless travelers who are overtaken by storms, or are perishing in the terrible cold.

One morning after a storm, one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar. I was greatly interested in the weary animal; for only a few days before, at Rome, an iconoclastic correspondent who didn't believe in William Tell, or in a real Shakespeare, had told me that the St. Bernard dogs were extinct, and that those they called such nowadays never went out after any one. But there was there that morning a real specimen of a dog who seemed nineteen-twentieths human.

I waded deep in the soft drifts, following the floundering old fellow around the hospice to the kennel, which was a room of considerable size. When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him, and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questionings as so many interrogation points. But the crestfallen beast held his head and tail to the floor, and sneaked from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way.

All the other dogs soon left him to himself and came about us in their whole-hearted, affectionate way. If I were to be anything but a man on this earth, I would be a St. Bernard dog. The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce the animal to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely

opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then shrank back and seemed not to hear or see the invitation. The impatient keeper turned away with an angry gesture, and said that the dog would "get over his sulks very soon," and that the creature probably felt ashamed that he had not found any one.

The thoughtless remark pierced into my deepest soul with a thrill that creeps and chills me again as I write. That magnificent, noble, dear old fellow seemed to feel so bad, or ashamed, or guilty because he had returned without saving any one, that he would not eat. It was not his fault that no benighted wanderer had been benumbed and dying on the mountain road that awful night. He had grandly done his duty, but he was just dog enough not to reason that far, and just human enough to feel it was his imperative duty to save some one. Grand old fellow! How he ought to put to shame many a human soul who knows there are travelers going down in the biting cold and the overwhelming storms on life's mountainous highways, and yet who never saved even one such.—*Herald of the Coming One.*

SNOW BLOSSOMS.

THE "red snow" which frequently appears in snowy regions, is now generally understood to be composed of minute germs which multiply with such astonishing rapidity as to cover vast areas of country in a single night. The following from the *Household*, by Andrew T. Sibbald, will be read with interest:—

"Late researches go to show that the snow and ice flora is far greater and richer than was at one time supposed.

"Formerly, people had only heard of 'red snows,' which Agardh poetically calls 'snow-blossoms,' and 'green snow,' first discovered by the botanist Unger, specimens of which were brought from Spitzbergen by Dr. Kjellman, and from Greenland by Dr. Berlin.

"But a closer examination has discovered in the 'green snow' about a dozen different kinds of plants, and these not merely comprising the lowest order, but also including some mosses. The latter, however, were only in their germinating state, looking like the green threads of algae, and therefore showing a much inferior degree of development to that which they would have if growing on a warmer substratum.

"Some botanists suppose that the chief and most numerous of all the algae, the red snow, only represents a lower state of a higher class of algae which has never attained to full development in the region of perpetual snow; and this supposition is the more remarkable, as the brilliant red granules of this species—about the four-thousandth part of an inch in diameter—probably surpass in reproductive powers every other plant.

"They cover enormous tracts of snow in such dense masses that it sometimes appears as if the snow was colored blood-red to the depth of several feet.

"The knowledge that the red snow of the polar regions and mountains owes its color to a living plant, only dates from the year 1818, when Ross and Parry and Ross discovered the 'crimson cliffs' of the coast of Greenland, 600 feet above the level of the sea.

"Here the red snow colored the rocky walls of Baffin's Bay a rich, glowing crimson, reaching in some parts to a depth of nine or ten feet, and, close to Cape York, extending over a distance of eight nautical miles.

"It remained for Agardh to put an end to the various surmises and conjectures as to the origin and the nature of the phenomenon, by proving the undoubted algal nature of the plant.

"The red-snow alga, found on the Alps, Pyrenees, and Carpathians, and also on the summits

of the North American mountains as far down as California, is not, however, such a determined enemy to heat as its having its home in the ice region would imply.

"But in the Arctic circle, as well as on our own mountains of perpetual snow, especially on Monte Rosa, the red snow is seen in summer like a light rose colored film, which gradually deepens in color, particularly in the track of human footsteps, till at length it turns almost black.

"In this state, however, it is not a rotten mass, but consists principally of carefully capsuled 'quiescent spores,' in which state these microscopic atoms pass the winter, bearing in this form the greatest extremes of temperature. Some have been exposed to a dry heat of 100°, and were found still to retain life-bearing properties; while others, again, were exposed with impunity to the greatest cold known in science.

"This proves that the reproductive organs in a capsuled state can bear vast extremes of temperature without injury; a significant fact, in which lies the secret of the indestructibility of those germs which are recognized as promoters of so many diseases. Time, too, that great destroyer of most things, seems to pass harmlessly over this capsuled life.

"If the spores find no favorable outlet for their development, they do not die, no matter how long a time they may remain thus; and so the dried remains of red snow, brought home from various polar expeditions, have, even after the lapse of several years, fructified.

"During the uninterrupted light of the Arctic summers, the 'snow blossom' develops itself so rapidly that at last it covers vast and endless tracts of snow.

"Although the sun does not rise very high above the horizon, even at midsummer, yet, owing to the great clearness and dryness of the atmosphere in those high regions, it has a considerable degree of warmth at noon.

"But it must not be supposed that the red alga vegetates in the pure snow; this would not be possible, as, according to chemical analysis, its body contains numerous mineral substances.

"In fact, the upper surface of the snow and the ice always shows, whenever it has lain long enough, a thin coating of inorganic dust, which brings to the snow alga the mineral constituent parts it requires. Nordenskjöld gives some very interesting details about this dust, from observations made during his various expeditions.

"At one time it was supposed to be a slimy mass carried down from the hills which pierce the snow, and lodged on the lower stretches of its upper surface; but Nordenskjöld found this same dust in like quantity on the interior ice fields of Greenland, where for miles around there were no mountains near, and also on the ice hummocks that surmounted the ice plains and the nearest hill.

"One important fact we must not forget to mention in conclusion; namely, that these microscopic plants have tempted many insects—into which they serve as food—into these inhospitable regions.

"Among many other tiny insects subsisting entirely on the red snow, is a small, black, glacier flea."

TRAINING OF CHILDREN.

THE mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that

I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."—*A Monod.*

Special Mention.

AN EPISODE IN THE REICHSTAG.

A RESOLUTION was introduced in the German *Reichstag* on the 23d ult., by the president of the House, in behalf of the princes of the empire, congratulating Bismarck on the recurrence of his birthday. The resolution did not meet the approval of all the members. The radical and the socialistic party violently opposed the proposition, and when it was put to vote, it failed to pass by a vote of 163 to 146.

The consequence was that the president, Prince von Levetzow, immediately offered his resignation; and intense excitement prevailed. The emperor did not attempt to hide his chagrin and indignation. He addressed to Bismarck the following note:—

"Prince von Bismarck, Duke von Lauenberg, Friedrichsruhe: I have to convey to your serene highness the expression of my most profound indignation at the resolution which the *Reichstag* has just adopted. It is in most complete opposition to the feelings of all the German princes and people. Wilhelm."

Still further to show his regard for the aged chancellor, Wilhelm proposed to visit the prince at his home in company with his son and remain six hours.

All these things are interesting, for the mind involuntarily goes back to the time when Bismarck was forced to give up the reins of government by the redoubtable emperor, who regarded the Iron Chancellor with feelings very different from those he now displays.

Another significant feature of the affair is the refusal of the representatives of the common people to be ignored by royalty. The leaders of this break claim that they do not desire to offer an indignity to the aged statesman, but to show their disapproval of certain principles of aristocratic domination which they claim are involved. The German emperor is slow to perceive that the world moves, but certainly the trouble he experiences in keeping his equilibrium ought to convince him. G. C. T.

THE ASSASSIN.

As stated in our news columns, Li Hung Chang, the Chinese envoy for peace negotiations, was shot at and wounded in Japan. The act was one of those dastardly crimes that have deprived the world of some of its great men by the reckless deed of some irresponsible wretch who acted on his own insane impulse. The nation cannot be held morally responsible for the deed; and the most profound regret is expressed by the Japanese. The mikado has come out in a manifesto denouncing the deed and expressing his regrets.

But the public mind reverts forcibly to the dismal danger, to which all public men are exposed. No matter how useful a man may be, how necessary to the welfare of the State, or how honorable or philanthropic his work, some demented crank takes a notion to kill him, and he is sacrificed.

We have had sad experiences of this kind in

our own country, and it would seem that the ghastly evil is on the increase. Indeed it is one of the perils of these last days. It is true that the Chinese statesman escaped with a wound; but it was only an accident that averted the calamity, and the incident shows the tendency to reckless, irrational deeds that prevails in the East as well as in the West. G. C. T.

APOSTOLICAL SUCCESSION.

THE Cork (Ireland) *Constitution* of Oct. 27, 1894, contained a bit of correspondence, setting forth in its true light that figment of the imagination known as "Apostolical Succession," that is, that every minister, to be qualified to exercise his office, must have received his consecration in a direct line from the apostles themselves. The folly of such a claim is set forth below; for whoever will try to trace it, will find some breaks which can by no possibility be bridged over, and find the so-called line sometimes running through the foulest slums that ever offended the nostrils of decency. A writer signing himself "Common Sense," addresses himself as follows "to the editor of the Cork *Constitution*:"—

"SIR: The controversy on the above subject will not do much to convince the majority of intelligent Protestants that it is worth your while to open your columns to it at all. As well open them to one on the question of the moon being made of green cheese. Lord Macaulay's review of Gladstone on Church and State, fifty-five years ago, settled the matter for that majority in both islands. 'The foundations of the theory,' said Macaulay, 'which ought to be buttresses of adamant, are made out of the flimsy materials which are fit only for perorations.' Again he says, 'We are at a loss to conceive how any clergyman can feel confident that his orders have come down correctly. Whether he be really a rightly-ordained successor of the apostles or not depends on an immense number of contingencies like these; viz., whether under King Ethelwolf, a stupid priest might not, while baptizing scores of Danish prisoners who had just made their option between the font and the gallows, omit, inadvertently, to perform the rite on one of those graceless proselytes; whether in the seventh century an impostor who had never received consecration, might not have passed himself off as a bishop upon a rude tribe of Scots; whether a lad of twelve did really, by a ceremony huddled over when he was too drunk to know what he was about, convey the Episcopal character to a boy of ten. . . . We read in history of sees of the highest dignity openly sold, transferred backward and forward by popular tumult, bestowed sometimes by a profligate woman on her paramour, by a warlike baron on a stripling, his kinsman. We read of bishops of ten years old, of bishops of five years old, of many popes who were mere boys, and who rivaled the frantic dissoluteness of a Caligula. In our own island it was the complaint of Alfred that not a single priest south of the Thames could read either Latin or English.'"—*Macaulay's Essays*, Vol. II., p. 72.

TROUBLE BREWING IN MANITOBA.

MANITOBA is a large province of the Canadian federation, lying north of Dakota and Minnesota. The seat of government is at Ottawa, where the governor general and Parliament have their headquarters. A few weeks since we noticed in our news column the controversy over the school law question relating to Catholic schools. Provision was made in the early days of the colony for the maintenance of separate Catholic parochial schools. In 1890 a new law was enacted, giving all public school money to the support of an unsectarian system of schools. Catholics objected strenuously to this as an infringement of their original rights. The matter has been carried through the Manitoban and Canadian courts and to the privy council, the latter law being sustained in the first and alternately reversed in the others.

