

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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## THE BEST GIFT.

BY MRS. M. D. AMADON.  
(Battle Creek, Mich.)

### A PARAPHRASE OF 1 CORINTHIANS 13.

ALTHOUGH my tongue gives utterance,  
To man's or angel's eloquence,  
If I've not tasted love divine,  
To change this earthly heart of mine,  
It's only as a sounding brass,  
Or tinkling of the bells which pass.

And though I have prophetic gifts,  
Revealing hidden mysteries,  
And faith, great mountains to remove,  
I'm nothing still without thy love,  
O Saviour, merciful divine,  
To cleanse and bless this heart of mine.

I may bestow all I possess  
Upon the poor in their distress,  
And give my body to the flame;  
It's nothing but an empty name,  
Without thy love, O Lord, divine,  
To purge and heal this heart of mine.

Love suffers long, is courteous, kind,  
Speaks not of self, of lowly mind,  
It envies not the rich and great,  
But lives content in low estate,  
Behaves to all with gentle grace,  
And does all haughty pride displace.

Not soon provoked, recoils from sin,  
Seeks not her own, has peace within,  
Esteemeth as itself its brother,  
Nor thinketh evil of another,  
O love, so generous, divine,  
Come dwell in this poor heart of mine.

It joyeth not with selfish boast,  
But keeps the truth whate'er its cost,  
Hopes and believes, endures and bears,  
With which no other gift compares,  
A plant of heavenly growth, divine,  
It never fails, it may be mine.

All gifts and tongues shall pass away,  
And knowledge vanish as the day;  
We know in part, we sigh, we groan,  
But then shall know as we are known;  
Now we behold as through a glass,  
But then, our Saviour face to face.

When but a child, a child in deed,  
And thought, and word,—my childish need;  
But when a man, I put away  
All childish things and sports of play,  
And seek the wondrous power above,  
To fill my life with deeds of love.

And now abides expectant faith,  
That looks beyond this world of death,  
And hope, that sees the Saviour near,  
When with our loved ones he'll appear  
And love the all-inspiring theme,—  
God's love, Christ's love, when to redeem  
Man from this earth, to him was given  
The best of all the gifts of heaven.

—“If you fear,  
Cast all your care on God.  
That anchor holds.”

## The Sermon.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD.”—2 Tim. 4:1, 2.

### CHRIST'S INSTRUCTION TO HIS FOLLOWERS.\*

BY MRS. E. G. WHITE.

(Concluded.)

TEXT.—“And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.”

Brethren and sisters, have you the power to endure? Young men and women, are you growing up to the full stature of men and women in Christ, so that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end.

We should have a realizing sense of the presence of Christ; if our trust is in him, and our lives in harmony with his will, he will be at our right hand, that we shall not be moved. But let the transgressor understand that Christ is a witness to all deeds of evil. He knows every act of dishonesty, every prevarication, every unrighteous thought and imagination. The psalmist exclaims, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” The Lord is acquainted with us, and how glad should we be that this is so; for we need his watchful eye upon us. “The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.” We all should take our troubles to Jesus, and tell him all our difficulties, that he may pour in the balm of Gilead, and give us the oil of joy for the spirit of mourning. We may present all our wants to him, and ask him for strength of body as well as for clearness of mind and peace of soul.

“And ye shall be hated of all men for my name's sake.” Enmity against Satan is not natural to the human heart. The Lord said: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” The

carnal heart is in harmony with the prince of evil, and it will lead you to the indulgence of self, not to suffering for Christ's sake. You must continually deny self, for self-indulgence will rob you of your nourishment in Christ Jesus. You are to abide in him. Jesus says, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” If we are to stand through the time of trial, we should now be learning what it is to draw from the Fountain of life.

“And when they persecute you in this city, flee ye into another.” You are not to expose yourselves when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places beside the one in which you are, where God will manifest his power through your efforts for the salvation of souls. The follower of Christ is called upon to practice self-denial for Christ's sake, and to be a partaker of his humiliation and sufferings. He bore reproach for us, will we bear shame for him? He gave himself for us; what will we give for him? What are we doing for the Master? “The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?”

“Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops.” Does not Christ give you messages when you enter into your closet to commune with him? He knows whether your prayers ascend from a polluted heart or whether they are prompted by love to him, whether you desire some selfish gratification, or whether in humility you come to him for grace and power to glorify the Master. If you come to Christ in sincerity and humility, the Holy Spirit will bring to your remembrance the precious words of Christ, and what ye hear in the ear, that preach ye upon the housetops. As Christ sheds his light upon your pathway, you are to reflect its bright rays to others.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” We are not to think that we can have an easy time. But “what shall it profit a man if he gain the whole world, and lose his own soul?” We shall have respect unto the recompense of the reward, and esteem the reproaches of Christ greater riches than the treasures of this world. The fear of God should ever be before our eyes, in all our business transactions, in all the concerns of life. We cannot engage in unnecessary traffic with unbelievers without becoming like them in spirit; for by beholding, we become changed. As followers of Christ, we cannot afford to grasp for the wealth of the world. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his

(\*Sermon at North Fitzroy, Australia, Jan. 9, 1892.)

poverty might be rich." Those who would have earthly riches at the expense of heavenly riches, sell themselves at a cheap market. A business man said to my husband, "Elder White, with such powers of mind as you possess, you should not be engaged in the work you are now doing, burying your talents in the service of the Adventists. You should occupy a position where your talent would be recognized and rewarded. I will pay you a large remuneration for your services, if you will engage yourself to me." But my husband said: "If you would heap gold upon this table as high as the ceiling, it would be no temptation to me. I am living for the immortal inheritance, for the eternal substance, for the life that measures with the life of God." If we love Jesus, we shall hold him and his service supreme, and shall desire his approval more than the applause of the whole world. We will not deny our Lord by selling ourselves to the world for any price. "Ye are not your own. For ye are bought with a price," even the precious blood of the Son of God.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Think of it, not one of these little brown sparrows that are caroling forth their praises to God will fall to the ground without the notice of the heavenly Father. Not one of these little brown sparrows that the boys so ruthlessly kill, drops to the ground but his eye marks its fall. "But the very hairs of your head are all numbered." If God cares for a sparrow that has no soul, how will he care for the purchase of the blood of Christ? One soul is worth more than all the world. For one soul Jesus would have passed through the agony of Calvary that that one might be saved in his kingdom. "Fear ye not therefore, ye are of more value than many sparrows."

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." We have a different confession to make from that which we have made; and we shall have to make it under different circumstances. The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. They had been commanded by the king to fall down and worship the golden image which he had set up, and threatened that if they would not, they should be cast alive into the fiery furnace, but they answered, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." It cost them something to confess Christ, for their lives were at stake. Then the king commanded that the furnace be heated seven times hotter than it is was wont to be heated, and the faithful children of God were cast into the furnace. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound unto the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things. Then Nebuchadnezzar called forth the servants of God, and they had not so much as the smell of fire upon them. If you are called to go through the fiery furnace for Christ's sake, Jesus will be at your side. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

A confession of Christ means something more than bearing testimony in social meeting. Daniel is an example to believers as to what it means to confess Christ. He held the responsible position of prime minister in the kingdom of Babylon, and there were those who were envious of Daniel among the great men of the court, and they wanted to find something against him that they might bring an accusation against him to the king. But he was a faithful statesman, and they could find no flaw in his character or life. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So they agreed together to ask the king to make a decree that no one should ask any petition of any God or man for thirty days save of the king, and if any disobeyed this decree, he was to be cast into the den of lions. But did Daniel cease to pray because this decree was to go into force!—No, that was just the time when he needed to pray. "When Daniel knew that the writing was signed, he went into his house; and, his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel did not seek to hide his loyalty to God. He did not pray in his heart, but with his voice, aloud, with his window open toward Jerusalem, he offered up his petition to heaven. Then his enemies made their complaint to the king, and Daniel was thrown into the den of lions. But the Son of God was there. The angel of the Lord encamped round about the servant of the Lord, and when the king came in the morning, and called, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." No harm had come to him, and he magnified the Lord God of heaven.

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in him as a little child trusts in its parents. Now is the time to cultivate faith in God.

## Our Contributors.

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

### THE OLD TESTAMENT SCRIPTURES.

BY ELDER RODNEY S. OWEN.  
(South Stukely, P. Q.)

AMONG the delusions of this age through which efforts are made to switch men off the main line of truth, is that of rejecting all the inspired writings of the Old Testament under the pretense of exalting Christ and the writings of his apostles. While those who are advocating this fallacy profess a great zeal for Christ, did they but know it, every disparaging word they speak against the ancient scriptures, they speak against Christ; for he is the author of the Old Testament as well as of the New. He who was "made flesh, and dwelt among us" was the Word that was from the beginning. John 1:1-5, 14. It was Christ who furnished the spiritual food to ancient Israel. 1 Cor. 10:3, 4. It was his Spirit that directed the mind of her prophets. 1 Pet. 1:10, 11. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Those who would have us set aside the Old Testament as obsolete, tell us that its teachings are like the laws of a conquered nation which have been set aside by the victorious power. Its precepts and

promises are compared to a will that has been revoked, and to a dead husband that is buried and was "not worthy of a grave-stone." Their favorite text to which they appeal is Luke 16:16: "The law and the prophets were until John." "John the Baptist," said one of their speakers, "is a great iron post that has no hole through it." No light he claimed can come from the law or the prophets this side of that boundary line. They seem to have entirely overlooked the words of the very next verse, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Their illustrations are as unreasonable as their theory is unscriptural. Christ and the Father do not stand in relation to each other as conqueror and conquered. Neither does God make mistakes, as men often do, in giving instruction or making promises that have to be revoked because they were wrong. Everything that has been wrong in the relation between God and man has been man's part of the work, and not God's. Christ said: "I and my Father are one." God is true, and all the promises of God in him are yea and amen. 2 Cor. 1:18, 20. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Ps. 19:9.

That the writing of the Old Testament scriptures has not become void, is evident from the following considerations:—

1. *They were written for us.* This is clearly stated in Rom. 15:4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again, in 1 Cor. 10:11, after enumerating several events in Old Testament history, the apostle says, "Now these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." The use we are to make of these scriptures is further shown by the apostle in 2 Tim. 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." These statements of Paul have special reference to the books of the Old Testament, and show that their light has not gone out; but still shines along the way for God's children.

2. *They are to be studied.* Said Christ, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. In the parable of the rich man and Lazarus he teaches in a most striking manner that those who will not heed Moses and the prophets, would not be persuaded though one rose from the dead. Luke 16:31. Peter thus testifies concerning the prophets: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1:19. If there was nothing in the Old Testament which concerns us in the Christian age, its study would not be enjoined upon us, nor should we "take heed" to its teachings.

3. *The promises of God recorded in the Old Testament are still the hope of his people.* Paul testifies before King Agrippa that he is judged for the hope of the promise made of God unto the fathers. Acts 26:6. To the Hebrew Christians he writes of the immutability of the promise made to Abraham; that it was impossible for God to lie, and the promise was confirmed by an oath, that "we might have a strong consolation." Heb. 6:13-18. And he assured the Gentiles that they may become heirs of that promise through Christ. Gal. 3:13, 14, 29. Peter rests his hope of the new earth on the promises of God which are recorded in the Old Testament. (See 2 Pet. 3:13.) The beautiful "bow in the cloud" is still seen as a token of the covenant recorded in Gen. 9:8-17.

and when Christ takes the throne of his father David to reign, it will be in fulfillment of an Old Testament promise. (Compare 2 Sam. 7:13-16; Eze. 21:25-27; Luke 1:31-33.)

4. *Many of the prophecies of the Old Testament meet their fulfillment in this dispensation or after its close.* Daniel's predictions concerning the destruction of Jerusalem, the division and fall of the Roman empire, the rise and work of the papacy, the increase of knowledge in the last days, the final overthrow of earthly kingdoms, and the setting up of the everlasting kingdom of God, show that the work of that prophet was not to be confined to the past dispensation. Indeed the book of Daniel was written especially for the last days, and it was to be closed up and sealed till the time of the end. Dan. 12:4. There are also prophecies concerning the Gentile's receiving the gospel, the dispersion of the Jews among all nations, the final gathering of the true Israel, etc., which give the prophets a clear title to a place in this age of the world.

5. *All the moral precepts of the Old Testament are still in force.* Moral principles are as unchangeable as the character of God. It would be just as unreasonable to look for a change in the law of gravity, so that water would run up hill instead of down, and that the earth would cease to revolve upon its axis, as to suppose that God would change his character or the principles of his moral law. In this respect "it is easier for heaven and earth to pass, than one tittle of the law to fail." Well may the psalmist exclaim: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. This law instead of being abolished by Christ, is to be written on the hearts of the believers under the new covenant. Jer. 25:33. By this law is the knowledge of sin. Rom. 3:20; 7:7. The object of Christ's mission to this earth was that the righteousness of the law might be fulfilled in us. Rom. 8:3, 4.

But we have pursued this subject sufficiently to show that the lamp of God's word which David calls a light unto his path, was not extinguished nor put under a bushel by Christ or his apostles. There may be portions of that word which we do not understand and which seem to throw no light upon our pathway; but let us not reject it, nor despise it on that account. God has given it all for a wise purpose, and what appears to us a meaningless paragraph or a dry and unprofitable chapter, to others may seem a gem of precious truth. A text which to-day may look as dark and dull as a lump of coal, to-morrow may be ignited by the light of God's Spirit, and reveal to us a glory and luster that we shall wonder that we had never seen its beauty before. I once heard of a stone that had been tossed about the yard as a plaything for children for years, and thought to be of no value, which was finally discovered to be a jewel of great value and brought its possessors a fortune. We read of a stone which the builders rejected that afterward became the headstone of the corner. Ps. 118:22. So it is many times with the difficult or seemingly unimportant portions of Scripture; they prove to be a priceless treasure. Such was the 53rd chapter of Isaiah to the Ethiopian, as he read in the Scriptures while riding in his chariot. He could not understand it. He knew not whether the prophet was speaking of himself or of some other man; but it was there that he found Christ. It was there that he found relief from his burden of sin. It was from that chapter enlightened by the gospel of Christ that his soul was filled with joy. The messenger who showed him the light departed, and "he went on his way rejoicing." Acts 8:26-39.

While we prize the precious truths contained in the Old Testament, we also recognize the superior glories of the New. In the New Testament the light shines brighter. The law and the prophets were until John (or prophesied un-

til John. Matt. 11:13); now we have Christ revealed in person, which is "God manifested in the flesh," and the clearer light of the gospel in addition. God was manifested through Christ as never before. Another has well said: "The New Testament is hid in the Old, the Old Testament is revealed in the New." Both are parts of one harmonious system of truth, and Christ is all and in all.

#### PSALM 23.

BY THE LATE ELDER R. F. COTTRELL.  
(Ridgeway, N. Y.)

THE Lord is my shepherd, he knows what I need;  
In richest of pasture he grants me to feed;  
He leads me to streamlets on whose grassy brink  
The purest of water he gives me to drink.

My life he restoreth, and leads me to know  
His own righteous precepts, the way I should go;  
And if the dark valley of death I must tread,  
No evil I'll fear, no calamity dread.

My Father is with me to comfort, e'en here  
He spreads me a table—a feast of good cheer;  
My head he anointeth, my cup runneth o'er,  
His goodness and mercy are mine evermore.

#### THE RICH MAN AND THE BEGGAR THAT WAS LAID AT HIS GATE.

BY ELDER WOLCOTT H. LITTLEJOHN.  
(Battle Creek, Mich.)

(Concluded.)

WITH the close of the last article the conclusion had been reached that hades was a pure myth of Pharisaic origin. Do you ask how it is, then, that Christ can be justified in mentioning it in the parable? The answer is not difficult to make. In the first place, as already remarked, it was perfectly legitimate, by common consent in the enforcement of doctrines, to construct and use a parable, the details of which were not true in fact. The only thing required in such cases was that the leading idea inculcated by the parable should be sound. As a rule, parables have but one such idea. Hence it is a canon of interpretation that they should "not be made to walk on all fours;" i. e., that when interpreting them, no one should insist upon finding an application for every part of a parable, or expect to find every part either reasonable or true. As an illustration has already been given of the correctness of this view, in the case of the apologue employed by Jotham in addressing the men of Shechem, it is not requisite that other proofs should be offered at this time. Suffice it to say that the objective point that Christ had in view in the parable was that of impressing his hearers with the thought that riches were not a guaranty of the divine favor, and that as this doctrine was sound, it was admissible to enforce it by such a parable as he used; that is, one all the details of which he did not himself indorse.

In the second place, it is very easy to justify the conduct of the Master from another standpoint. In logic a line of argument is recognized that is styled the *argumentum ad hominem*. Archbishop Whately defines it as follows:—

The *argumentum ad hominem* is addressed to the peculiar circumstances, character, avowed opinions, or past conduct of the individual, and therefore has a reference to him only, and does not bear directly and absolutely on the real question, as the *argumentum ad rem* does. It appears, then (to speak rather more technically), that in the *argumentum ad hominem* the conclusion which actually is established, is not the absolute and general one in question, but relative and particular, viz., not that "such and such is the fact," but that *this man* is bound to admit it, in conformity to his principles of reasoning, or in consistency with his own conduct, situation, etc. Such a conclusion it is often both allowable and necessary to establish, in order to silence those whose weakness and prejudices would not allow them to assign to it its due weight. It is thus that our Lord on many occasions silences the cavils of the Jews.—"Elements of Logic," pp. 170, 171.

Thus it appears that the *argumentum ad hominem*, as its name implies, is an "argument to the man;" that is, the conclusion is one which the individual to whom such an argument is addressed must accept, because regularly drawn

from premises which he admits to be sound. The person making the argument need not indorse the premises which he employs, but he must believe in the conclusion reached, having arrived at it from other premises which he himself could approve. For example: Were a gentleman from South Carolina and one from Massachusetts discussing the propriety of legalizing dueling, the former affirming, and the latter denying, it would not be an unheard of thing if the gentleman advocating the code of honor should declare his conviction that in some way God, or the fates, presides over such contests, so ordering that the result would prove the justice of the cause of the triumphing party. To meet this position upon strictly philosophical grounds would require time, and perhaps skill in debate. To avoid unnecessary delay, therefore, the Massachusetts man would look about him for some familiar illustration which would answer his purpose. He betinks him of the great rebellion. To his mind it was conceived in sin and brought forth in iniquity. Not so, however, to that of his friend. He has been in the habit of regarding it as a noble struggle for separate national existence. The Massachusetts gentleman, knowing this to be the case, says to him, So and so, your theory that the ends of justice are served by resort to violence when individuals have personal altercations, is not sound, as I think I can satisfy you in a moment's time. Going to war is simply dueling on a large scale. You were a soldier in the army of the Southern Confederacy; the war for their independence was a failure; and, therefore, if you are right in your theory of dueling, you ought to accept the results of that war as conclusive proof that the South was wrong, and the North right. Would not such reasoning be final? You answer in the affirmative, and admit that the overthrow of the duelist was most complete.

But suppose that the Carolinian should still persist in his theory, offering as an objection to the logic of the New Englander, that his illustration was not good, since he did not individually believe in the rectitude of the Southern cause? To this the Massachusetts man would reply, "I was trying to convince *you*, sir, and not myself, that the decisions of war are not always equitable, and therefore I selected an illustration to which *you* could not take exceptions. My personal opinions had been framed long before, upon historic facts and observations which were satisfactory to myself; now, therefore, before you can evade the deduction which I have made from the premises laid down, you must concede that those premises are incorrect."

It may be true that the hypothetical illustration used above would have been more satisfactory had the premises employed been strictly correct; but as the decision reached could, under other circumstances, be vindicated in the use of data to which there could have been no exceptions, the means employed were fully justifiable. The brevity of the time required in the employment of such a stratagem in making an individual acknowledge an important fact, and renounce a dangerous error, was a consideration of sufficient weight to call for a resort to the method pursued. With our Lord, the one object had in view was the confounding of the Pharisees. In the use of no other plan of attack than that adopted by him, could such complete and brilliant success have resulted. Had he employed any other style of logic than that of a parable in the form of an *argumentum ad hominem*, triumph would have been more tardy and less perfect. Had he, for example, scrupulously adhered to exact verity in all the accessories to the parable which he employed, regardless of the opinions of the men he was addressing, discussion might have arisen as to the propriety of using such accessories. Under cover of that discussion, the Pharisees would have found an opportunity to throw dust into the eyes of the people by skillfully drawing attention from the main point of the parable to these imperfections inhering in its structure. To avoid this, therefore, he carefully



limited himself to the use of just such characters, and the mention of just such places, as every man before him would readily admit might have an existence, although in fact they did not exist at all.

It was not the first time that he had employed the *argumentum ad hominem* to the confusion of those proud self-sufficient teachers of the law, with whom consistency was more highly prized than truth. How successfully, for example, did he use it when they sought to condemn him for healing on the Sabbath day. Why, said he, "Doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:15, 16. Again on a subsequent occasion: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." Luke 14:5, 6. In these cases it will be perceived that Christ does not stop to elaborate an argument to prove that the ox or the ass could properly be watered, or taken from the pit, on holy time. He takes the short cut to the objective point in view, by appealing to those practices which they admit to be correct, and then draws the conclusion therefrom that they, judged by their own opinions and usages, fully justified all that he had done. The examples cited are exactly parallel to the parable of the rich man and Lazarus in which he reasoned that they, by admitting that it was possible for the former to go to hell, and the latter to Abraham's bosom had completely stultified themselves by holding one set of doctrines utterly irreconcilable with another in which they also believed.