The governor general of Canada in council has

peremptorily ordered Manitoba to restore to Catholics their privileges and their money for separate schools. The Manitoba authorities positively refuse to do this; and the governor general assures them that if they do not, force will be used to compel them to acquiesce.

What the result will be we do not presage. It is very probable, however, that the pacific influence of the mother country will be exerted if necessary to prevent an actual clash between the children. But it is interesting to note the insinuating presence of Catholic intrigue and power again exerted to crush the consciences and rights of others. G. C. T.

PRO AND CON.

THE St. Paul *Dispatch* of March 7, 1895, relates what earnest efforts the W. C. T. U. is making to work up a boom for Sunday in Minnesota. The second week in April has been set apart by the World's Prayer Union, and endorsed by the National W. C. T. U., American Sabbath [Sunday] Union, and all other Sabbath [Sunday] organizations in this country for special work and prayer for the better observance of the Sabbath [Sunday].

But the same paper has the following as to the way the legislature of Minnesota is dealing with the Sunday petitions which are sent in to that body:—

"Senators Sevaton and Allen offered protests and petitions asking for the defeat of H. F. 183 and S. F. 323, and any other Sunday bill that may be presented. One clause of the document reads as follows:—

"We would respectfully suggest that every act of legislation tending to exalt one day above another as a day of rest is because of some idea of sacredness attached, and is therefore religious legislation. We do therefore earnestly petition that you have nothing to do with any such legislation, but that you adhere to the true American principle of entire disunion of religion and the State, leaving religion and religious observances to the individual conscience. And that every man be protected in the exercise of the God-given right to make choice for himself as to how he shall spend his time, provided that he infringes not the equal rights of any other man."

"FOR REVENUE ONLY."

It is recorded that once on a time a certain rich parishoner was about to die. His past record as a faithful church-member was somewhat in question, so he called the rector to his bedside and inquired whether he thought a gift of £10,000 to the church would insure his salvation in the other world. The rector replied: "As for that, I could not say for certain, but I am sure *there would be no harm in trying.*"

Somewhat appropos to this is a late ruling by the "American pope." It will be recalled that not very long ago the Catholic Church by its "infallible head" decreed that any Catholic who should join the Knights of Pythias, or any like secret order, or who was now a member and refused to renounce the order, would, in case of death of such a member, be denied the administration of the sacraments. Of course there is but one meaning to this decree; viz., that every such person would go to perdition without fail, for "whatsoever is bound on earth is bound in heaven." Now an "exceptional case" has come to light within the past month. At Falls River, Mass., two of the Knights of Pythias lodges are composed entirely of Catholics. In one of these lodges two of the members are on their death-beds. If they renounce the order, the heavy insurance that will fall to them at their death will be forfeited; on the other hand, ac-

ording to the decree, to remain a member precludes the possibility of their future salvation, for a denial of the sacrament to a Catholic means this and nothing less. So Mgr. Satolli was appealed to for an "exemption," and his reply to Bishop Harkins, of Providence, R. I., through whom the request came, was to the effect that "the facts being so exceptional, it would be well to suspend temporarily the application of the rule relative to the Knights of Pythias," and so the matter stands at present.

"Suspend temporarily" means nothing, if not that the suspension is "for revenue only." The rector in question was not sure as to the value of the money gift to purchase a passport into heaven; but Satolli sets aside, "temporarily," the decree of the pope, not to save the man's soul, but to *save the insurance money!* We read that "the love of money is the root of all evil," and who can say, in the light of facts like the above, that this trait is not a large factor in the church which is declared to be the "mystery of iniquity"?

W. E. CORNELL.

"SUNDAY-LAW OBSERVANCE LEAGUE."

ST. PAUL, Minn., can now boast of her "Sunday-Law Observance League." The first meeting of the League was held last Friday, at the Commercial club rooms. The subject of formulating plans for a permanent organization was discussed at some length, but was postponed in order to make special arrangements for special church services, to be held during the period of April 7-14. In order to secure the co-operation of all St. Paul clergymen, a subcommittee was appointed to put the matter before the various local churches of every denomination as soon as possible. It is said that a large mass meeting (how large remains to be seen) of all the churches is to be held in the interests of the movement, and a delegation of citizens appointed to present the matter to the mayor.

A mass-meeting in the interests of Civil Service Reform was held in the hall of the House of Representatives, under the auspices of the Civil Service Reform Association of St. Paul, the evening of the 21st. Several speakers were advertised to be present; but telegrams excusing absence were read from the majority of them. The main speech of the evening was from Archbishop Ireland, who was loudly applauded in all that he said. It is worthy of note and very significant that the representatives of Rome are always on hand. It is the same theocratical theory of the earlier centuries, that is coming more and more into prominence before the people. There was a special invitation that the members of the legislature should be present to receive instruction from leading platform orators of the day, who had given much thought to the subject. Inasmuch as the "Most Reverend Archbishop Ireland" was advertised as one of the speakers, it was an undisguised invitation for our legislators to come and receive instruction from Rome how to improve the laws for the betterment of municipal and general government. The remaining few weeks during which the legislature will be in session, may possibly bring forth some fruit from the instruction given. This movement can be considered as nothing less than that of the church insinuating itself into governmental affairs, and should be resented by every true American.

H. F. PHELPS.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 2, 1895.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

EDITORIAL CORRESPONDENCE.

Letter 37.—Round about Rome.

THE Colosseum next claims attention. With the form and the general aspect of this building the reader is already familiar, from the numerous cuts of it everywhere to be found. It is, or was, the largest theater and one of the most imposing structures in the world. It was completed by Titus in A. D. 80. It was devoted to games, and contests between gladiators and wild beasts. In 405 A. D. gladiatorial contests were abolished by the Emperor Honorius; but wild beast fights were continued until after the time of Theodoric the Great. The Colosseum was afterward used for various purposes. It was for a time a colony, then a hospital, then a church, then an inclosure for flocks and herds.

But after the middle of the fourteenth century, the destruction of the huge pile was begun in earnest, as people then began to regard it as a quarry, from which to draw material for all kinds of building purposes. The form was elliptical, the circumference being 1728 feet. The longer diameter was 675 feet, the shorter 510 feet. It had seats for 87,000 spectators, and the seats were rated, as at the present time, according to their location, the lowest priced, for the humble people, being those highest and most distant from the arena. The arena was 279 feet long by 174 feet wide. Beneath it, and adjacent to the foundations of the inner wall, were chambers and dens for the wild beasts. One third only of this gigantic structure remains; but even this is overwhelmingly impressive. An architect of the last century estimated the value of the material still remaining at \$2,500,000. A provision was made for drawing canvas over the whole top to shelter the people from either sun or rain. The Colosseum has ever been a symbol of the greatness of Rome, which gave rise in the eighth century to the following prophetic sayings of the pilgrims:—

“While stands the Colosseum, Rome shall stand.”

“When falls the Colosseum, Rome shall fall.”

“And when Rome falls, with it shall fall the world.”

Conspicuous among the ruins of Rome are the public baths, or “*thermae*,” as they were called, of which the ancient Romans seemed to be especially fond. Notable among these were the baths of Caracalla. This man was the son of the Emperor Septimius Severus, and after his father's death, in 211, ascended the throne as co-regent with his brother Geta. This brother he soon afterward caused to be murdered, and then bribed the Pretorian Guards with an immense sum of money to proclaim him sole emperor. This, with a host of other equally foul crimes, naturally turned a strong tide of public odium against him, which he attempted to divert, or bribe into silence, by carrying out great public works to please the people. One of these was the baths referred to, bearing his name. Their magnificence was unparalleled, and they could

accommodate 1600 bathers at one time. In the time of the emperors, bathing had become a highly luxurious and elaborate process. The chief steps in this were as follows: First, A moderately warm air bath in the so-called *tepidarium*, with anointing, and the use of the strigil (an instrument of metal, horn, or ivory for scraping the body); secondly, A hot-water bath in the *caledarium*; thirdly, A cold plunge in the *frigidarium*; and finally the rubbing down, or shampooing, with a second anointing. Around the bathing rooms proper were rooms for gymnastic exercises, reading, conversation, and other kinds of recreation, including libraries and gardens. In the mosaic pavement, portions of which have been recovered, were figures of sea monsters, gladiatorial contests, etc., while outside of these, but still within the outside walls of the building, with their long porticoes, was room for a race-course, foot-races and all varieties of games and bodily exercises. The whole was adorned with the most famous statuary and mosaics. The building was 1080 feet square. The ruins which remain are still magnificent and imposing. There were other baths, as the baths of Diocletian, which were more extensive in size but not so magnificent.

The best preserved of the ancient edifices of Rome is the Pantheon, or “Temple of all the gods.” Of this not only the walls but the vaulting still stands. It was erected, according to an inscription on the frieze, by Agrippa, son-in-law of Augustus, B. C. 27. The various restorations which decay and accidents made necessary from time to time need not here be traced.

In 1632 Pope Urban VIII. (Barberini) removed the brazen tubes on which the roof rested, and caused them to be converted into columns for the canopy of the high altar of St. Peter's, and cannons for the castle of St. Angelo. This vandalism gave rise to the epigram of Pasquin, “What was not done by the barbarians was done by Barberina,”—the aptness of which is more apparent in the original Latin: “*Quod non fecerunt barbari, fecerunt barbarini.*”

The interior is lighted by a single aperture in the center of the dome, some thirty feet in diameter, and it produces so beautiful an effect that it was believed, even in antiquity, that the temple derived its name from its resemblance inside to the vault of heaven. It was originally nicely covered with marble, and the interior was adorned with fluted columns, arches, porphyry, and serpentine decorations. The whole roof was covered with gilded bronze tiles, which the Emperor Constans II. removed to Constantinople in 1655. Pope Boniface IV. consecrated the Pantheon as a Christian church, under the name of *St. Maria ad Martyres*, in commemoration of which event the festival of “All Saints” was instituted. The removal of the brazen tubes to form the pillars of the altar of St. Peter's, shows that the popes borrowed from the heathen, material for their churches, with the same freedom that they borrowed from them their doctrines and ceremonies.

No Christian visitor to Rome would fail to take a look at the Arch of Titus, erected to commemorate his capture of Jerusalem. It is of special interest, because among the sculptures upon it, representing the incidents and trophies of his victory, there is the candlestick of the Jewish temple, borne away by the victors, thus confirming the history of Moses concerning the furniture with which the sanctuary was provided.

The form given on the Arch of Titus is unquestionably the correct form,—a central shaft supporting the middle lamp, and three shafts on each side, curving upward as high as the central lamp, so that the lights all stood on the same level.

Another object of great interest to Christians is the Mamertine prison, where the apostle Paul was for a time confined. It consists of two chambers hewn out of the solid rock, one below the other, the first one being situated quite a distance below the surface of the ground. While they were used as a prison, the only way of access to them was through a circular opening near the center of the ceiling, but not in line with each other. A chapel is now built over the spot, and stairways have been cut in the sides, so that visitors have easy access to these vaults. The upper apartment of the two, constituting this prison, was called the Prison of Trial, where prisoners were kept, awaiting their trial. The lower was the Prison of Condemnation, where prisoners when condemned were often thrust in and left to starve. From this apartment a passageway, securely closed, communicated with the sewer of the city, into which the bodies were thrown after hunger had finished its work upon them. Paul did not suffer this fate, and hence only occupied the upper apartment, from which he was taken out for trial, and after his trial was condemned to be beheaded. U. S.