If, however, one would find another instance of the use by the Saviour of the *argumentum ad hominem* under circumstances more nearly like those attending the giving of the parable of the rich man and Lazarus, he can do so by reading Matt. 12:27, 28. In that passage an account is given of an interview between the Lord and certain individuals in regard to the casting out of devils by him, wherein they charged that he had accomplished it through the agency of Beelzebub. Replying to them, he said: "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Here, again, was a successful effort to put his adversaries on the defensive. He does not try to prove by independent argument that the power by which he worked was from heaven, but he appeals directly, and in brief, to that which their own children were doing according to their belief. Now, he says in substance, if they do the same work which I am doing, the presumption is that they do it in the use of the same instrumentalities. If, therefore, I am the tool of the Devil, they must be the same. This logic was, of course, unanswerable. But the feature of it to which we wish to call attention especially, is the fact that—for his then present purpose—he seemed to accept, or at least to employ without disputing the same, their profession that members of their party were really successful in exorcising evil spirits. But right here it is submitted that it must be matter of extreme doubt whether the children, or partisans, of the wicked, bigoted, and backslidden Pharisees who confronted our Lord at the time in question, were actually able to expel demons under any circumstances. If this doubt be justified, then we are furnished with a case precisely in point with the one found in the 16th chapter of Luke. The strongest objection that could be made to the exegesis of the parable of the rich man and Lazarus presented in this article, would be that the hypothesis that Christ did, for the time being, accept the Pharisaic notion of hades, is unreasonable. In the case before us

the same thing occurs in effect. There he is confronted by the Pharisees who claimed to be able to cast out devils. This they could not do in fact, but Christ resorting for the moment to the *argumentum ad hominem*, concedes their claim and then argues that if he casts out devils by the power of Beelzebub, their partisans must do so likewise. Was he justified in so doing? Otherwise expressed, did he do wrong in admitting for the sake of the argument, that the partisans of the Pharisees could cast out devils? If not, then it would not have been wrong for him for a similar purpose to acknowledge for the time being the validity of the notions of the same sect on the subject of hades.

The wisdom of such a course was vindicated by the result. How complete was his victory, and how triumphant his demonstration. Out of their own mouths, and in the use of their own tenets, his enemies were convinced, or silenced. With one strategic movement he brought to his feet, in the presence of the admiring multitude, the pride and wisdom of those crafty men whom he had completely entangled in a net which they themselves had woven. The pages of history will be searched in vain for another instance where, in so few words, and with so little effort, the wisdom of this world was ever so completely emptied of all its proud pretensions.

But enough. It is now time that this article should be brought to a close. It has been the earnest effort of the writer, in presenting the exegesis which it contains, to free himself from the spirit of partisanship. He has allowed only such considerations to be presented as were thought to be really pertinent to the issue, and of a nature to commend themselves to candid examination from individuals on either side of the prolonged controversy concerning the state of the dead. For this reason, also, he has endeavored to say what he had to say in this communication without making his own private opinions concerning the future life at all prominent. In fact, it is thought that both the believer and the disbeliever in the natural immortality of man, might unite in approving the exposition herein given of the parable of the rich man and Lazarus. To be sure, the former could not thereafter claim to draw from it any support for his own peculiar tenet; but he might insist that outside of the parable, he could find in the Scriptures something which would justify his theory of the future life. Be that as it may, however, it has seemed to us that the system of interpretation herein offered is both natural and truthful, and therefore should be accepted by all. Let this be done, and the difficulties that spring from the construction generally placed upon that portion of the sacred word which we have had under consideration, will be dissipated. Thenceforth it will inculcate the simple and beautiful truth that the poorest and weakest of men, destitute though he may be of food and raiment, covered with sores and dependent upon charity for his daily bread, may, nevertheless, be highly esteemed in heaven; while at the same time those who are arrayed in fine apparel and fare sumptuously every day, may, after all, be subjects of the divine wrath.

#### LIVING ON AN OLD EXPERIENCE.

BY ELDER J. H. ROGERS.  
(*Virgil City, Mo.*)

ONE of the greatest difficulties which we have in getting persons to see and accept present truth, is an old experience. In laboring for those not of our faith, we are sometimes met with objections like these: "I was converted at such a time, and know that I am a child of God; so shall not listen to your idea of those new things you bring to view. If these things are necessary, why were they not seen before? Great and good men have lived, and died, and gone to heaven, and they never kept the Sabbath you speak of, nor believed in Christ's soon coming. What is the use of stirring up the

people on these things? My father and mother were good Christians, and are saved; so I am satisfied to live and die as they did. Then this idea of proselyting; I think it is wrong for people to leave the church to which they belong."

These are some of the objections that we meet when giving the advancing light for this time to the people. But, brethren and sisters, old Sabbath-keepers, I want to say to you that we find some among us living on their old experiences, having settled down in a condition equally deplorable and dangerous. We profess to be giving the last message to be given to the world before the Lord comes, and yet some among us seem to be settled down and fast asleep in Satan's easy-chair, doing nothing to warn the world, talking of the great things they have done in the past, how they bore burdens, kept preachers, attended meetings, and how strictly they kept the Sabbath, and how much they enjoyed the truth,—all of which we have no doubt is true. But of such we ask, What are you doing now? How are you feeling in regard to the advancement of the cause at the present time?

"Is your heart warm, glowing,  
With his love o'erflowing?"

or have you settled down and begun to murmur in regard to the workings of the cause? Are you suggesting doubts in regard to the raising of so much money, or manifesting disapproval of the appeals for all to do more than they have ever done before?

Some seem to think they cannot see any need of this or that. They do not feel like attending Sabbath meetings, but must stay at home and rest, and let the team rest. Yes, and when they come to think of it, they have some letters to write, and business to think about, and chores to do, in order to get away next week for business that is pressing. And sometimes they start before the Sabbath is past, so as not to lose any time in their work.

Then there is a disposition on the part of some to pander to the world and its ways. They begin to see no use of being so strict, but take a cup of coffee or a slice of pork now and then, rather than refuse and be thought odd, although they know such things are hurtful, seeming to forget that the Lord has placed us here in the world as his representatives, and expects us to reflect the light of truth wherever we are, and show ourselves a pattern of good in all things.

Brethren, the time has come for us to realize that living on an old experience will not do for us any more than it will for others. To trust to this is like relying on the food we ate yesterday to sustain us to-day. We must have a living, daily experience, ever advancing as we near the end, being more zealous and investing more to advance the cause of God. Shall we be like men with our loins girded and our lights burning, seeking how we may bear some part in this closing work?

—While we should turn no worthy applicant away unhelped, if within our power, we should at the same time exercise a becoming intelligence, a keen penetration, and a proper discretion in dealing with human misery. We cannot have too much pity for it at all times and under all conditions, but we must join with it the knowledge and consideration that will enable us to act with practical wisdom.—*Presbyterian Observer.*

—To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear the ills of life, and contentedly, because in hope of the redemption of the body.—*Thomas Wingford.*

—Giving to God is no loss; it is putting your substance in the best bank.—*C. H. Spurgeon.*

—When we walk toward the sun of Truth, all shadows are cast behind us.—*Longfellow.*

## 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.

### SOMETIMES.

BY MRS. M. J. BAHLER.  
(Oakland, Cal.)

O SOMETIMES the footsteps grow weary  
On the rugged pathway of life;  
O sometimes the pathway grows dreary,  
And strong are the tempests of strife.  
But thy Saviour is near,  
And he will sustain;  
Then be of good cheer,  
And his strength thou wilt gain.

Chorus: Then be of good cheer, then be of good cheer,  
Thy Saviour is near, and he will sustain.

O sometimes the heart loses courage,  
The vision with tears groweth dim,  
And sometimes the struggler lies vanquished,  
O'ercome in the conflict with sin;  
But a helper is near  
The fallen to raise;  
Then be of good cheer,  
Lift thy voice in glad praise.

Chorus: Then be of good cheer, then be of good cheer,  
Thy Saviour is near, the fallen to raise.

Then weary one, cease not the struggle,  
Take heart, and thy toiling renew;  
In Jesus the weakest may triumph,  
And he is a friend ever true.  
Yes, a friend ever true,  
To his counsel take heed,  
And thy courage renew;  
For he knoweth thy need.

Chorus: Yea, courage renew; to Jesus be true,  
And he will sustain; he knoweth thy need.

### LAURA'S TRIAL.

FOUR O'CLOCK! The school yard was presently enlivened by a crowd of boys and girls who poured out of the doors, danced down the walks, and separating into groups, went up and down the various streets.

Three girls who walked slowly, arm in arm along a shady street, stopped suddenly, as a piece of paper, evidently a printed hand-bill, was carried by the breeze to their very feet.

"What is it?" asked Helen Rivers.

"A notice of some meeting in Palmer's Hall," replied Laura Elliott, who had picked it up.

"O, yes!" cried Dora Maynard, "I know. They began last evening, and papa went. He said the lecturer is a very smart man, and has something to say worth hearing."

"What is his subject?" asked Helen.

"He is giving a course; and some are religious, and some—political, I guess."

"O well, I don't want to go," said Helen. "I did n't know but it was something funny."

"We are not living just for fun," said Laura, a little scornfully. "I believe I should like to go! The subject seems an interesting one, but I can't imagine what it can be about—'From Eden to Eden.' I know there was one Eden, but there will never be another. I'll go, if mamma or Marian will go with me."

At the next corner the girls separated, and Laura found her mother at once and obtained the desired permission to attend the lecture. Mrs. Elliott herself went with Laura, and they found a large audience, who listened with interest to a pleasing speaker, as he unfolded the history of the world like a wonderful panorama, from its creation and glorious Eden, through all the ages of sorrow and darkness caused by sin, to the peace and beauty of Eden restored, when Christ reigns king.

"Was n't it glorious, mamma?" asked Laura, as they walked home.

"It was very fine, my dear; if it is true," replied Mrs. Elliott hesitatingly.

"If it is true, mamma!" cried Laura. "Of course it is! Did n't he prove it all as he went?"

"He seemed to, certainly," replied her mother.

"It is too beautiful and complete *not* to be true," added Laura.

At home, and at school the next day, Laura spoke very enthusiastically about the lecture, and next evening persuaded her sister Marian to go. Marian said he was a smart man, and for several evenings the girls went to the hall. At last, one evening the speaker dwelt on "God's law," and various opinions were expressed by the listeners.

"The idea!" exclaimed Marian. "He says we ought to keep the Jewish Sabbath instead of our own beautiful Sunday!"

"I think," observed Laura quietly, "from what he said, it is plain that there should be no *Jewish Sabbath*, and none of our '*own beautiful Sunday*,' but only the '*Sabbath of the Lord thy God*' of the fourth commandment."

"But he made that out to be the seventh day!" objected Marian.

"Certainly," said Laura, "it was the *seventh day* that God blessed and set apart for a memorial day, and if he set a particular day apart as his, and never changed it, I think we ought to obey him, and *I mean to!*"

"Laura Elliott!" exclaimed Marian. "You never would!"

"I shall!" returned Laura quietly.

"Papa and mamma will not allow it!" protested Marian.

"I must 'obey God rather than man,'" quoted Laura firmly. "But," she added, "they would not object to anything so plainly one's duty!"

"Try it and see," advised her sister.

So Laura said to her mother: "Mamma, I believe I have given myself to God, and—"

"I am very, very glad, my child," interrupted Mrs. Elliott, kissing Laura tenderly.

"And—and, I want to obey him!" added the girl.

"Certainly!" said her mother encouragingly.

"I want to keep his Sabbath as we all ought to," Laura went on. "You have n't any objection to my going to the hall to Sabbath service to-morrow, have you?"

"No—no!" hesitatingly answered Mrs. Elliott, only it will look odd. I don't care, if you arrange to do your mending and usual Saturday work beforehand."

Laura thanked her mother, and went at once to find Marian.

Next day was Friday, the last day of a week's vacation, and Laura sat alone in her mother's little sewing-room. She was mending, and as her needle flew in and out, she hummed a sweet hymn she had heard at the meeting the evening before, and thought of her promise to follow Christ. Everything seemed very peaceful and lovely that morning; for love beautifies everything, especially the love of Jesus.

Suddenly she heard her sister Marian's voice calling, "Laura! Laura!"

"Here I am," replied Laura, and an instant later Marian parted the heavy crimson *portière* and stood in the doorway.

"Aunt Alice has stopped for us to go into the city with her to help her select the furniture for cousin Belle's room; you know it is to be a birthday surprise, and now is a good time; for Belle is away visiting. Aunt Alice says we can help ever so much, and mamma says we can go, so hurry and get ready!"

"O dear!" cried Laura, dropping her work into her lap and looking up into Marian's face.

"Hurry!" repeated Marian impatiently.

"But I can't go," cried Laura.

"Can't go! Why not? If mamma gives you permission, what hinders?"

"She has forgotten," sighed Laura. "I have this mending to do."

"Do it to-morrow," said Marian hurriedly.

"But," said Laura, in a low voice, "I have given myself to Jesus, and I must keep the Sabbath."

"Well, I do n't see anything to hinder you, when it comes day after to-morrow."

"No, Marian, to-morrow. I asked mamma if I might go to the hall to-morrow, and she said yes, if I would get my mending done to-day. So you see I can't go with Aunt Alice to-day. I

should *love* to go, though, and help select Belle's furniture!"

"Yes, and Aunt Alice is going to give us a treat, too, she says. Come, Laura, don't be so silly. Everybody keeps Sunday, and it is right enough! Do you know more than papa and mamma? It is dreadfully inconvenient to do different from everybody else. Hurry! Aunt Alice is waiting!"

"No, I can't. If I follow Jesus, I must do as he did, and keep the commandments, and one of them is, 'Remember the Sabbath day to keep it holy,' and the Bible says, 'The seventh day is the Sabbath of the Lord thy God.'"

"Nonsense, Laura! Don't be so obstinate. One day is as good as another!"

"I must obey God," replied Laura, picking up her sewing again.

"Then I must go alone," cried Marian. "You will be sorry!"

"I think not. I hope you will have a nice time," said Laura, as her sister hastened away.

Mr. Elliott sat in an adjoining room, looking over some papers at his desk. He had listened with interest to the conversation, and hearing a slight sound, after Marian left, he tiptoed to the door and peeped in. Laura was kneeling by her chair. He heard her murmur, "Dear heavenly Father, keep me close to Jesus, so I would rather do thy will than anything else." He saw her rise and seat herself with her sewing, with a happy look on her face, though a redness about her eyes showed she had been weeping. He went down-stairs to the dining-room where his wife was arranging the china-closet.

"Where has Laura been going?" he asked.

"What do you mean?" was her startled reply.

He then told her of the conversation he had heard, and of Laura's prayer, adding, "I suppose she has been going to those meetings at the hall!"

Mrs. Elliott nodded. "Yes, I knew she professed Christ last evening, and that she said she meant to keep the seventh day, but I was so glad of the first, I did not pay much attention to the other idea."

"Well," said Mr. Elliott, "I don't want her disturbed! Let her do as she pleases. She has got the genuine article, if any one ever had! When a fun-loving, impulsive child will give up a great pleasure to do what she believes God wants her to do, she is really changed! I have always said I didn't believe in religion, and should not take any stock in it until I could see where it made difference in somebody. I've seen it. *Now* I shall go to that hall and hear for myself." And he did. In a few weeks Laura's parents both obeyed God with her.

And Marian?

Well, she held out a long time, but truth must prevail, and finally she too came to see and accept it. The influence of Mr. Elliott's family led others to study into the matter, and the result is a strong, united little band of God's commandment-keepers in their town. Under God it was all owing to the love and faith of a little girl who could endure trial and deny self for her Saviour's sake.

MRS. F. A. REYNOLDS.

89 Sheldon St., Providence, R. I.

—A pastor honored in the home is a blessing to every member of the family. Says the *Congregationalist*, "When you criticize your pastor, you hurt yourself and your children." One who heard that remark, said: "Would to God I had heard that twenty years ago." No doubt he was thinking of boys and girls grown to mature life without interest in religion or regard for public worship.

—"Do not dwell on the dark side of things, but on life's brighter aspects. 'He who goes into his garden to seek for cobwebs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.'"

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.  
CONDUCTED BY W. A. SPIGHER AND P. T. MAGAN.

### NEW ZEALAND.

[In a letter dated March 21, on the steamship "Manapouri," near the Bluffs, New Zealand, Elder W. C. White writes:—]

Elder A. G. Daniells and I left Melbourne last Monday afternoon, for the New Zealand Conference at Napier, having bought tickets around to Sydney, via Launceston, Tasmania, across by rail to Hobart, and then across to the Bluffs, and up the coast by the steamer, stopping a few hours at all the large towns on the coast. I shall be glad of this opportunity to see a little of New Zealand. We shall break our voyage at Wellington long enough to visit Elder Israel and the Tract Depository, and then proceed to Napier, so as to be there a day or two before the Conference.

We have had a very smooth voyage so far, and are well, though tired of the water. At Launceston, we visited a few Sabbath-keepers (there are now four families), and at Hobart we held five meetings, which most of the church-members attended.

We were sorry to leave Melbourne just now. At the *Echo* office they are about ready to move the type and type-setters into the third story, and the folding and pamphlet-making into the second. As soon as this is done, the ground-floor will be overhauled, and there will be suitable store-rooms and offices provided for the Subscription Book Department. I should like to have been with them during the moving.

Elder Daniells had not planned to attend the New Zealand Conference, feeling that all his time was needed in Australia; but when he saw that mother could not go on account of the rheumatism, and when we considered that he is the President of the New Zealand Tract Society, we thought he ought to attend, notwithstanding his work in Australia.

### INTERESTING REPORT FROM HULL, ENGLAND.

[The following extract from a letter just received will be of interest to all. The work in Great Britain is surely developing, and the laborers are continually meeting with interesting experiences:—]

The work in this town is slowly onward. Twenty-two have now signed the covenant, making a company of about thirty in all. We have two Sabbath-schools, one in the center, and the other in the west of the town. Recently the Young Men's Christian Association asked me to read a paper on the Sabbath question before its members. This I did, and the blessing of the Lord was in the meeting; indeed in many respects it was the most peculiar one I ever attended.

At the close of the paper, the secretary announced that the meeting was open for discussion. After a pause, one man arose and said that as for him, he was entirely convinced on the point, and that if it was possible, he would keep the next Sabbath, and would ask God to forgive him for not having done so before. Others also spoke in the same way, and all seemed to realize, which they had not done before, that it was a serious question. The secretary then said that some four years ago the question came up accidentally in a Bible class, and they examined the Scriptures on the point, and came to the conclusion that they were keeping the wrong day; since then he had often thought very seriously about it. He believed that the true Sabbath should be kept, and urged all present to study the matter carefully and bring it to the notice of their friends. (This secretary is one of the deacons of the Baptist Tabernacle, and a man of some influence.)

Then it was suggested that it was a matter

for the Young Men's Christian Association to talk up and agitate, and they were about to pass a resolution, saying that it was the mind of that meeting that the original Sabbath should be observed by Christians, and that the change to Sunday was the work of the Roman Church and contrary to Scripture, and that they pledged themselves to do all they could to agitate the question and return to the old paths; and that they also send a petition to the leaders of the Association, asking them to consider the matter. For various reasons, I opposed this and asked them not to do so, but tried to impress them with the fact that it was a personal matter, and not one for any association to deal with. The question was, What were they going to do about it?

There were about a dozen of the leading members present, and each one acknowledged the truth, and said he would try to make it known to others. Of course I cannot tell what the result of this will be, but it certainly was a very peculiar meeting, and I, perhaps, was the most surprised person there; for I had expected to meet some opposition. But not one could say a word against it. It is only fair to add that the "paper" was made up of selections from some of our leading tracts. I had not time to prepare anything original, and also knew that it would not be as good. I trust that some of these young men may be led to consider the question further, and be finally led to accept the third angel's message. The meeting was a very impressive one. I have often heard it claimed by dissenters, that God does not bless a read sermon, but since then, I have reason to doubt that statement; for the Lord certainly blessed the words I read that night as much, perhaps, as any I have ever spoken.

FRANCIS HOPE.

### THE CAUCASUS.

[As our own work in Russia has extended into the region of the Caucasus, and recently (by the exile of a number of our brethren) into the Trans-Caucasus, near the Persian border, the following article in the *Independent*, by a missionary of the Presbyterian Board, will be of special interest to those who are watching the progress of truth in that region:—]

"One of our pastors, after over twenty-five years' steady service, asked his church for a vacation. This was granted. He then asked our mission if we could furnish him some help to bear expenses for a trip into Russian territory. This was granted; and he, with a companion, has made a thorough exploration of evangelistic work in the Caucasus. He is an intelligent, observing man, and the two had the Armenian, Turkish, or Russian, so that they could converse with all they met. The Turkish is the common language of all this part of Persia, and most of the Caucasus. The British and Foreign Bible Society is publishing the entire Bible in this Perso-Caucasian Turkish, by the help of Mr. Amirkhanians, an Armenian lately banished, and of Mr. Wright, one of our missionaries. The Caucasus is a country as large as Italy, with great mineral and agricultural resources, and with more races and languages than any region of its size in Asia. Our friends escaped much annoyance from the police from the fact that Persian subjects are numerous in the Caucasus, and that they moved on from place to place. Their general impression of Russian rule is suggestive.