THE SABBATH AND THE MANNA.

A CORRESPONDENT writes that in a pamphlet issued by J. H. Potts, D.D., he endeavors to prove a change of the Sabbath at the exodus, as follows:—

“The children of Israel came into the Wilderness of Sin on the 15th day of the second month, after their departure out of the land of Egypt. Manna was immediately sent them on the morning of the 16th, and continued to fall for six consecutive nights. But on the morning of the 22d there was none. That was the Jewish Sabbath, yet the 15th day, just one week before, was not a Sabbath but a secular day; for the people traveled on that day, which they would not have done had it been a sacred day. Please set this matter in its true light.”

A brief examination of the passage in question (Ex. 16:1-5), will show that all that Mr. Potts draws from that Scripture is mere assumptions. Verse 1 states that they came into the Wilderness of Sin on the 15th day of the second month. Verse 2 states that the whole congregation of the children of Israel murmured against Moses and Aaron. Mr. Potts says that all this was on the same day! How does he know? The text does not say so, and we know that a rebellion of the whole congregation could not be worked up in one day. Then, after that, the people came to Moses and Aaron and made their complaint. Then the Lord had an interview with Moses, and told him what he would do. And then Moses and Aaron gathered the whole congregation together and made the matter known unto them. How long would all this take?—We do not know. How long they murmured before their rebellion broke out openly, we do not know; and how much time was consumed in agitating the matter before the manna fell, we have no record; but it certainly was *not* done, and *could not* have been done, in a *single day*, as these dazzling luminaries contend. Several days must have intervened; but this throws Mr. P. out of his reckoning and breaks down

his entire scheme. So the 6th day afterward mentioned was not the 6th day after the manna began to fall, but the sixth day of the week; for there is nothing at all to show that the day on which the manna ceased to fall was the 22d.

It is marvelous what tasks many will undertake in the hope that by some hook or crook they may get rid of the Sabbath. It is impossible to prove even *one* change of the Sabbath; then why should they undertake to prove *two*? Why will men not be honest with their own souls and with God? Do they think they are cunning enough to deceive heavenly intelligences, and that they can circumvent, by their sophistry, the Lord of the Sabbath himself? U. S.

FRET NOT THYSELF.

NUMEROUS devoted friends of the cause seem to be considerably agitated over the evil reports that are kept in circulation in reference to the Seventh-day Adventists and their work. Not many days pass without our receiving one or more inquiries as to the truthfulness of some flying report or sensational item concerning our work.

The matter upon which the ordinary newspaper of the present day thrives is of a spicy, sensational character. It would seem in many cases that there is more of a desire to secure something startling than to tell the real truth. Our work being unique in several of its features, marks us as an object of interest for newsmongers, who do not hesitate to take a hint or rumor, paint it in glowing colors, and send it out to the world as a fact. Of such a character are all the reports about extravagant excitement in our meetings last New Years.

We do not allude to these things for the purpose of making a denial of these reports. Experience has taught us all that to follow up slander is time unprofitably spent. Satan would keep us employed chasing him and his agents over the bogs and through the sloughs and mire of reproach if we would only follow his lead. He is perfectly at home in such regions. But the child of God has no business there. We would have our labor and smirch for our pains.

The REVIEW and our other periodicals are faithful exponents of what our people are doing. The readers of the REVIEW are supplied with the means of a correct understanding of the attitude of our leading brethren upon all points of denominational policy and action. There is, therefore, no need for any of our readers to be worried over these reports. You know, or may know, where you stand, and where our people stand, better than any one outside our ranks can tell you. When a printed article or a floating rumor is borne to your eyes or ears, you may know in a moment whether it is true or not, unless it refer to some unexpected event. God's hands steady the ark, and it will not fall. This work is ordained of God and carried on by heavenly agencies. It will go straight through on the lines which divine wisdom have marked out. Therefore do not fret because of evil-doers nor because of them who would bring evil devices to pass.

Another suggestion: When these things come, remember the many encouraging things that the Bible says to us about them: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "They can do nothing against the truth, but for the truth." "The foundation of God standeth sure." "On their

part he is evil spoken of, but on your part he is glorified."

The Lord turns all things, even the wrath of Satan, to his own praise. It is not pleasant to be misrepresented; that is true. We are almost sure to think that duty calls upon us for a reply. Very seldom. A candid opponent may be answered; but to answer a fool according to his folly, is to "be like unto him."

So we say, Let them talk if they will—and they will. Leave it with God; wait on the Lord and see him bring it to pass. But fret not yourself in any wise to do evil.

G. C. T.

THE COMMANDMENTS EXCEEDING BROAD.

DAVID says, "Thy commandment is exceeding broad;" but it is a favorite sophism with certain ministers who oppose the perpetuity of the Sabbath law, that the ten commandments are too narrow, that there are *sins* which these commandments *do not cover*. Their object in taking this position is evidently to show that the commandments are imperfect, and that therefore they are at liberty to break the Sabbath. But that is a lame conclusion; for even if there were sins outside of those specified by the ten commandments, it would not by any means follow that we should not observe all duties that are enjoined in the commandments, as far as they go, the most explicit of which is the Sabbath law itself. We wonder if these ministers keep all the duties that are enjoined in these commandments?

But let us see what the wisest man that ever lived, and withal an inspired man, says upon this point. Eccl. 12:13, 14: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Here Solomon assures us that to keep the commandments of God is the *whole* duty of man. Then it follows, according to the position of these ministers, that man may do all that is required of him, and yet be a sinner. But how can that be? for "where no law is, there is no transgression;" and when a man has kept a code of commandments which embraces his whole duty, whatever else he may do cannot be sin.

But Solomon enforces his admonition in still stronger language: "For God," he says, "shall bring *every work* into judgment, with *every secret thing*, whether it be good, or whether it be evil." These commandments, therefore, the doing of which constitutes the whole duty of man, embrace *every work* and *every secret thing*. Now, please, where is the sin that is not included in the commandments?

Ministers ought to hang their heads with shame at such short-sighted or willfully false assertions.

U. S.

THE EASTERN EUROPEAN MISSION FIELD.

WHILE for a time the work in the great eastern empire of Europe was confined to the eastern and the southern part, of late the circle is being more and more completed by opening the work along the western and the northern border. After our general meeting in the Caucasus it was decided that brother Klein should answer a call which came from Baku, an important seaport on the Caspian Sea close to the Persian border. One of our brethren had sent some of

our publications to his brother living at this place, and he circulated them among others until a number began the observance of the Sabbath and called for a visit of a minister. Accordingly brother Klein started Nov. 22, first calling at the church where this brother lives; they enjoyed good meetings during Sabbath and Sunday, several uniting with the church. From here both went by rail to the Caspian Sea to Petrovks, and then by steamer to Surachini, a trip of four days. Brother Klein was invited to speak in different gatherings besides in those of the friends interested, and on Dec. 5, five souls were baptized by him in the Caspian Sea, and two more the following night. In spite of all the precaution taken it was soon brought to the notice of the police by the father of one of the candidates telling the pastor, and the pastor informing the chief of police. But as our brethren learned of it in time, they took brother Klein by team in the night to another station, and he thus escaped. The police had surrounded the station and the informer was searching the building for his victim, but in vain. Now I am informed by letter that the brethren remaining had to appear and state all particulars, when and how they had been baptized and by whom. This again shows that the Lutheran pastors, where they have the civil arm to suppress what they deem heresy, are just as ready to make use of it as the Catholics are.

Brother Klein then proceeded to Tiflis to visit some brethren, but to his surprise he found them also in trouble. Thus our people learn to know what persecution means, even ere they have seen any of our ministers, as was the case here; but we are glad that the word of God is an everlasting support and grants victory to every one who believes. From here he crossed the Caucasian range by stage, and has since had good quarterly meetings among the different churches. Brother Obländer, who was assigned the Mennonite settlements north of the Crimea as his field of labor, but was hindered, as his passport was retained to pass his goods through the custom, has secured permission to settle in one of the leading colonies, and is now moving there to answer the calls from that field. Elder H. J. Löbsack, after some very good meetings in the Crimea, where there were a number of additions, went to Volhynia, and found hundreds of interested persons. There were about twenty observing the Sabbath, and as he expects to visit this field again in the spring when it is a more favorable season, he hopes that a church may be organized. Brother Tetz went to Bessarabia, his former home, and found many persons who were interested from reading our publications and journals. His relatives opened their homes to him in three of the leading colonies, and when brother Löbsack joined him, they found their hands full. But it was not long before some called on the authorities to stop the good work; their passports were taken from them, and the matter investigated. It went even to the governor. But the Lord gave the victory also in this case, and the police were reproved for having troubled these men who visited their friends on invitation and talked with them only about the word of God. They were therefore released, and now a canvasser has gone there to circulate our works, while they returned to their home in the Crimea to renew their passports and labor there awhile. They have sent us a view and a description of the colony,—a flourishing town of some five thousand inhabitants, where

they were retained,—and we send it to the REVIEW. Perhaps it may be printed as a sample of a German colony in Russia. While they were thus retained, they continued their visits from house to house, and many were only the more interested. O for a living faith, that the Lord will turn all things to his glory.

Of late letters and calls have come in from the old kingdom of Poland; some are already observing the Sabbath, from reading our publications, and many more are convinced. A laborer will visit them this spring. And now the truth is gaining a foothold in the Baltic provinces; one brother is keeping the Sabbath there, and is preparing some of the publications in one of the native tongues. In the East brother Laubhan has been laboring among the churches on the Volga, and reports some additions. A Bible worker, after spending some time at Hamburg, is laboring also in one of the cities, among the natives, and reports a deep interest. The work among the latter is prospering in spite of persecution. Lately some seventeen united with us, and we are receiving some very interesting letters from different parts of the great empire. Our correspondence now reaches as far east as Tomsk, in Siberia, or a distance of 3500 miles, and the same to Baku in the south, or farther than from New York to San Francisco in the west, and Mexico in the south. And still farther and farther the silent messengers in printed form carry the truth far beyond what we know or realize. Surely we have every reason to rejoice and to be active and up and doing. And while in the United States at present whole churches are placed under trial for Sunday work, and our prayers ascend for them, let us not forget that some sixty of our people here, with far less privileges and less light to start with, are banished far from the reach of human sympathy, only now and then a letter coming to them or from them, like a ray of sun after a polar winter. But one thing cheers them all, and finds expression in every letter, and that is the blessed hope; and the more fervently the petitions rise, even in distant Asia: "Lord Jesus, come quickly!"

L. R. C.

PROCEEDINGS OF MEETINGS OF THE GENERAL CONFERENCE COMMITTEE.

DURING the two weeks following the adjournment of the General Conference, thirteen meetings of the General Conference Committee were held. The business of these meetings related largely to arranging the details of general work laid out by the General Conference. The following recommendations of general interest have been gleaned from the minutes of the meetings for the readers of the REVIEW:—

"DISTRIBUTION OF LABOR.