"Russian government devotes its energies, as it seemed to them, to four things: (1) There is great care to keep the military and post-roads in excellent order—in striking contrast with Persia, where there are no roads; (2) great care of the army,—such masses of troops; such equipments and discipline; military men everywhere; the government and nation seem to exist for the sake of the army,—again so different from Persia; (3) great care to discover and suppress every breath of opposition against the government—an enforced silence everywhere, as if a bird of the air would tell

the voice; (4) equal vigilance against every form of dissent from the religions that are legally tolerated. Everyone must move exactly in the legal groove, and the most stringent measures against liberty of conscience are enforced. In Persia there is much more freedom of thought and speech and action. The Russian enforcement of law against crime is very lax. The process of law is clumsy; bribery abounds; life and property have scanty security in many places, and the military conscription and taxation now extending over the Caucasus, cause the people to groan in secret.

"But in the midst of these difficulties our brethren found many signs that God is working. They visited eighteen evangelical communities among the Armenians between the Aras and Tiflis. The word of God has been the chief agent. Some of the incidents are very striking. In Etchmiadzin, the center of the Armenian Church, a former Catholicos was of an inquiring mind, and wished to see the books of the Mission press as they were issued at Constantinople. He and his confidential servant read them, and both pronounced them good. The servant was soon converted to the truth, and when the Catholicos could no longer retain such a man in his service, he still gave him a tacit protection, and the seed was sown. The Catholicos long since has gone; the servant has endured every species of danger and persecution, but remains to-day a most devoted and venerable man, and the patriarch of several evangelical communities, one of them in Etchmiadzin.

"In another place the work began from the visit of a colporter, in another from reading the New Testament by the village priest. In the city of Tiflis there is a singular instance of how God chooses the weak things to confound the things which are mighty. A humble Christian man from Persia devoted himself to reading the Testament and testifying of its truth. He was arrested. Instead of any defense, he simply preached the word to judges and magistrates. He was put into prison, and there preached the word. Everywhere and to everybody this was his one answer, utterly careless as to what they did to him. He told them it made no difference to him, in prison, in Siberia, or free. They at last said, he is crazy; and set him free, and gave him a place to sleep; and he goes on reading and testifying in the markets, churches, and judgment halls. The word, too, is taking effect, and many now defend not only the crazy speaker, but the word that he speaks.

"Further east there are several strong congregations of Armenians that are the indirect fruits of German missionaries who were expelled by Nicolas. They are now compelled to enroll themselves as Lutherans, for civil protection."  
—Dr. J. H. Shedd.

### ISLAND OF TRINIDAD, SOUTH AMERICA.

In a letter from Prince's Town, Trinidad, dated Feb. 7, brother Wm. Arnold speaks of the readiness with which many subscribe and pay in advance for our books:—

A few days ago I called at an estate, and showed my book, "Great Controversy, Vol. IV." One of the overseers remarked, "That is a good book, I will take one," and handed me five dollars for a morocco binding. I felt rather surprised, but took the money. The same morning I called on another planter. We dismounted and stepped into the "works" to avoid the hot sun. On seeing the prospectus, he remarked, "I borrowed that book of my brother-in-law, and have read it half through." But he subscribed, nevertheless, and then said, "I suppose you would like the money. Come up to the house, and I will give it to you." Imagine my surprise on learning that he was a staunch Catholic.

—A letter from Elder A. J. Read states that the "Pitcairn" arrived at Auckland, New Zealand, from Norfolk Island, March 15, bringing brother and sister Read, and sister Mc Coy. The vessel will take a company from Auckland to attend the New Zealand Conference to be held at Napier.



## Special Mention.

### AN INSTRUCTIVE EXPERIMENT.

THE people of the United States have often been able to profit from the results of the experiments of European nations, and should be able to find in the occasion of the recent political crisis in Prussia another opportunity for so doing. The issue involved on that occasion was one which was not long since sought to be raised in this country,—that of compulsory religious instruction in the public schools,—and it is not unlikely that the question will again be raised at no very distant day. Meanwhile it is interesting to note the manner in which some of the political authorities in Germany undertook to establish the measure, and the results which attended the effort.

The means which brought the issue before the people of Prussia was a bill introduced into the Prussian Landtag, in January, with the support of Emperor William, Chancellor Caprivi, and the Minister of Education, and of which compulsory religious instruction was the principal feature. Upon this point it provided as follows:—

1. That every community including sixty scholars of a different religious faith from that of the majority must be divided, so that both majority and minority should be taught in their own religion.

2. That all schools should be so arranged that each should contain scholars entirely of one faith, and that the teachers should be of the same religious creed as the pupils, and should teach to them the articles of that creed.

3. That no pupils should be excused from this religious instruction, even at the request or demand of the parents.

4. That the children of those who did not believe in any form of worship recognized by the State should also be compelled to receive religious instruction in the schools which they attended, unless it was shown that they received such instruction at home.

The measure was warmly favored by the conservative and aristocratic party and the Roman Catholic party, and as warmly opposed by the National Liberals and the Progressive, or Radical, party. The opposition proved so strong that Emperor William weakened in his support, whereupon Chancellor von Caprivi and Minister Zedlitz-Trützschler, who were strongly committed to the measure, resigned their offices. Chancellor von Caprivi was replaced by Count von Eulenburg, who on March 28, withdrew the objectionable bill in the Landtag.

Such was the rather disastrous result of the attempt to put in practice in the German empire the idea of compulsory religious instruction. The experiment ought, it would seem, to teach all civilized nations the wisdom of leaving religious instruction to the control of other agencies than the State. It can hardly be supposed that the question would have been dealt with in other countries by abler minds than those which attempted its solution in this instance, or that the political or social status in other lands would have made the problem easier of solution. Certainly it would not be so in our own country, where religious creeds are vastly more numerous than in Germany, and where the masses are certainly no less tenacious of their rights and their religious views.

L. A. S.

### RETALIATION.

It has long been known that Sioux City, Iowa, is one of the very few cities of the western part of the State which openly disregards the prohibitory law. It was here that Rev. Mr. Haddock lost his life at the hands of the saloon element, some years since. However, there seems to have come over the good people of that city a sort of indignation at the open disregard of the law, and they elected their last mayor on the pledge that he would at least close up the saloons on Sunday,

and to this end the law has been rigorously enforced, much to the discomfort of the violators. However, they are not to be outdone, and now they propose to retaliate, and recently called a meeting and perfected a permanent organization, completely officered, the object being to prosecute every form of Sunday work possible under the present laws of the State. Money was subscribed and attorneys retained for this prosecution, among whom are some of the most influential of the city. As an idea of how far they intend to carry matters, the following from one of the speeches will be of interest:—

We'll make it hot for those fellows that have been giving us the worst of it. We are going to close the livery stables, stores, factories, newspaper offices, news stands, and every other kind of business conducted on Sunday. The railroads and street-car companies will not be left out. Why, we can cinch the persons who sing in the church choirs for salaries under our law, and we shall do it.

Since the above was penned, the initial steps have been taken. Sunday, the 17th inst., nearly one hundred arrests were made, including the street-car drivers, clerks in drug stores, peanut vendors, etc. The cartoons in the city papers represent the ladies wearing their Easter bonnets, plodding their way home through a driving rain, and the car drivers wending their way with sorrowful faces to the justice's court. Of course the public are indignant and denounce it pure spite work, but this does not in the least seem to disconcert the prosecutors, who declare that the effort is only begun, and that it will be carried to the utmost extent, till the city becomes the "most moral city on the globe," or else there is a repeal of the law. Private advice from the city confirm all the newspaper reports, and judging from what has already transpired, interesting developments may be expected in the near future.

W. E. CORNELL.

### THE CHARTER OF OUR RELIGIOUS LIBERTY, AS ASSURED BY HER MAJESTY'S ROYAL PROCLAMATION OF 1858.

PROCLAMATION.—Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

How often, in the history of nations, have the peace and good order of society been disturbed by some real or fancied injustice or oppression, until the agitation that followed has led to armed resistance, open revolt, and bloodshed; while the governing power has been called upon first to quell the rebellion, and then to investigate the cause that led to it. Thus it was in the older provinces of Canada a little over half a century ago, under the inequitable rule of Church and State, until Lord Durham's report brought to light such an array of facts as led to the removal of the grievance, and the supposed guarantee of equal rights to Her Majesty's subjects in the provinces. And thus it was again in India about twenty years later, when the Sepoy soldiers remonstrated in vain against the military requirement respecting the cartridges greased with pork. As believers in the Koran, how could they submit, at every loading of their rifles to bring in contact with their lips, tongues, and teeth, that which their prophet had so solemnly forbidden? Hence, their revolt was only the result of that inward revolt of their consciences against an act which their religion taught them was an abomination and a sin against God. And when the investigation which followed the suppression of the rebellion, showed in its true light how their religious convictions had been trampled upon,—how seasonable and appropriate was Her Majesty's Royal

Proclamation of Religious Liberty, which has since won from their hearts a right loyal allegiance to the "Empress of India."

And we, her Canadian subjects, have an equal claim to all that is assured in that Proclamation. In declaring her "royal will and pleasure that none be in any wise favored, none molested or disquieted, . . . but that all shall alike enjoy . . . protection of the law," it is obvious that the gracious assurance is to all within the limits of her jurisdiction, and to the exclusion of none within those limits. Here is the necessary limitation and extent of the terms used in the proclamation.

The opening of the Proclamation assures us that Her Majesty professes to be a Christian sovereign; and yet she freely disclaims the desire to impose her convictions on any of her subjects. This was surely good news to her Mohammedan subjects whose religious convictions had been disregarded. But the jubilee trump of emancipation has the clear ring in the words: "We disclaim the right . . . thus to treat . . . any of our subjects." And if Queen Victoria has no such right over any of her subjects, and is thus free to declare it, by what inherent or derived right are those actuated who seek to oppress the loyal subjects of their sovereign in their conscientious convictions, even those who profess the same religious faith as Her Majesty?

Who then are they, whether ecclesiastics or laity, who are rushing to the front on the platform and through the press, and seeking to enlist the higher powers of Parliament, that they may be specially "favored . . . by reason of their religious faith and observance," which Her Majesty has expressly declared to be contrary to her "royal will and pleasure." And against the same Declaration a systematic combination has been going on, especially for the last two years, to secure such power to the aspiring majority through Parliamentary enactments, that others, who are only a small minority "by reason of their religious faith and observance," might not only be "disquieted or molested," but even fined and imprisoned for the same reason. What rights—which Her Majesty emphatically disclaims—have those individuals or combinations to the exercise of power over the consciences or religious convictions of any to whom the above Proclamation pledges "the equal and impartial protection of the law?"