"1. That the following appointments of General Conference District superintendents be made: Elder R. C. Porter, Dist. No. 1; Elder Geo. A. Irwin, Dist. No. 2; Elder J. H. Morrison, Dist. No. 3; Elder J. H. Durland, Dist. No. 4; Elder J. N. Loughborough, Dist. No. 5; Elder A. J. Breed, Dist. No. 6; Elder W. C. White, Dist. No. 7; Elder H. P. Holser, Dist. No. 8.

"2. That Elder S. N. Haskell be invited to return to the United States, to engage in general labor as circumstances may require, leaving Africa when, in his judgment, it is best for him to do so.

"3. That Elder H. P. Holser be invited to visit Union College and such German churches and German centers in this country before returning to Europe, as may seem consistent with plans already made for work in his home field.

"4. That counsel having been asked by Elder J. F. Hansen in regard to arrangements for labor among the Scandinavians, he be advised to labor in this country the present year, it being the design that he then go to

Denmark to labor, if the state of the Danish work in this field and Europe is such as may make such change advisable.

"5. That Elder J. T. Böttcher, of Norwalk, O., go to College View, Neb., to act as German Bible instructor in place of Elder H. F. Graf, called to another field.

"6. That, in view of Elder C. W. Flaiz not having been communicated with in regard to his removal to South Dakota, before the recommendation for his change of field was made by the General Conference, and it appearing exceedingly inconvenient for him to go to South Dakota, the matter of his removal be left to the decision of the chairman of the General Conference Committee and the superintendent of Dist. No. 4.

"7. That Elder S. B. Whitney, of Arkansas, be invited to attend the institute soon to be held in Arkansas, to assist in the work of the institute as Bible instructor.

"8. That Elders Geo. I. Butler and John A. Brunson labor together in Dist. No. 2, as may be arranged by the district superintendent.

"9. That Elder R. M. Kilgore and brother Milton S. Babcock enter upon labor at Meridian, Miss.

"10. That Elder B. F. Purdham join Elder D. T. Shireman in labor in North Carolina.

"11. That Elder W. T. Drummond associate in labor with brother B. L. Dieffenbacher, in Alabama.

"12. That brother Wm. Woodford, of Ohio, connect in labor with Elder R. S. Owen, in Georgia.

"13. That Elder I. E. Kimball and brother J. O. Johnston continue in labor together in South Carolina.

"14. That since it is inexpedient for brother J. E. Evans to follow the recommendation of the General Conference to go to Texas to labor, he go to Louisville, Ky., to join Elder J. W. Collie.

"15. That Elder Smith Sharp and brother E. L. Sanford engage in labor in the Cumberland Mission Field.

"16. That brethren N. S. Miller and W. J. Sloan locate at Louisville, Ky., to engage in the canvassing work.

"17. That the selection of a laborer for the Louisiana field be left with the president of the General Conference and members of the committee available for advice at the time action shall be taken.

"18. That in view of the needs of the Pennsylvania field for assistance in the religious liberty work, Elder A. F. Ballenger be recommended to that Conference to labor.

"ORDINATIONS AND CREDENTIALS.

"That brother Jean Vuilleumier be recommended to labor in Argentina, South America; and brother William Woodford be ordained to the gospel ministry, receive credentials from the General Conference, and labor in Georgia.

"MINISTERIAL LICENSES.

"That J. E. Evans and B. F. Purdham be granted ministerial license from the General Conference.

"MISSIONARY CREDENTIALS.

"That the following named persons receive missionary credentials from the General Conference: Dr. B. J. Ferriot, E. L. Sanford, O. Oppegard, C. N. Perrin, N. Z. Town, Willis Hackett, C. F. Parmele, C. D. Wolf, T. Brookings, A. Bachmyer, F. W. Morse, E. H. Huntley, E. P. Boggs, S. G. Haughey, W. W. Eastman, C. F. Dart, L. E. Johnson, and W. L. Killen.

"EDITORIAL APPOINTMENTS.

"As per arrangements made at the late General Conference the General Conference Committee has made editorial appointments as follows:—

"ADVENT REVIEW AND SABBATH HERALD: Editors, Uriah Smith and George C. Tenney; Special Contributors, Stephen N. Haskell, George I. Butler, Ole A. Olsen, Alonzo T. Jones, William W. Prescott, and L. Richard Conradi.

"Signs of the Times: Editors, Milton C. Wilcox and Ellet J. Waggoner; Special Contributors, Dan T. Jones, Stephen N. Haskell, John H. Durland, Francis M. Wilcox, Henry P. Holser, and A. Oscar Tait.

"American Sentinel: Editors, Alonzo T. Jones and Calvin P. Bollman; Assistant Editor, Leon A. Smith.

"Home Missionary: Editor, Francis M. Wilcox; Assistant Editors, A. Oscar Tait and Leroy T. Nicola.

"Youth's Instructor: Editors, John H. Durland and Moses E. Kellogg; Special Contributors, Mrs. Vesta J. Farnsworth and Mrs. Jessie F. Waggoner.

"Our Little Friend: Appointment of editors to be made by the Executive Board of the International Sabbath-school Association.

"Christlicher Hausfreund: Editor, Theodore Valentiner; Special Contributors, L. R. Conradi, J. T. Böttcher, and Henry P. Holser.

"Evangeliebode: Editor, J. Kolvoord.

"Evangeliets Sendebud: Editor, John G. Matteson.

"Zion's Vaktare: Editor, August Swedberg.

"Present Truth: Editors, Ellet J. Waggoner and William A. Spicer.

"Tidens Tecken: Editor, Emil J. Åhren.

"Tidernes Tegn: Editor, C. Castberg.

"Herold der Wahrheit: Editors, L. Richard Conradi and J. Erzenberger; Assistant Editors, W. H. McKee and F. H. Schubert.

"Les Signes des Temps: Editor, J. Curdy; Corre-

sponding Editors, J. Erzenberger, J. Vuilleumier, and W. H. McKee.

"Bible Echo: Editors, Willard A. Colcord and Arthur G. Daniells; Assistant Editor, Miss E. J. Burnham; Contributing Editors, John O. Corliss and R. Hare.

"General Conference Bulletin: Editors, Leroy T. Nicola and Francis M. Wilcox.

"MISCELLANEOUS.

"1. That the following arrangements be made with reference to the General Conference Bulletin:—

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

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

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

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

"2. That three tents be furnished by the General Conference, as follows: One for Louisville, Ky., one for Meridian, Miss., and one for the New Mexico and Arizona field, when it is decided when and where operations should begin there.

"3. That J. V. Willson and wife and A. J. Howard be recommended to take the special six-months' training course at the Sanitarium at Battle Creek, Mich.; and that B. F. Goudy take the regular two-years' course at the same institution.

"4. That presidents of Conferences should take the same interest in organized work in foreign languages, found within their Conference limits, as in the American work.

"5. That the Chicago transportation office be continued, and that it be placed in charge of the International Tract Society and REVIEW AND HERALD, Chicago branch office."

L. T. NICOLA, Sec.

SPECIAL CORRESPONDENCE.

A WEEK has passed since writing my former letter, and I will now lay before the readers of the REVIEW the more recent developments in the cases of persecution in Tennessee. The plans mentioned in my letter were carried out, and a public meeting was held in the opera-house in Dayton, Sunday afternoon. The meeting had been thoroughly advertised in the local papers and in other ways, and the hall was filled. Elders R. M. Kilgore and H. S. Shaw assisted in the opening services, and brother C. P. Bollman occupied about fifteen minutes in giving a brief history of our work in Tennessee, and a statement of the circumstances which had led up to the meeting. I then spoke for about an hour and a half, endeavoring to show as fully as the time would permit, why Seventh-day Adventists refuse to obey Sunday laws, and why they suffer imprisonment rather than pay even a nominal fine when they have been convicted of breaking them. This gave an opportunity to speak of the nature of the Sabbath and of true Sabbath-keeping, and of what it means to discard the seventh day, which God has established as a sign of loyalty to him, in favor of the first day, which is now set forth by a rival power, as a sign of its power to "change times and the law." The Sabbath was presented as a sign of our belief in the divinity of Jesus Christ, of our confidence in his saving grace, and of our loyalty to him as against any other power in the universe.

The audience was a good one, including ministers, editors, and lawyers; excellent attention was paid throughout. The only discourtesy shown was by one man who seemed to have a zeal for the "Lord's day" that caused him to forget to be a gentleman. It seemed to us that seed was sown, which would bear fruit at some future time.

The petition of which I spoke last week was printed in the local papers, and is now being

circulated throughout the county by those not of our faith, although I have not learned with what success. The petition is given elsewhere in this paper.

The present grand jury has completed its work and made its report. The *Dayton Leader* announces that seventy-seven indictments were found, of which thirty-one were against the Adventists for breaking Sunday laws. Whether this is the exact number or not, it is certain that there are enough of them, and the grand jury does not seem to agree with the sentiment expressed in the petition, that "these Sabbatarian persecutions should cease." The next term of court will be held in July, when these new cases will come up for trial.

I spent the Sabbath with the church at Graysville. The pastor, one of the elders, a deacon, the superintendent of the Sabbath-school, and the chorister are in jail (a bad record on the face of it, but an honor to the church when the circumstances are all known), but the brethren and sisters are of good courage and do not show any inclination to compromise the truth but rather to do as "aforetime." It was touching and encouraging to hear wives whose husbands were in jail, speak of their hope and courage in the Lord.

The imprisoned brethren continue in good health and are of excellent courage. At our farewell service with them last Sunday afternoon, we sang "God Be with You till we Meet Again," while tears of sympathy freely flowed. The Lord is fulfilling to them his promise that "as thy days, so shall thy strength be," and they are content "in behalf of Christ, not only to believe on him, but also to suffer for his sake." We commend them to the prayers of God's people everywhere. "Remember them that are in bonds, as bound with them."

Brother Henry and I reached this place today, where we shall remain until Sunday in the interest of the school work. There is a good attendance at the school, and the outlook seems to be favorable for the future.

W. W. P.
Keene, Tex., March 27.

In the Question Chair.

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

NOTE.—A query from Urbana, Ia., contains no signature, and hence, according to our rules, cannot receive attention.

A communication signed "L. L. H" cannot be used for the same reason. Herman Rose fails to give his post-office address, and we cannot therefore answer his queries. Always remember name and address.

492.—SHALL SURELY DIE.

Will you explain Gen. 2:17? "For in the day that thou eatest thereof thou shalt surely die." F. C. S.

Ans.—See this subject fully discussed in the work "Here and Hereafter." Address this office.

493.—HE SHALL SEE HIS SEED, ETC. ISA. 53:10.

Please explain the expression about seeing his seed and prolonging his days, as given in the scripture above referred to.

Ans.—The language refers to Christ, as shown by the context. His seed are those who have accepted his grace and are saved in his kingdom. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Prolonging his days must refer to his kingdom, which shall have no end.

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.

"OPEN YE THE GATES."

BY ELDER J. W. SCOLES.

(Bible School, Battle Creek, Mich.)

"In that day shall this song be sung: . . . Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:1, 2.

In that glorious day when the saints of God
On the wings of morning rise
To their "Father's house," that blest abode,
The city of Paradise,
They will hear the song that the angels sing
In the mansions of the blest,
As they homeward haste, on joyful wing,
To enter the gates of rest.

Though as pilgrims here they travel on
Till the night shall flee away,
They will gladly greet the coming morn
Of that promised happy day.
Where the jasper walls their radiance fling,
Nevermore shall shadows come,
And the gates of pearl will open swing
To welcome the wanderers home.

Safe at home, at last, in the city fair,
By the river's flowing tide,
They will "see the King in his beauty" there,
And the gates he will open wide.
They will swell the carols of joyful praise
With their voices glad and free,
And the angel choirs their notes will raise
In the song of jubilee.

INTERESTING EXPERIENCE IN NORWAY.

THE following was received by Elder Olsen from brother L. Johnson, of Christiania, Norway. Permission to publish has been kindly given, and we know our readers will peruse the account of this experience with peculiar interest:—

Toward evening last Sabbath brother Petersen received a summons to appear in the court (Byretten), Tuesday, March 5, at 10 A. M., to answer for the violation of the Factory Law, Section 27, forbidding labor from Saturday night at 6 P. M., to Sunday night at 10 P. M. On account of this, brethren Petersen, Lorntz, Castberg, and myself went to our lawyer, Monday, to talk the matter over with him. He said that while he believed with us that the intention of the law was to protect the laboring man and not the day, the wording of the law was such that he saw no way to get around it at all. He had written to the law-making department concerning us, and would also write to the Factory Law Bureau, and he did not doubt that we would be allowed to go on with our work. In the meantime he would advise us to plead guilty. He said he could see no other way for us to do, and that brother Petersen should go to the police adjutant with this statement. At this time I talked quite freely with him about how we viewed it. I told the other members of the Board that I feared that if we asked to be released from the fine and allowed to work, we also bound ourselves to their decision if the department should forbid us to work.

There were two things that I feared: To betray righteous principles and deny our Lord; and the results if we stood firm. The first is what concerns me the most. If we knew and did our duty in this respect, we could leave the results with the Lord. Finally we went to the police adjutant, who would manage the case for their side, and brother Petersen presented what the lawyer had written, but he was cross and said, "You have defied us up there, and worked when we sent special command for you to refrain therefrom till we heard from the department. Now it will come off to-morrow at 10 A. M.; that is all." After receiving this answer we went to the lawyer again, who was somewhat surprised to

hear the result. He said: "Well, I shall meet with you to-morrow at ten o'clock, and I know that if you acknowledge that you have worked, they will not go on." We had then another meeting of the Board, and as we had just received the *Present Truth* with the account of what the brethren did in London, I proposed that we translate the resolutions and the statements they had sent in, putting in such words as necessary to fit our case, and that we ask the privilege of reading that in court, and then hand it in to be recorded. This was done, and we met again the next morning at eight o'clock for the last consultation; and after a season of prayer we started off. When we got into the court hall, we found, however, that as brother Petersen was the only one who was summoned, he alone would be allowed to say anything.

Our lawyer came a few minutes after we got there, and we presented our statement to him. He said: "I do not think the police adjutant will take time to read it, but let me read it." He read it, and when he had finished it, he said: "That is good, let me have two copies of that, and I will send one to the department and one to the Factory Law Bureau." About as soon as he had said this, the police adjutant came, and our lawyer rushed toward him, and the following conversation, as far as I can give it, took place: "I am here in behalf of Mr. Petersen, representing the publishing house. Now it is of no use to take up that case, they do not deny that they have worked on Sunday. It is a matter of conscience with them, and I do not believe that the intention of the law is to hinder them in their religion. I have written to the department, and I do not doubt but they will be allowed to go on. They do not use their machinery on Sunday, so there is no noise at all, and they just work quietly, disturbing nobody. People have to work, you know, in order to live." "Well, but they have defied us," said the adjutant, "and worked when we sent a special message to them not to do so." "Yes, that is what I say," said the lawyer; "they are very conscientious, and we would better leave them alone. Why, you see they are the most law-abiding people that is found, and we shall get into something that we would better not meddle with." "Well," said the adjutant, "it is the bishop that has complained about their working, and we have to see to it." "Yes," said the lawyer, "that is what I say, it is religious prejudice, and we understand it so. Now you just let it be recorded that they acknowledge to have worked, and let them have the privilege to be relieved from this when we hear from the department. Why, they are good people. We have known them for many years." "All right, all right," said the police adjutant. "Mr. Petersen [looking around after him] I did not fully understand you yesterday, and I was also in a hurry. Come, let us put on record what you desire." Then he and brother Petersen went into another room, and I had another talk with the lawyer concerning it; especially did I emphasize to him that he had now plainly heard that it was from the bishop the trouble originated.

We do not know what the next will be. Perhaps they will let it all go until the department has decided the bearing of that law upon us, and should that decision be against us, they will of course in the first place collect the fine, which brother Petersen will not pay. What will be done next, we do not know.

The police adjutant said to brother Petersen when they were alone: "Why did you work up there when we sent you a special message not to do so until we heard from the department?" Brother Petersen began to give the reason, but he began again, "I know all about you, and I have spoken in your favor, even to have you released from the fine from last summer, but when you defied us, I saw it was no use, and we put that fine on again also."

When I heard what the police adjutant said concerning the bishop, I decided in my mind that I would have a talk with him. I thought like this: We have now become known to these men by our enemies, who misrepresent us, and who knows but that the Lord would be pleased to enable us to give them a more correct idea concerning us, and in that way impress them favorably? I had such a desire to talk with these men, that if I could have remained in the city longer, I would have visited a number of them. After all this was over, there were yet a few hours till my train would leave, so I told the brethren that I should like to have a talk with the bishop, and brother Castberg said he would like to go with me. So we started for the palace of the bishop (Bispegaarden), and found him in his office, perfectly willing to talk with us. We conversed in a good spirit very soberly for nearly an hour. He treated us with as much respect as anybody could do, and gave us a chance to say all we wanted to at any time in our conversation. If we had not known from the Bible and the experience the people of God have gone through in the past, we should have thought him very innocent.

He said that he also believed that the intention of the Factory Law was to protect the laborer and not the day; and said, "You know I have nothing to do with such things; it is only the spiritual things that concern me, and therefore, when complaints were made, I only wrote a letter to the amtman. You see we have at least got so far here that we give everybody the privilege to choose his religion, and the State does not interfere with that. So when the State says we shall cease from work on Sunday, it does not say that we shall keep the day holy." I asked him if it was not on religious ground that that day was chosen, and this he admitted. He said: "The State has found that for the welfare of the people it is necessary to rest one day in seven, and then it had asked the church which day it should take, and the church had said, 'We are a Christian nation, and therefore, we should take Sunday.' If you work quietly at home, the State does not interfere. I can sit here and work all day Sunday, and you can do the same; but suppose I had six or eight hands to write or keep books, and I should say, 'I want you to come here and work on Sunday.' Then, even if they were willing, the State would say, No!" I said, "Mr. Bishop, please allow me to change that somewhat," and he kindly said, "Be so kind." I said, "Suppose I had a number of clerks, as stated, and after they with me had kept the Sabbath, they should come to me Sunday morning and say: 'We do not regard this day holy, you know, and you have plenty of work, and we need all we can earn; will you not please allow us to work to-day?' Then if I granted them the privilege, would I have to answer for it to the State?" He said, "Well, I can hardly tell, but I think so." I said: "You see, Mr. Bishop, this describes our case exactly, and we know that the Lord by his commandment has given us a right to work six days, and if the State deprives us of this right, it interferes with our religion." Then followed a conversation on persecution. Finally he said: "Suppose you from your standpoint not only regard it as a God-given right to labor on Sunday, but also that it is pleasing to the Lord for you to do so, but still refrain from it in order to obey the law of the State, and suffer the loss of one day's wages a week, which I acknowledge is considerable, would it not be right to do that for Christ's sake?"

Then brother Castberg called his attention to the prophecies concerning the papacy, and how we regard Sunday as a sign of the papacy, etc. "Well if that is the case," the bishop said, "I can see no way out for you but to suffer the consequences, because we must obey the Lord rather than men." This, as well as all for that matter, was said very soberly, and we said,

Amen. Much more was said, but my letter is already too long; therefore I will close by adding that I am glad we visited the bishop. It was without doubt the first time he had talked with a Seventh-day Adventist, and I believe we, or the Lord through us, made a good impression on him. We intend to print our statement to the court, and send it out by the hundred, so that people may know our reasons for doing as we do.

NEW ZEALAND CONFERENCE PROCEEDINGS.

THE sixth annual session of the New Zealand Conference was held in connection with the camp-meeting at Epsom, near the city of Auckland, Feb. 7-18. The president, Elder G. T. Wilson, presided at the four meetings held. With the new church at Palmerston North, which was received into the Conference at this session, we now have nine churches, with a total membership of 363, which were represented at this Conference by twenty-five delegates.

There were seven delegates at large; viz., Elders W. C. White, D. Steed, J. E. Fulton, G. T. Wilson, and brethren A. Mountain, A. Simpson, and J. Glass. By vote of the delegates, Elders J. O. Corliss, W. A. Colcord, brother W. C. Sisley, and others present were invited to take part in the deliberations of the Conference.

A short address was given by the president, in which a review was taken of the rise and progress of the third angel's message in this colony since Elder Haskell organized the first church at Oaeo in 1886. Nineteen students have gone from this country to America to become educated for the different lines of gospel work. Twenty-eight persons have availed themselves of the privileges afforded by the Australasian Bible school. He spoke of some of the encouraging features of the work that had been done during the fifteen months which had elapsed since the last Conference at Wellington, and of the reasons we have to be encouraged for the future.

Elder D. Steed gave a brief account of the work he had done at Palmerston North, which through the blessing of God had resulted in the establishment of an organized church there, consisting of the members of the former unorganized company and several new converts. He mentioned the earnestness with which the brethren had taken hold of the several lines of work brought before them, and the unity they had among them.

Brother A. Simpson, who had labored at Blenheim in the South Island, reported the sale of a large number of periodicals, and some £60 worth of books, tracts, and pamphlets. He also mentioned that he had held a large number of Bible readings, and that three persons had accepted the truth as the result. He gave an interesting account of meetings and Bible readings he had held with the Maories near Blenheim.

Elder Wilson gave a brief account of the work he had done among the churches during the past fifteen months. Fifty-nine persons have been baptized and added to the churches. Elder J. E. Fulton, who had lately come from America, reported the visit he had made to Parkhurst and Waitakari, and thought the interest at the last-named place could be followed up to the salvation of souls. Requests were made to the Conference by several persons from different localities, the church at Ormondville sending a special request by their delegates, that laborers be sent to their church soon to follow up the interest which had been aroused in their community by former labor.

The following officers were elected by the Conference for the coming year: President, G. T. Wilson; Treasurer, A. Mountain; Recording

Secretary, W. M. Crothers; Corresponding Secretary, Mrs. G. T. Wilson; Executive Committee, G. T. Wilson, D. Steed, W. M. Crothers, A. Mountain, J. Glass; Credentials, Elders G. T. Wilson, D. Steed, J. E. Fulton; Ministerial Licenses, W. M. Crothers and sister M. Caro; Missionary License, A. Simpson.