And how solemn is the charge in the closing sentence, to "all those who may be in authority under" her, not to interfere with "the religious belief or worship of any of her subjects!" The dignitaries here addressed must include both houses of the Imperial Parliament, as well as all colonial parliaments and legislatures throughout her wide dominion,—all of whom have taken the solemn oath of allegiance to Her Majesty,—and the several executive officers of every rank, who are without exception charged and enjoined, "on pain of her highest displeasure," not to violate this solemn interdict! The assertion that any have violated it, would be a fearful charge for any subject to make. For thirty-four years since that Proclamation was issued, it is not claimed that the Imperial Parliament has been disloyal to the throne; nor is our Canadian Parliament to this day charged with any such oppressive religious enactment (for which the B. N. A. Act gives no authority), although hosts of misguided zealots have combined to secure such legislation.

May Her Majesty's royal proclamation ever remain—second only to the Bible—the charter and bulwark of our religious liberties in Canada!

GOD SAVE THE QUEEN!—H. C. Davison, Sec. R. L. A., in the Daily Times, Moncton, N. B.

—Be, not try to be, but be, Christians. What we want to be is not to look Christians, or to pretend Christians, or to profess Christians. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian; look at him at one angle, or look at him from another angle; look at him in any light or in any direction, and he is a Christian still.—Cumming.

# The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MAY 3, 1892.

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## SECRETISM.

THE spirit of secretism is becoming so prevalent, and the number of secret societies has so largely increased, and is increasing, that it is inevitable that as our cause makes its way in the earth, it should frequently come in contact with these organizations. The question consequently frequently arises, What relation should, or does, exist between these organizations and Christianity? And can a Christian consistently belong to any of them? In many churches the question is a perpetual source of disturbance, so many of their lay members and even ministers have joined these orders.

Knowing nothing of the methods and inner workings of these organizations, we can speak only on general principles, from an outside point of view. But we feel prepared to say that no Christian can consistently belong to a secret society; for,—

1. Christianity claims to be the one element introduced into our world which alone can do for man, morally, mentally, and physically (so far as helping him in need, is concerned), what he needs to have done for him, and all that can be done for him in this world. And he who embraces Christianity indorses this claim. It is therefore inconsistent for him to join any other order, for some good, which, as he thus virtually admits, Christianity cannot supply.

2. Secretism bears upon its very face a feature calculated to arouse suspicion. Why should the work of any organization be carried on in secret? Can it be for any other reason than that principles are inculcated, or acts performed, which the members would not wish the public to know, or which, if they did know, they would not approve. This feature is contrary to the example of the Master. When the high priest would know about Jesus and his followers, and of the doctrines he taught, and asked him concerning them, Jesus answered: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them." John 18:19-21.

Jesus here recognized the right of the high priest to inquire into these matters, and to know concerning them. But everything he had done, had been done openly and above-board. He had no secret lodge in which his doctrines were taught and his transactions carried on. Hence he replied, "I have said nothing in secret. I have taught in the synagogues and in the temple openly before all men. Ask any one who has heard me, and he will tell you what I have said and done." Would the members of any secret lodge thus respond, or be allowed to respond, to any inquiries concerning their work?—By no means. Then it is not according to the example of Christ; and therefore how can the Christian, who professes to take Christ as his supreme counselor, example, and guide, join such societies?

3. Another objection to secret societies is that every one who joins them must pledge himself to believe, or to do, something of which he knows nothing. Every lodge, we suppose, has its officers, whose orders the members are to obey; and before entering the lodge, they must pledge themselves thus to do, binding themselves by an oath to do something of which they have not been informed. When a person buys a piece of property, he wants to know all about it, and its title, before he purchases. If he buys a horse, he wants to

know his record and his characteristics. If he is to marry a wife, he wants to become acquainted with her. When Christ calls a man to be his follower, he tells him what will be required of him, and what he, on his part, will do for him. But when a man enters a secret society, he must bind himself concerning things of which he knows nothing. This is a fatally objectionable condition.

4. There are only two relationships recognized in the Bible as the ground on which we should do good to our fellow-men or may be expected to receive good from them; and these are, first the common brotherhood of the human family, as creatures of God; and, secondly, the more endearing relation of membership in the household of faith. So the apostle says, "Do good unto all men;" that is one class: "especially unto them who are of the household of faith;" that is the other class. Gal. 6:10. But members of a secret society propose to do good to each other, not because they are members of the common brotherhood of man, or members of the Christian family, but only because they have joined themselves together by compact, in a secret society; thus setting up another arrangement as better than that of the Bible.

5. As to our own work under the third angel's message, when the spirit of it is fully received into the heart, it will crowd out and set aside everything of a less powerful nature. A person fully imbued with the spirit of this time and this message, feeling that the Lord is about to come, that the world is to be warned, and that to him is committed a specific portion of that duty, will not feel that he has any extra time to spend in attending meetings of less importance, or any surplus means to spare in any other direction than in the work of this cause. This message will be to him supreme, or it will soon come to be nothing. We do not therefore feel that in our work there is a necessity to antagonize, specifically, secret societies as such, but only to set forth the great truths for this time. For if the spirit of the message is in the heart, the question of secret societies will adjust itself. If this message and work is supreme in the mind and affections, other things will be dropped. But if other things are considered of more importance than this, this will soon be given up. They cannot go together. The rule that a man cannot serve two masters holds good here. One or the other he will in time discard, clinging to that which is dearest to him. And if one is truly enlightened, the few principles herein set forth, it seems to us, will be sufficient to lead him to discard all else and cleave to the Lord and his work.

## UTTER CONFUSION.

A WRITER in the *Golden Censer* of March 19, 1892, under the heading, "The Real Sabbath," says:—

"At best the world is in utter confusion as to what is the identical twenty-four hours ordained as the Sabbath at creation."

We notice the article only to show the "utter confusion" under which the writer labors in reference to the whole question, and as a sample of the confusion which exists throughout Christendom on this subject, because the people will not let the Bible decide this matter for them, but will grasp at every straw they can find as an excuse for established custom and preconceived opinion.

Notice the heading, "The Real Sabbath." From this we should be led to expect something very definite as to the day which should be observed as the Sabbath. But the very first sentence, while acknowledging the duty of keeping a real and definite Sabbath, utterly breaks down over the thought that we cannot tell which one it is. Thus the writer says:—

"We Christians would all keep the exact day God first ordained for our Sabbath, if we could reasonably ascertain which one it is."

This squarely acknowledges that God did in the beginning ordain a definite day for the Sabbath. And why?—Evidently because only an exact and

specified day would answer the purpose of the institution. But alas, that day is hopelessly lost. But the duty remains just the same to keep the Sabbath, and so we do the best we can and keep any day we decide is best.

The writer then admits that Adam, Noah, Abraham, Isaac, and Jacob all kept the Sabbath, long before commanded to Israel. But then confusion breaks forth again; for then they had "a new beginning for their year," and "their weekly and annual festivals were appointed them." But what had all this to do with the Sabbath which had been appointed and kept so long before that time, as he admits?

"It might be," he continues, "that the original day observed by Adam was then restored." But he has given us no intimation that it had ever been lost.

Next he says, "If we date from creation, who knows whether the days of creation were literal days, or seven long periods?" Then he whisks around the world east and west, claiming that the count of days thus becomes hopelessly confused, and that "while we here in America are sleeping, they on the other side of the world are keeping the original Sabbath; and we are keeping our Sabbath while they sleep." And so we cannot keep a Sabbath any way. And all this, remember, in an argument to show which is "the real Sabbath."

The writer then admits that the early Christians kept the first day of the week, as a second Sabbath, observing the seventh day also, but gradually the church thought the new day better represented the new dispensation, "so that the believer might get away from the tendency to make an idol of the Jewish seventh day."

He further says, "Some claim that a Roman emperor centuries later, for State policy, first ordained this [the first day] as the Christian Sabbath; but when it was done, and by whom, is of but little consequence to us to-day; first, because we cannot make the day certain; secondly, because we do not think God means us to be bound by the letter, but only by the spirit of the command."

How is this? Cannot that first day ordained by this Roman emperor, be determined? Why then keep the first day in honor of Christ's resurrection, if we do not know what day it was? Why not, on just as good ground, keep the seventh day in honor of the creation?

But again: If God only designed that we should keep "the spirit" of the commandment, why did he ordain at first a specific day, as the letter? Why did he not just give us the spirit, and let the letter go?

And now we come to the close of the article, which in view of all that has gone before, must be considered most singular, if not positively amusing. It reads as follows:—

"We say it is of little consequence what day we keep. The command is to observe the seventh day as a Sabbath to the Lord, which means one day in seven. We have a good reason for keeping Sunday as our Sabbath, since it represents, to us, the day Christ arose and redeemed us from death. This honors Christ. To keep the Saturday Sabbath honors Moses. But we are under a new dispensation, in which the letter killeth, but the spirit makes alive. Devoutly keeping the seventh day, and being ready to do God's will most exactly when plainly discerned, we believe he accepts our keeping the Lord's day as our Sabbath."

Let us now analyze this a little, and so get at "the real Sabbath." First, The command enjoins the day which God originally ordained, and that is acknowledged to be an exact and definite day. But now we learn that it does not mean a definite day at all, only one day in seven.

Second, It is of little consequence which day we keep, though an exact day was ordained in the beginning, and we would keep it if we could.

Third, It does n't matter which day we keep, though one honors Christ and the other honors Moses. But why, we ask, does keeping the Saturday Sabbath



honor Moses? What did Moses have to do with it? Why don't we honor Adam, or Noah, or Abraham, all of whom are admitted to have kept the Sabbath, just as much as we honor Moses?

Fourth, Inasmuch as the day is lost, all we can do, anyway, is to say that we *intend* to honor Christ by keeping the first day of the week.

Fifth, But we are now under a new dispensation, which does not require any letter, or outward day, but only the spirit, which admits of no outward sign.

Sixth, But since we do keep the seventh day devoutly, and are ready to do so *exactly* what God requires, we believe he accepts of our keeping another day!