The Conference adopted resolutions covering the various necessities of the field, the most important of which were a recognition of the value of the Australian *Sentinel*, sanctioning the publication of an Australasian year-book, the establishment of the Australasian Bible school, and authorizing the executive committee of the Conference to secure an act of Parliament placing the Conference on a legal basis.

G. T. WILSON, *Pres.* A. MOUNTAIN, *Sec.*

OHIO.

LAST January Elder C. P. Haskell and myself began a series of meetings at Russell Center, O., in a church building owned by the township. Notwithstanding the severe cold and stormy weather, we had a fair attendance. Brother Haskell remained four weeks, and I followed up the interest until I left for the General Conference. While at the General Conference the Disciples gave two discourses in the same house against the truth. These discourses confirmed the believers in the truth. I organized a Sabbath-school of some twenty or more members. With the four at Fullertown who have accepted the truth there are in this community a dozen or more now keeping the Sabbath as a result of the meetings held here and at Fullertown the past winter. Several will soon go forward in baptism. For others who are deeply interested we have hopes. May this band of believers be a light indeed and win many to Christ by their consistent life of faith and righteousness.

R. A. UNDERWOOD.

INDIANA.

At the close of the General Conference Mrs. Huffman and myself, after an absence of three years, went to Indiana to visit friends and relatives. I spent two weeks in the State, and while there I held meetings at the following-named places: Yorktown, Middletown, Mechanicsburg, Homer, Waldron, and Indianapolis. I can truthfully say that at all these places the Lord blessed. We had some good meetings, and enjoyed much of the divine Spirit. As we showed forth what God has done for us in Christ, many were led to exclaim, "O what wonderful love toward fallen man!" I enjoyed my short stay in that Conference very much, and was glad to see that the truth is making progress in that field; but there is room for much improvement in many ways. May God help all to see and sense the solemn times in which we live, for surely all things foretell that the end is near.

I was much pleased to meet with the dear people of Yorktown, where I first received the light of the third angel's message. It has now been some nineteen years since I first heard the truth preached in that place by Elder W. W. Sharp. Nothing has been done in that village in the way of preaching or in any other way for years. But the seeds of truth have not wholly died out, for I find some real interest there still.

I am now on my way to my field of labor in Maine, and as I go, I praise and extol the name of my Heavenly Father for the privilege he still grants me of having some humble part in his work. I also feel thankful for the rays of light which flashed from his word during the General Conference. May God help us each as laborers to go forth and by his help impart the same to others; and by so doing doubtless others will be led to glorify our Father which is in heaven.

M. G. HUFFMAN.

March 20.

WISCONSIN.

The French Mission School of Fort Howard and Green Bay.

THIS school is still prospering. Early in January we organized a literary society called *Le Point du Jour*, Daybreak, whose record is kept in French and in English, and is copied by fourteen students in as many separate record books. This society keeps up several distinct lines of work in secretaryship, answering to work done by our missionary students relating to the Sabbath school, the tithes, the church, and the missionary society. Thus many needful things are reduced to a practical, written form, for preservation and for future reference.

Among the items of interest relating to our school work proper, are the following: Our students are fast mastering the difficult parts of French grammar while gleaning practical ideas and principles of English grammar, and will soon finish the first year's course of French grammar. They have made fair progress in mathematics; they have memorized the names and order of the books of the Bible, and have received instruction on the objects and general tenor of said books.

They have closed a special study of the book of Acts, and have nearly reached the middle of the book of Jeremiah in their study of Old Testament prophecies; they have completed a brief, pointed course on the origin of nations; they have been instructed on writing missionary letters. When I visited them to encourage them to attend the school, I found some of them, even ladies, working out-of-doors like men. Some made shingles, others helped to fell trees and work them up into stove wood or railroad ties. It is customary for Belgian women to be out in the field or about the premises doing work that Americans think only men should do. Truly these are not butterfly girls, spoiled by the ways and practices of extremely genteel and high-toned civilization, and they will not complain if they do become weary in performing missionary work.

In this we were not disappointed. Our students are all alive as to doing missionary work. With their faithful and earnest co-operation and with the help of brother N. P. Nelson (a Scandinavian), we have for the past two weeks sold not far from one thousand copies of "Sunday Agitation Intensifying,"—a work written to meet an extraordinary Sunday agitation, in which Catholics and Protestants have united as never before, urging that legal measures be used to secure a better observance of Sunday. We have also given away judiciously many copies of this work to those who were disposed to read it, yet could not or would not pay for it. Besides this, we have sold in this time about \$8 worth of other English tracts on religious liberty, etc., and English pamphlets, especially the excellent work, "His Glorious Appearing," which sells readily. We have also sold about \$5 worth of French tracts and pamphlets and some German and Danish tracts, and will now also put "Steps to Christ" into the market.

This literature is causing quite a stir among the people, and is bringing upon us many curses from those whose policy has been to anathematize individuals who will dare teach and practice differently from what they do in matters pertaining to religion. But this does not frighten us, nor swerve us from our fixed purpose of warning the people of worse things than the anathemas of fallible mortals. As the result of reading our literature, some are already convinced that we have the truth, and we have plenty of visiting to do, besides teaching and giving a lecture now and then.

For a long time we have been deeply penetrated with the conviction that, as a rule, the French in this country must be looked after in connection with Americans and those of other nationalities who have come under the influence

of the gospel. This is especially true with regard to the canvassing work. The French are generally scattered among Americans, and are, for the most part, Catholics or infidels, and a large proportion of them cannot read French, while many of them can read English. Under these circumstances, to confine the French canvasser exclusively to the French and allow him to canvass only with French works, would, as a general thing, result in a failure, and would lead some who have not given sufficient thought to the true situation of the French to regard French canvassers as beneath other canvassers, while they may really be as substantial and as faithful as any class of canvassers under the sun.

How unwise, therefore, it would be to place a company of French canvassers where only a small proportion of the population are French, and where these are scattered and perhaps cover a large territory, and shut them up to the French and to our French literature, and yet expect that they will show the same results that we might reasonably expect from American canvassers placed in a thickly settled community of intelligent, broad-minded, and well-informed Americans! This would only be adding failures and discouragement to past failures and discouragement.

In view of the present situation, we have adopted the plan of educating workers in more than one tongue, and have drilled them in doing missionary work for others besides the French; and here they go out with English, French, German, and Scandinavian works, and the plan works well. And the brethren and sisters of the Fort Howard church are doing nobly, not only in helping to sustain the mission, but also in selling and distributing our literature. So of believers at points near Fort Howard and Green Bay. At Flintville four persons have lately received the message. At another point a Belgian Baptist colporter is deeply interested in our views and friendly toward our people; at another place a Belgian grocer acknowledges the truth and is under conviction. May these and others be led fully to identify themselves with the remnant that are preparing to meet the Coming One.

D. T. BOURDEAU.

A PETITION.

THE following petition is being circulated and freely signed by our citizens:—

"To the County Court of Rhea County:—

"We, the undersigned, citizens and taxpayers of Rhea county, respectfully petition your honorable body to release from the county jail and the further serving of their sentence the following parties, known as Seventh-day Adventists: G. W. Colcord, I. C. Colcord, Wm. Burchard, Dwight Plumb, W. J. Kerr, Henry Burchard, E. S. Abbott, and M. C. Sturdevant. We make this request for the following reasons:—

"1. The majesty of the law under which these Adventists were sentenced has been vindicated.

"2. Any further detention of these persons would be a useless and wanton expense on the county and your petitioners, and a hardship upon a large body of our best citizens.

"3. The prisoners named in this petition have in every respect, except the technical charge on which they have been confined, been law-abiding citizens of Rhea county, and bear unimpeachable characters for honesty of purpose and purity of lives. One of them is a minister of the gospel; another is a public educator; all of them are men of good moral character, sober, industrious, and are the innocent victims of a law designed to punish criminals and evil-doers. Our position is that it is the province of the law to punish criminals, not to manufacture them.

"In this connection we respectfully set forth our protest that in our opinion these Sabbatarian

prosecutions should cease. It is detrimental to the best interest of the county that good citizens should be taken from their business, arrested, fined, and imprisoned for exercising the sacred rights to worship the God of creation according to the dictates of conscience. Not only this, but it is piling up useless costs against the taxpayers of Rhea county. Let us so conduct our county affairs as to show to the world that within our borders respect is had for the sacred, material, and moral rights of each individual."

—Dayton (Tenn.) Times.

THE WANTONNESS OF PERSECUTION.

THE ruthless spirit which prompts the persecution of our brethren is illustrated by the facts set forth in the following letter from one of the prisoners in the Dayton jail:—

"Dayton, Tenn., Rhea county jail,
March 24, 1895.

"Perhaps you would like to hear some of the circumstances in regard to my being indicted for Sunday work. I live four and one-half miles north of Graysville, in what is called the 'Cove'; it is a little valley between two mountains, three miles from any village.

"On Sept. 9, 1894, Charles Dungan and Mr. Rudd went to meeting about one mile from their home, and during the services they went off across a ridge through the woods, and found me pulling fodder (that is stripping the blades off the standing corn) out of sight of the public road or any public place. They made an agreement that Mr. Rudd would go before the grand jury and prosecute me, and have Mr. Dungan marked as witness, dividing the witness fee. The law does not allow the prosecutor any pay for prosecuting, but the witness is allowed \$1 a day. Mr. Dungan received his pay and would not share it with Mr. Rudd. This made Mr. Rudd angry, and he told a brother about it. Since I have been in jail, Mr. Rudd has visited me, and asked if I wanted a bond, and said if I did, he would procure it for me. I explained to him that I was serving out my time and we could not pay our fines, it being contrary to our consciences. He said that my family should not suffer if he could help it, and it made me think of Ps. 76:10 and Rom. 8:28.

"The other case against me was for digging in a well in Graysville, more than forty feet deep. Between me and the most public road was a two-story house, and on the west side a pile of stone nearly as high as a man's head; on the north side were a barn and a thick patch of corn; the other side was hidden by the house, fence, high weeds, etc.

"The man (Wright Raines) who had me indicted for working at the well neither saw nor heard me at work.

"Our courage in the Lord is good. We still have plenty of visitors.

"Your brother in Christ,
"Wm. S. Burchard."

MY VISIT AT BATTLE CREEK.

It seems to me to be my duty and it is also a pleasure, to say a few words in respect to my visit at Battle Creek. I had not visited the place for nearly thirty years, and it is truly wonderful to see the progress that has been made in that time. It is plain to be seen that the hand of the Lord is in the work, and I wish to praise and thank him for what has been done,—to say, in the words of the psalmist, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Ps. 26:7. I thank the Lord more than ever for the Spirit of prophecy, which has kept the church from going to pieces, and has been instrumental in building up the various institutions. When one goes through the Review Office (now the central

publishing house of Seventh-day Adventists), and sees the large steam presses, and the many men at work sending off hundreds of tons of books and papers all over the world, when he sees the largest Sanitarium in the world, where many thousand patients have been successfully treated; also the Sanitarium Hospital, the College, and the Tabernacle, where so many thousands are now daily (Feb. 27, 1895) interestedly listening to the proceedings of the General Conference, and to the unfolding of the word of God in the General Conference Bible school; when he listens to the very interesting reports and to the discourses of the missionaries from nearly all parts of the globe, even from the islands of the ocean, he cannot but exclaim, "What hath God wrought!" and say, as did the queen of Sheba when she visited King Solomon, "The half was not told me."

There is *go* in the message. It has gathered strength in the past, it is *going* now, and by the blessing of God it will go faster in the future than ever before; and praise and thanks to the Lord, he has promised to cut the work short in righteousness; but the idea that the Lord will cut it short should not hinder us from doing all we can while he is holding the winds so that we can work.

God's people can thank him that they need not wait for the future for the outpouring of his Spirit, as they can have it now. God is just as willing *now* to bless his people as he was at the day of Pentecost, and more willing and anxious to bless them than they are to receive his blessing. When we as a people are clothed with Christ's righteousness as we should be, we shall work as never before for the spread of the truth. I am glad that many of those who cannot attend the Conference can have the *Bulletin*. It is good to have the *Bulletin* to read at home, but it is better to be here and see how it is made.

I have made many new acquaintances, and renewed some old ones. If it is so pleasant to meet old friends here, what will it be when we meet them in heaven? The day is far spent, "the night cometh, when no man can work." Let us therefore labor more earnestly than ever before while probation and the judgment hour last, that we may be able to enter into that rest prepared for the people of God.

WM. PENNIMAN.

News of the Week.

FOR WEEK ENDING MARCH 30, 1895.

NEWS NOTES.

The ancient curfew bell is being revived in some places to a very good purpose. We learn that in Stillwater, Minn., any child found on the street after 9 p. m. is compelled to give a good account of himself, and if not, the child is either taken home or to the city jail, and the parents are notified that they must aid in enforcing the ordinance thereafter. The ordinance has operated very satisfactorily in that city thus far.

The past few weeks have been characterized by numerous diplomatic perplexities that have arisen between the United States and Great Britain and other countries. Some of the combinations are very unique, forming a triangular problem. The firing by a Spanish gunboat upon the American steamer "Alliance" has not yet been explained or propitiated by the offending parties. This government does not seem disposed to press the matter unduly, but it is by no means settled, though it is probable that due apologies will be forthcoming.

Great Britain is in dispute with Venezuela over the boundary line of British Guiana in South America. The province was obtained of Holland by England in 1814. The question of boundary was not clearly defined nor called up until after the discovery of precious minerals in the country. Now England proposes to locate the boundary much farther west into the Venezuelan territory than it has heretofore been supposed to lie.

The celebrated Monroe doctrine, according to which the governments of the Western Hemisphere are bound unitedly to resist European encroachment, causes the United States to look with more than ordinary interest upon the controversy which has arisen. Congress voted to recommend to submit the Venezuelan question to arbitration. But since the same Congress refused to provide for the payment of \$425,000, awarded by arbitration to England in the Behring Sea matter, it is not supposed that England will feel under much obligation to accept our kind of arbitration.

Another case of controversy involving the United States with France has arisen through the arrest and imprisonment in Mauritius of ex-United States Consul Waller, who is charged with having communicated with the Madagascar Hovas while they were in a state of war. Mr. Waller is a colored man. He is supposed to have secured some valuable franchises of the queen, which naturally led him to favor the cause of the Hovas against French invasion and usurpation. He is sentenced to twenty years' imprisonment. But it is probable that this government will see to it that he has justice done him. Our last week's paper contained a very interesting letter on Madagascar from Mr. Waller.

The second great steamship for the International Navigation Company was to have been launched from Cramp's ship-yards in Philadelphia on the 25th ult. The settling of the "ways" prevented the carrying out of the program, much to the disappointment of a large crowd. The vessel's name is the "St. Paul," and she is a sister ship to the "St. Louis," christened by Mrs. Cleveland some time since. These ships are expected to win laurels for their great speed in the transatlantic trade.

Mr. Thurston, the diplomatic representative of the Hawaiian government at Washington, by indiscreet handling of State matters, incurred the displeasure of the United States authorities. It was reported that Secretary Gresham had requested his recall. But Thurston had forestalled anything of that kind by suddenly packing up and departing for his island home. It is probable that the previous disagreeable feelings between Thurston and the administration caused his course to be more closely criticised in order to discover some flaw upon which to base a demand for recall.

Li Hung Chang, the Chinese prime minister, is in Japan trying to negotiate for peace. While returning to his lodgings on the 24th ult., he was shot at by a Japanese student, and wounded in the cheek, thus narrowly escaping with his life. The would-be murderer was promptly arrested. The crime aroused indignation in Japan, and the assassin will doubtless be summarily dealt with. It is thought that the wound is not a serious one, though the escape from instant death was uncomfortably narrow. The event seemed to work favorably for the negotiations; for the Chinese emperor has proclaimed an unconditional armistice until they shall be settled.

There is trouble in the Episcopal church in Fullerton Ave., Chicago. J. W. Petrie, rector for twenty-five years, allows dancing in the church, and under the chancel are regular stage dressing rooms. The stage was built under his personal supervision. In an interview Dr. Petrie said: "Of course there was opposition to scenery and real footlights, but I just told the young people to come and enjoy themselves. Not only that, but I allow them to hold dances here, and I remain all the evening myself until the last couple goes home. Some of my people came to me and declared that there should be no dancing. I told them that as long as they allowed dancing in their homes, I would permit it in the church. Some of them got angry and left the church, but I could not help that."

ITEMS.

Final ratification of the treaty between Japan and the United States has been signed, and the President has proclaimed the treaty in force.

Brandt, of Chicago, whose wife fled with her pastor, Conrad Haney, has obtained a divorce. The guilty pair have been seen in Europe.

Spain has a new cabinet headed by Señor Canovas, who has twice before been prime minister. The government favors a vigorous policy in Cuba.

President Cleveland has appointed Hon. William M. Springer, of Illinois, and Hon. C. B. Kilgore, of Texas, United States District Judges for the Indian Territory.

A monument to the poet Tennyson is to be erected on one of the high seaward cliffs of the Isle of Wight. It will be built by private subscriptions, but the British government will take possession of it and use it as a beacon.

— Among the provisions of the new constitution of the Protestant Episcopal Church in the United States is one that refers all questions of doctrine to the House of Bishops, and from their decision there will be no appeal.

— A train in Colorado was robbed by five masked men, March 23. Mail and express matter was not disturbed, but the passengers were robbed. A bloodhound was put upon the tracks of the bandits, and two of them were traced and arrested.

— A railway is to be constructed from Winnipeg, Manitoba, to Hudson's Bay, a distance of 650 miles. This will save a railway carriage of over 1000 miles from Manitoba to the sea in the open navigation season, which will be of great value to the farmers of that country.

— Six bandits undertook to rob a train near Greenwood, Tenn., on March 27. The authorities had received notice of the attack, and armed officers were on the train. The robbers received a surprising reception. Two were killed outright, one was mortally wounded, and the others fled.

— A railway is to be constructed so near the summit of Mt. Blanc that a tunnel 7400 meters long will allow a train to pass to a point where a vertical shaft 2800 meters in height will reach to the top of the mountain. An elevator will then carry tourists to the summit. The estimated time for construction is ten years, and the expense \$1,400,000.

— Miss Anna Dickinson, who has for many years been before the country in the rôle of reformer and public lecturer, had five weeks' confinement in an insane asylum four years since. She now brings heavy damage suits against several parties, including her own sister, for conspiracy and illegal detention. The damage claimed aggregates \$125,000.

— The big iron rudder which is to guide the International Line steamship "St. Paul," is nearly completed at the marine forge works at Whitestone Landing, L. I. It is about one and one-half feet thick, forty-two feet seven inches in length, and has seven iron arms, averaging ten feet in length. It has 192 square feet of iron plate in the rudder proper, weighing eleven tons. The rudder weighs 29,290 pounds. It has passed under the hands of nearly two hundred men, who have worked night and day upon it for the last six months.

— The smallpox which was for some weeks last summer and fall epidemic in Milwaukee is practically wiped out. The isolation hospitals have been closed, and there are now only six cases in the city. In nine months there have been 1011 cases and 268 deaths. The authorities have had many evils to cope with in their work of suppressing the disease. Mobs have fought the health officials who were sent to remove patients to the hospitals, and a constant warfare has been waged in certain quarters against the methods of coping with the pest.

Special Notices.

OHIO STATE MEETING.

NOTICE is hereby given that the Ohio State meeting will be held at Newark, May 6-13. It will be an important meeting, and we hope for a general attendance, especially of the laborers in the Conference. Bring such things as you may need at the time to make you comfortable. The Conference year will close March 31, 1895. The auditing committee have been appointed and will do their work at this meeting. All laborers in the Conference who have accounts of labor, receipts, or expenses to be audited, should make out reports of the same for the past Conference year as soon as possible. These reports should be accurate, distinct, and clearly made out, and sent to the Conference secretary, E. A. Merriam, 249 Cedar Ave., Cleveland, O., sometime before the meeting. Distribution of labor will be an important item to be considered. Let all who know of good openings for labor report the same either in person or by letter.

OHIO CONF. COM.

TO THE BRETHREN AND SISTERS OF THE BLACK HILLS.

At the last General Conference it was decided that the country commonly called the Black Hills Region be annexed to the Nebraska Conference, inasmuch as it is more accessible to Nebraska than it is to South Dakota. Having frequently met the brethren and sisters in that region, we feel already acquainted, and would cordially welcome them to our Conference. At the recent State meeting at Lincoln it was decided that brother Frank Armitage and wife, of College View, labor in the Black Hills. He will probably locate at Hot Springs and will very soon visit the brethren and sisters in that country. We trust his labors may be greatly blessed of God to the salvation of many precious souls.

Two canvassers, brethren T. G. Johnson and Robert

Lamie, will also labor in that field. We would ask all the librarians of tract societies to correspond with sister Mary Beatty, 1505 E. St., Lincoln, Neb., who is State secretary of the Nebraska Tract Society and treasurer of the Conference.

The Conference is expecting to hold a general camp-meeting in that part of the country this season, probably at Crawford; we hope to see a large attendance. The time proposed is July 11-21.

I should be glad to hear from all in the Black Hills country, but would especially ask you to correspond at once with Frank Armitage, Hot Springs, S. Dak., stating as clearly as possible the circumstances surrounding you, prospects for labor in your fields, how many there are where you live who love present truth, if you have an organized church or Sabbath-school, etc.

And now, brethren, let us take hold of the work as one man and do all we can for its advancement, and hear at last the "well done" said to us.

W. B. WHITE, Pres. Neb. Conf.

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.

Table listing camp-meetings for District Number One, including Quebec, Pennsylvania, Vermont, Atlantic, Virginia, Vermont, Maine, New England, New York, and West Virginia.

DISTRICT NUMBER THREE.

Table listing camp-meetings for District Number Three, including Indiana, Ohio, Illinois, and Michigan.

DISTRICT NUMBER FOUR.

Table listing camp-meetings for District Number Four, including Iowa, Minnesota, Wisconsin, South Dakota, North Dakota, and Nebraska.

DISTRICT NUMBER FIVE.