If any one wishes worse confusion than this (and we submit to the reader if we have not fairly represented the positions taken), we do not know where he would find it. Why will not men take the teachings of the Bible, as they are plainly given to us, namely, that the Sabbath was ordained in Eden; that it was incorporated into the moral law, with other moral precepts, at Sinai; that with the rest of the law it came over into this dispensation unchanged; that God has had one uniform, immutable standard of right, as his moral law, from the beginning to the end; that the Sabbath, in all its moral and spiritual requirements and relations, is just as much needed now as ever; that Sunday is not needed to commemorate any of the work of Christ, since God has given us divinely ordained memorials to show forth his humiliation, his death, and his resurrection in the ordinances of the Lord's Supper and baptism; and that as the Sabbath shone forth in paradise before it was lost, so it will likewise appear in paradise restored (Isa. 66:22, 23)—a season of joy and blessedness forever. Here is harmony instead of confusion, clearness and satisfaction instead of doubt and uncertainty, and here only is this harmony to be found.

#### THE RELIGIOUS CONGRESS.

CONSIDERABLE has already been said concerning the great congress of all religions to be held sometime during the World's Fair in Chicago. And as time passes, more still will be said about it; for the more it is thought upon, the more strange and singular will appear the state of mind on the part of those with whom such a suggestion could originate.

It is proposed to bring all religions upon one common platform, that the best features of each may appear, that it may be seen what they hold in common, and, by implication, that each may get from the others the good features which they do not already themselves possess.

But in what a light does this place Christianity? All else but Christianity is false and erroneous; and between the true and the false there is irrepressible strife and antagonism. There is no other name except that of Christ given among men whereby we must be saved. Christianity is the one true and perfect system, and to admit that other systems may have good features, which it does not possess, is to surrender all its vantage ground. To propose to compromise with other systems because of the features which they may possess in common, is to surrender the great truth that all other religions must, to be of any value in the sight of God, or of any benefit to man, come to hold everything in common with Christianity; in other words, must become Christianity itself. When Christianity admits that other systems need not be supplanted and eradicated, but only modified or reformed, it surrenders the whole ground. But this it cannot do. The true church has no authority to make any such concession. To do so would be to lose the Holy Spirit from their midst, and depart from Christian ground. The result would be, not to elevate other systems, but to lower Christianity; and no Christian can engage in that work.

But it is noteworthy, particularly, as showing the spirit that is coming over Christendom. Under

the plea of charity and brotherly love, falsely so-called, men would throw their arms around all religions, and almost apologize to Satan himself for antagonizing any of his works and ways.

#### IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the Review. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

#### 188.—THE MEANING OF HADES.

What was the Greek idea of the word "hades"?  
A. V.

Answer.—See the extract from Josephus on "hades" in brother Littlejohn's article on the Rich Man and Lazarus in last week's paper.

#### 189.—SOUL, BODY, AND SPIRIT.

1. How do you harmonize 1 Thess. 5:23 with the Adventist teaching that the body and the soul are the same?

2. Why were the Israelites called Jews?

3. If Christmas, so-called, is only a heathen festival Christianized, why should we recognize it?  
M. J. H.

Ans.—The meaning of the word "soul" depends upon the connection in which it is used. In Gen. 2:7, where it is said that "man became a living soul," the whole man is evidently spoken of, and, as a whole, is called a soul. But in 1 Thess. 5:23 Paul is analyzing the man, and naming the different elements of which he is composed. And there, consequently, the word "soul" is used in a restricted sense. The three words "body, soul, and spirit" we take to denote the physical, mental, and moral endowments of a human being. The word "soul" is used in a variety of other senses, also. (See this question discussed in the work "Here and the Hereafter," for sale at this Office.)

2. The word "Jew" is from the Hebrew word "yahudi," and means a descendant of Judah. It first makes its appearance in 2 Kings 16:6, and properly denotes the people of the two tribes after the separation of the ten tribes. But after the return from the captivity, the word was given a broader meaning, and was applied to all the Hebrew people. (See Smith's Bible Dictionary.)

3. We do not think it should be.

#### THE WAY TO DO IT.

THE *Union Signal* is publishing a list of "important opinions on the Sunday closing of the Columbian Exposition." It is needless to say that no opinion which favors the opening of the Fair on the first day of the week is considered sufficiently "important" to find any place in the columns of the *Signal*. Among these "important opinions" is the following from a Chicago D.D.:—

"The best way, in my opinion, for the nation to observe the Sabbath on the Columbian Fair grounds would be to keep all the doors fast locked, and to hang across them bannerettes with the fourth commandment inscribed in golden letters."

If the gates were to be closed on the true Sabbath,—the Sabbath which the fourth commandment enjoins,—there might be some consistency in raising over the closed gates banners with this commandment inscribed thereon. But what connection could any one aside from a modern theologian, see between closed gates on the first day of the week and a law concerning the seventh day? If the proposed plan of this D.D., which he appears to submit in all seriousness, be really carried out, then we would suggest that there be erected near each gate a raised platform upon which there shall stand a group of "theologians" representing the various "evangelical" denominations, each of which shall in turn present the "opinion" of the denomination which he represents, upon the relation of Sunday to the fourth commandment. We predict that those listening would get tired, but would not grow

wiser. It would be well to station several policemen near the gates, so that in case the great differences of opinion among the theologians should lead to blows, they might be separated before the banner should be torn down and trampled under foot, as these same theologians have in their practice put the fourth commandment beneath their feet.

M. E. K.

#### THE HEALTH AND TEMPERANCE WORK, AND ITS RELATION TO THE MESSAGE.

WE have for some time been desirous of presenting some thoughts and suggestions on this subject, but have lacked the opportunity to do so. We regard the matter as one worthy of careful consideration, and it seems to us that some at least have in a measure lost sight of the important principles here involved. The Christian religion takes in the whole man. The spiritual condition of the individual is largely dependent upon his physical well-being. In Rom. 12:1, 2 we are instructed that the body is to be presented a living sacrifice, holy, acceptable unto God, and the mind is to be transformed and renewed, that we may prove what is that good and acceptable and perfect will of the Lord. The same idea is presented in 2 Cor. 7:1. This truth is seen in all of God's dealings with the human family. God is man's Saviour, while Satan is his destroyer. Obedience to God brings man into harmony and communication with himself; but sin is rebellion against God, transgression of his law, and separates man from God.

In leading his people out of Egypt, the Lord not only restored the truth among them which had been lost sight of while in Egypt, and instructed them in right methods of worship, and gave direction for their spiritual development, but in equally plain terms he gave them instruction with reference to their physical well-being, giving plain and definite instruction in reference to food, dress, and general sanitary regulations. In Ex. 15:26 he makes Israel some very precious promises on certain conditions: "If thou wilt diligently hearken to the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." The purpose of God is further expressed in Lev. 20:24-26: "I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Then the purpose of God in all this is to hallow a people unto himself, a people bearing his own character, redeemed from all iniquity, a people whom God will own as sons and daughters. 2 Cor. 6:17, 18.

In the ministry of Christ we find these same principles fully illustrated. He did not only bear our sins (1 Pet. 2:24), but also our sicknesses (Matt. 8:17). Mark 2:5-12. He forgave the sin and healed the disease. Thus Christ became our complete Saviour. Hence it becomes our duty to bring all our habits, our entire being, into harmony with God, that he may work in us both to will and to do of his good pleasure. Entire consecration to God means nothing less than to surrender ourselves without reserve to God, presenting our bodies a living sacrifice, holy and acceptable; then the fruits of the Spirit will appear in our life. Gal. 3:22-25.

No one can mistake the meaning of these scriptures, and nothing could be plainer than that God calls us to honor him in our body as well as our spirit, which are his. 1 Cor. 6:20.

The testimonies to the church have spoken very plainly on this subject, and in very forcible lan-

guage set forth the importance of these principles and their relation to the special work of God for this time. We herewith present a few extracts:—

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—*Testimonies for the Church*, Vol. 1, p. 559.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another."—*Ib.*, Vol. 1, p. 486.

There are great blessings promised in the carrying out of these principles, that we are all in need of, and which it is our privilege to experience. Again:—

"I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps. . . . There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others."—*Ib.*, Vol. 1, pp. 488, 489.

While the health reform is not the message, it sustains the same relation to the message as do the arm and hand to the human body. Hence it is a part of the message, and must in no way be severed from it, for in so doing we would cripple the whole body.

We quote further in reference to health institutions and their relation to the work:—

"In the vision given me Dec. 25, 1865, I saw that the health reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness."—*Ib.*, Vol. 1, p. 553.

We give some further extracts from a late testimony in reference to the high standard of the medical profession, and the responsibility of the position it occupies:—

"Those who would enter the medical profession should be educated from a higher point of view than that found in the popular schools of the day."

"The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, followed their own unsanctified judgment, and imperiled our institutions by their unsanctified independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work." "The medical profession is no less under the jurisdiction of the Lord, under the rule of the standard of righteousness, than is the farmer, the merchant, or the minister of the gospel."

It is evident from these words that those engaged in the medical profession sustain the same relation to the message as do other laborers in the cause, and no one can say that this is not just as it should be. The work of the Lord as a whole is a unit, and rests on the same principles.

The matter of erecting and establishing health institutions should also come under the same rule. It should never be treated as a private enterprise or a matter of personal gain, but should come directly under the management of the General Conference, the same as our denominational schools. The sole object of any and all the institutions connected with the message is for the purpose of extending the work to which God in his providence has called us. Nothing can be more foreign from the spirit of the gospel than for one or more individuals to move out contrary to the advice of those placed in responsibility, or who have charge of the work. In view of these things the General Conference in its meetings last August, passed the following preambles and resolution touching this point:—

*Whereas*, The health work is a part of the third angel's message, which is to prepare a people for translation; and should therefore receive its due share of attention from the denomination; and,—

*Whereas*, Organization and discipline are essential to success in this, as in other branches of the work; and,—

*Whereas*, This branch of our work must be protected against the influence of those who may engage in it for selfish motives, who, not being actuated by the fear of God and the love of the truth, may prostitute and destroy its influence for good; therefore,—

*Resolved*, That it is the sense of this committee that those who work in this branch of the message, bear the same relation to it that the minister and those engaged in other branches of the work do, and should work in harmony with, and under the advice of, the General Conference; and the institutions raised up in the providence of God, under the council of the body, to develop the principles of healthful living, to heal the sick, and to educate men and women to go forth as medical missionaries, should be sustained by the officers and ministers of the General Conference and the State Conferences; and that no encouragement should be given to those who, by taking an independent course, not only show that they do not respect organization, but also that they fail to recognize in the health work a part of the third angel's message, and thus refuse to unite their interests with those who are giving that message.

Recent testimonies have also spoken on this subject. We append a few extracts:—

"Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means it is wise to invest, and also as to the educational force to be employed. Our medical institutions should stand in the same relation to the General Conference and the great whole. The establishment of the health institution is too important a matter to be left to the independent management of a few individuals. If the enterprise is under the control of the General Conference, the way is open for deliberate council and a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing, and this will contribute largely to its success. Under such management, a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper, when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution, so that persons who are not qualified shall not be allowed to grasp responsibility through selfish ambition in their professional line as physicians."