Table listing camp-meetings for District Number Five, including Texas, Arkansas, Oklahoma, Colorado, Kansas, and Missouri.

DISTRICT NUMBER SIX.

Table listing camp-meetings for District Number Six, including North Pacific, Upper Columbia, California, and Montana.

DISTRICT NUMBER EIGHT.*

Table listing camp-meetings for District Number Eight, including Norway, Sweden, Denmark, Germany, Switzerland, and England.

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

ADDRESSES.

THE private address of G. C. Tenney and family is 117 Manchester St., Battle Creek, Mich.

THE address of Elder Andrew Mead is changed from Fargo, N. Dak., to Brainerd, Minn.

My post-office address will hereafter be Chesterville, Morrow Co., O. J. S. ILES.

THE address of Elder H. W. Decker is Keene, Johnson Co., Tex.

THE last four months I have worked in South Dakota and Minnesota. God has blessed much in our work.

The believers have been built up in the most holy faith, and souls won for Christ. The Lord's name be praised for the grace in Christ.

Having sold my little home in Neenah, I will settle in Sumner, Wis., in order to care for my father in his old age. My address will be Sumner, Wis. I will, however, labor in the Minnesota Conference.

H. R. JOHNSON.

NOTICE!

EMPLOYMENT WANTED.—A young man twenty-four years of age desires work on a farm for the summer, where he can keep the Sabbath. References can be given. Vegetable gardening preferred. Address John P. Peterson, 196 N. Tioga St., Ithaca, N. Y.

WANTED.—An experienced farm hand to begin work April 15. Josiah Curtis, Angell, Grand Traverse Co., Mich.

Obituary Notices.

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

DENMAN.—Fell asleep in Jesus, at her home near Pioneer, Ohio, Jan. 11, 1895, Ella, wife of Arthur Denman, aged thirty-seven years. Sister Ella embraced present truth under the labors of O. F. Guilford and E. H. Gates about thirteen years ago.

JAMES MECHAN.

TAWNEY.—Died Dec. 15, 1894, at Adel, Ia., Hannah Hull Tawney. This dear sister was one of the charter members of the Adel church, and her characteristic earnestness and simplicity made her life worthy of imitation.

A. ALLEN JOHN.

FLEMING.—Died at South Russell, N. Y., March 7, 1895, of consumption, sister Mary E. Fleming, wife of James Fleming, aged forty-four years. Her hope in God grew brighter, and her faith stronger, as she neared the dark valley of death.

GOWEN.—Died at Ogden, Utah, Feb. 18, 1895, J. B. Gowen, aged 58 years, 5 months, and 7 days. Brother Gowen began the observance of the Sabbath of the Lord in 1880, while living in Nebraska.

J. M. WILLOUGHBY.

CLARK.—Died at Clinton, Ill., March 10, 1895, Mrs. Caroline S. Clark. She was married to Welcome S. Clark, Oct. 31, 1839, at Rome, N. Y. She, with her husband, moved to Illinois in October, 1853, locating at Freeport. Her husband died at Ridott, Ill., Feb. 2, 1876.

G. A. CROWDER.

HEALEY.—W. P. Healey, familiarly known by young and old in Healdsburg as "Grandpa Healey," was a native of New Hampshire. He spent the last twenty years of his life in Healdsburg. He was taken with a severe attack of pneumonia, Jan. 15, and died Feb. 3, 1895, at the residence of his son, Elder W. M. Healey, Healdsburg, Cal., in the seventy-seventh year of his age.

H. A. ST. JOHN.

JORDAN.—Died at Winona, Wash., March 16, 1895, Lilly Jordan, daughter of George and Minnie Jordan, aged 6 years, 6 months, and 4 days. She leaves a large circle of friends to mourn her loss, but they mourn not as those without hope.

MARGARET JORDAN.

STITES.—Died at Battle Creek, Mich., March 7, 1895, brother David M. Stites, aged 72 years, 6 months, and 24 days. He embraced the third angel's message about thirty-five years ago, and remained faithful till the close of his life.

J. H. DURLAND.

JOHNSON.—Died March 9, 1895, at Oakland, Wis., John James Johnson, of consumption, aged nearly twenty-eight years. Brother Johnson had been sick for about two years. Although he suffered much, he was very happy in the Lord.

T. B. SNOW.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with times for various services.

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday. east at 7:27 p. m.

Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday.

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

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



CHICAGO & GRAND TRUNK R. R.

R. R.

Time Table, in Effect Nov. 18, 1894.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Detroit, and Toronto, with times for various services.

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.

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

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

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 2, 1895.

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Elder O. A. Olsen left Battle Creek Sunday morning for Walla Walla and the Pacific Coast on a short trip.

We should have noticed last week the safe arrival of W. C. Sisley from his tour to other countries. His many friends welcome him home with pleasure.

Elder H. P. Holser is making a tour of the German churches in some of the Western States before returning to the Old World to resume his work there.

Ella and Mabel, children of Elder W. C. White, left Battle Creek last week for the purpose of joining their father in Australia. They travel to Oakland in company with brother F. J. Hutchins and wife, and across the ocean with E. R. Palmer and wife, who are on their way to Australia to labor.

Those appointed to distant fields of labor feeling their need of a better knowledge of the principles and practice of medical nursing, a special course of six months has been provided for them by the Sanitarium. Quite a number of these workers, with others who have been admitted, have joined the class, which is now well under way.

At a meeting of the recently organized "Woman's National Sabbath [Sunday] Alliance," held in New York, March 11, among other actions, an appeal was made "to set apart a portion of Saturday in each week for prayer in the interest of Sabbath [Sunday] observance." In view of the fact that the day called "Saturday" is the true Sabbath, and that Sunday is only a man-made usurper, it is bad enough for any one to give his influence to the latter in place of the former; but to take a portion of the true Sabbath, and devote it to prayer for the success of its antagonist and rival, is adding insult to injury.

Elder M. C. Wilcox, editor of the *Signs of the Times*, is at the old homestead in New York State seeking to recuperate his health. We sincerely hope he may be able to lay up a good stock of reserve strength for the grand move that is now to be made to raise the subscription of that paper to one hundred thousand. We predict it will reach the mark, and more too.

Seventh-day Adventists are charged with inconsistency in quoting Romanists in behalf of the change of the Sabbath when we repudiate the claims of Rome on other points. But can they not see that Rome's claims as to interpretations of Scripture are one thing, and her testimony as to what she herself has done, is quite another thing? The first being false does not make the other untrue.

It is reported in the *Chicago Record* of March 22, that those in favor of remonetizing silver are becoming so numerous that they will present an arbitrary demand to each of the great political parties at the next election, to place in their platforms a silver plank, independent of the action of other commercial nations, and if they decline to do so, the silver delegates will withdraw and form a new party for the purpose of carrying out their aims.

Professor Burton, of the Chicago University, in a reply to a student concerning the seventh day, said: "You can put your Sabbath on any day of the week, if you have reason to believe that by so doing you can further the well being of men and honor your Christ. And it is not the duty of others to quarrel with you for so doing." We put in italics these closing words which we wish the reader to emphasize. The statement is from the *Sunday Chicago Herald* of March 3.

Elder E. E. Franke gave in the Tabernacle, March 30, an instructive discourse on the cross of Christ, based on Gal. 6:14. He showed what the cross of Christ is, and what it is to be crucified to the world and to have the world crucified to us. He spoke particularly upon the origin and ancient use of this symbol. It signified originally the worship of Tammuz, with its licentious orgies, and hence came to be the outward emblem of everything that is low and vile. Hence the Jews called for the crucifixion of Christ, to make his death as shameful as possible. But for us he endured the cross, despising the shame. To bear his cross is to partake of his suffering, and even to give up life if need be, for his sake.

Now for the first time we can announce that the Conference is fairly over. After the general decisions had been made, and the main body of the delegates had returned home, a large amount of work was left with the committees to transact. This consisted largely of details which required careful thought and entailed much labor on those left to finish off the work. But we believe it has been carefully done. Subsequent developments made some deviations from the course marked out by the Conference expedition; but these are few and have been considered with great care. Two years of solid work are now before us till we reach another such step in our history. May they be crowded with faithful work; and may God's blessing rest upon all our efforts.

A Bible worker writes from Arkansas that she finds some people so ignorant of the Bible that they do not know it from any other book. At one place where she called, she asked the woman of the house if she had a Bible, and she replied, "O yes; a little one," and then brought out, as said Bible, a copy of the "Gospel Primer," published at this Office, which a canvasser had left with her to pay for his lodging over night. I told her how much she needed the Bible, and that if she would come to my room I would loan her one. She came down the next day, and was very thankful to receive it. Her husband could not read; but he would hold the baby and prepare splinters for the fire, to give light, while she would read the Bible to him. Her brother came in and seeing the book, wanted a copy of the same for himself. So there are those all through the country who would read the Bible with interest if they only had it. Cannot their wants be supplied?

It is interesting to note how religious papers look upon the treatment now meted out to Seventh-day Adventists by the laws of the land, because their consciences compel them to observe the seventh day of the week instead of the first. It would seem that the English religious paper is disposed to take a more consistent view of our rights than the American, judging from the following from *The Church of To-day* of March 1, published in London, Eng.:—

"The case of the Seventh-day Adventists who were fined at the Clerkenwell police court on the 13th ult., is one in which it is to be hoped the home secretary will intervene. The secretary of their publication department was summoned under the Factory Act for employing two women and one young person at the printing works on Sunday. It is a leading principle of the society to observe Saturday as the Sabbath, and this is done with great strictness, the printing works being closed from Friday noon to Sunday morning. The Home Office inspectors offered the seventh-day Adventists the opportunity of applying for exemption from the Factory Act as far as Sunday labor was concerned, as is done by the Jews, and as though they were Jews; but as the Adventists are Christians, they felt that such a course would be a denial of Christ, and therefore refused to take it. The secretary was fined £3 18s., and intimated that he should refuse to pay. It is obvious that the Adventists observe the spirit of the Factory Act, and it is certain that the Act was never designed to coerce consciences. We can hardly, under the circumstances, suppose that Mr. Asquith will allow conscientious people to suffer by a legal accident."

IS THE WORLD GROWING BETTER?

In answer to this question, ministers generally assert that it is; but there are many besides Seventh-day Adventists, who take a different view of the subject. Criminal statistics are a good test of this question. If the world is growing better, there must be a decrease of crime; hence if crime is increasing, the world cannot be growing better. On the subject of "The Increase of Crime," the *New York Observer* of Jan. 17, 1895, says:—

"The *Forum* has published several articles on this and cognate topics. Two facts emerge from them; First, that crime is on the increase throughout the civilized world. In this country and in every nominally Christian country, with one exception, the growth of crime is proved from statistics. The second fact is that fewer crimes are punished. Many more criminals are not convicted; increasing numbers of those convicted are not punished. These two are cause and effect; crime increases because crime is not punished. The records show that fewer punishments are followed by more numerous crimes, but that in the instance of Great Britain surer penalties abate crime.

"Commenting on these facts, a recent writer, quoted from by the *Forum*, says: 'The aggregate criminality of Christendom to-day is hideous to contemplate, demonstrating the insufficiency of the existing means of repression and the crying necessity for a change.'