"I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established, only when after careful and prayerful consultation, it is decided to be essential for the advancement of the work of Bible hygiene and temperance for the good of suffering humanity. The strange movements which have been made in planning to establish sanitariums, have not been in the order of the Lord."

Much more might be said on the subject, but we regard it as superfluous further to enlarge upon what we have already presented. It can but be evident to all that the health and temperance work is recognized as a part of God's work, and should be treated as one of the means in the plan of redeeming man from his lost condition in sin, to a fitness for the kingdom of God. As to the relation the medical profession and our health institutions should sustain toward the message and the work as a whole, there can be no mistake. The testimony of the Lord is so direct and plain that no one can misunderstand.

O. A. OLSEN.

## 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.

### COURAGE.

BY ELIZA H. MORTON.  
(Deering, Me.)

THE hills that stand as barriers high  
Have passes low between;  
If mists were never overhead,  
No rainbow would be seen.

Then ne'er despair though life may seem  
A hard and weary way;  
The mists will rise; faint heart, be brave;  
The eve precedes the day.

Ye know not now the good ye do,  
But ye shall know at length.  
'Tis thine to labor on, to pray  
To God for help and strength.

And not in vain will be thy prayer;  
The Saviour has in store  
For thee rich blessings, sweet and full;  
He'll give thee more and more.

### ONTARIO.

SOUTH WOODSLEE.—We have held eight services here in a hall, with seating capacity for 200. So far the attendance has been all we could expect. Already the Methodist minister has made two efforts against us, using such arguments as were employed against Paul, as recorded in 1 Cor. 4:13, *i. e.*, that Seventh-day Adventists are "the filth of the world, and are the offscourings of all things." The people flocked to our next meeting to hear the reply, but we did not notice it; we gave instead a discourse showing what Christ's followers had to bear. It worked like a charm. There is power in the gospel.

We are only four miles from Ruscomb, where the last company was raised up, so they will meet with us here Sabbaths. We are only twenty miles from Detroit, in the midst of a fine farming country. We shall be glad to receive assistance from any of the scattered Sabbath-keepers in Ontario. Necessarily our expenses are considerable; the work here is new, and we have but few friends to assist in it. We desire the prayers of our people in behalf of the work here.

EUGENE LELAND,  
A. O. BURRILL.

### ENGLAND.

BATH.—My last report to the REVIEW was written while I was in attendance at the institute at Austell, Ga. From that place I returned to Mount Pleasant, Iowa, for a short farewell visit at my home, and then with my family, went to the institute at Lancaster, Mass. Nov. 6-9 I had the privilege of visiting my father's old home, and his brother and sisters, at North Paris, Me. Near this place is the original home of Elder J. N. Andrews. The old house in which, I was informed, the first number of the REVIEW was printed, is still standing, and seemed to be in an excellent state of preservation. At the close of the Lancaster institute, we went to New York, from whence with Elder A. T. Robinson and wife and brother J. M. Craig, bound for South Africa, we set sail for England, Nov. 18, on the steamship "Teutonic." This is the swiftest ship that crosses the Atlantic. Our time from "point to point," viz., from the last point of Sandy Hook, N. Y., to the southern tip of Ireland, was five days, twenty-one hours, and forty-five minutes, and as we went out of our course twenty-one miles, for the distance traveled, we were told that we had made the best time eastward across the Atlantic ever made.

Our voyage was a smooth one, so the sailors said, but the constant heavy swell rolled up by the stiff north and northeast winds, continually reminded us that we were not on terra firma, but on an element taken in Scripture as a symbol of instability and unrest. But I must admit that seeing the sun rise out of the sea in the morning and go down again at night into the deep, and this repeated day after day, and we constantly rushing onward at the rate of eighteen to twenty miles an hour, did increase and quicken my conceptions of the magnitude of our world, and of the power of the great God who rules the seas. However, at the close of this comparatively short voyage, we were

glad to sight the shores of the Emerald Isle, and enjoyed very much the smooth, pleasant, last day's sail along its southern shores. We landed at Liverpool in the morning of Nov. 25, and after a few hours spent in passing the customs, etc., we were on our way by rail for Bath, where we arrived about 8 p. m. the same day.

Bath is one of the most ancient cities in England, and contains among other interesting relics, the ruins of the old Roman baths, built in the first and second centuries. The city proper has a population of 57,000, but there are so many little cities and villages immediately outlying, that if the plan of annexation followed by our American cities was followed here, Bath would have a much larger population. The city is one of the most noted winter health resorts in Great Britain. Many who come here to enjoy its thermal baths and comparatively mild climate are really excellent people, and it was thought on that account among other reasons, that it would be a good mission point for all the kingdom of Great Britain. Through the faithful efforts of brother and sister Stagg, who received the truth years ago in Wisconsin, a small company of Sabbath-keepers has been organized, and we find their influence has been very good, so there seems to be nothing in the way of a strong church being built up here.

Since August, 1891, three Bible workers, sisters Owen, Bartlett, and Rogers, have been at work here, and several have been converted under their efforts, and the prospect before them for much fruit of their labors is very encouraging. We secured a hall in the best place in the city, and held our first public meeting Jan. 10. Have held three meetings (one on Sabbath and two on Sunday) each week since. It is not considered an easy thing in England for a stranger to get a very good hearing unless he comes recommended by some influential man who can be induced to act as chairman of his meeting, and thus give the stranger his blessing and influence. This was of course with us quite out of the question, and so we advertised quite thoroughly, and at our first meeting about thirty were present, and the collection was four shillings and two pence (one dollar). There has been a constant and steady increase, till it became necessary to secure a larger hall to accommodate the audiences. At our last meeting, April 10, our new hall, which is said to hold 500 people, was comfortably filled, there being room for but few more. The contributions were thirty-six shillings and ten and one-half pence (\$8.98), and the sales of tracts, pamphlets, etc., was twenty-one shillings and two pence (\$5.15). Total contributions up to date, \$86.21. Total book sales to date, \$15.94. Our advertising and hall rent have been quite expensive, but we get regular, favorable reports in several of the papers. It has been our aim to lift up Christ in every sermon, and we trust him for great victories. John 12:32.

J. S. WASHBURN.

#### OKLAHOMA TERRITORY.

OKLAHOMA is within the limits of Indian Territory, but judicially it is distinct from it. They are two distinct Territories now, but we hope and expect that they will eventually merge into one State. Oklahoma is composed of nine counties, including Beaver county, 150 miles to the northwest in the Panhandle country. Now it is all settled in 160-acre claims by an orderly, intelligent, though generally poor, class of people, most of them having come from the North, largely from Kansas, and in the south half of the Territory many are from the Southern States.

Schools are already in progress all over the Territory, from the district schools up to two universities. Two railroads—the Atchison, Topeka & Santa Fe and the Rock Island—run parallel through it about thirty miles apart, affording easy access to most of the towns. To any who may be sent here to canvass, I would suggest that two could, by taking the lines of these two railroads, soon work over most of the territory and would, I think, be justified in the effort, thus preparing the way for the living preacher. There are a few families of Sabbath-keepers scattered over the Territory, but no canvassing has been done or Sabbath meetings held that I know of.

This is going to be a magnificent country for raising fruit, vegetables, and small grains, and good for corn raising. Wood and water are plentiful and good. The country is quite rolling and healthy, with red sandy soil. We hope some one

can come here, or be sent to help us in the truth, as we believe these two Territories can be made a Conference. Should any desire information further, address me at Chandler, Chandler Co., Okla. Ter.

H. G. BUXTON.

#### MICHIGAN.

SAND LAKE.—Since my last report in March, ten more have decided to obey the truth, making forty since I began meetings. Nineteen subscriptions for the REVIEW have been obtained.

The tithes last quarter were \$49.71, being about double those of the previous quarter. Arrangements have been made to complete the church, and build sheds for teams.

Elder J. O. Corliss spent one week with us, rendering valuable assistance. Seventeen were baptized, and eighteen joined the church. Surely the Lord has blessed the work in this place. To him be all the praise!

F. I. RICHARDSON.

#### MISSOURI.

SPRINGFIELD.—It has been my privilege to labor the past year in the part of the vineyard known as the Ozarks, the city of Springfield being called the "Queen of the Ozarks." There were some efforts made with the tent here several years ago, but no organization was ever completed. Several who accepted the truth then have moved away, and a few other brethren have moved in. During the past year a small company of canvassers has been at work here, so I find quite a number interested through reading.

The Catholics in this vicinity have a strong hold upon the public mind, and most of the other denominations are rapidly falling in line with them, as was plainly seen on Easter Sunday by the demonstrations made, and the orations delivered from the pulpits of the city. Yet the Lord has a people in Babylon—even in Springfield.

We have rented a neat hall on the corner of Commercial St. and Springfield Ave. The electric car line passes the door. Our audiences are not large, but those who attend come regularly and seem interested. We labor in the hope of soon seeing a church established here on the firm foundation. We were never of better courage, and as we see the effect of the truth as it is presented in the light as it now shines from God's word, our hearts are lifted in praise to him for his marvelous light. May it increase until the whole earth is "lightened with his glory."

J. B. BECKNER.

April 20.

#### ILLINOIS.

DU QUOIN.—By request of Elder J. N. Loughborough, I went to Du Quoin March 18 to aid brother Bagby in conducting the canvassers' institute, which was held at that place March 18-29. The Lord came near by his Holy Spirit, and all felt that it was profitable to be there. In fact, many who had attended other meetings, said it was the best meeting they ever attended, and that they had never before witnessed the power of God in so marked a manner. We can but believe that all left for their several fields of labor better equipped for the sacred, noble work which devolves upon them.

Brother A. J. Olsen, the State canvassing agent, was the principal instructor. He labored hard, and gave much valuable instruction in regard to the best method of work in order to be successful in getting our literature into the hands of the people. Those who went out from that meeting to labor, realizing that their success depends on their being connected with Christ, will doubtless see great good done the coming summer. If the truth which we are carrying to others has its due power on our lives, we will truly become shining lights in the world, and others seeing our good works, will be led to glorify our Father which is in heaven. Brethren Mead, Craig, and Smith were all with us a short time, and the valuable and timely instruction given by each of them was much appreciated by all.

The outside interest to hear increased from the first. Toward the close of the institute the house was well filled at each service. This was due largely to the fact that the daily paper gave quite a notice of all the proceedings of each day, and a synopsis of each discourse preached. The brethren and sisters of the Du Quoin church were much encouraged, and if all will live out the truth, doubt-

less they will see ere long others of their neighbors embracing the same truth which they profess to love.

Three were baptized, and ten added to the church. Take it all in all, the meeting was a profitable one. I can say for myself that I was greatly blessed, and I am thankful to have had the privilege of meeting and becoming acquainted with so many of the brethren and sisters. May the Lord bless the workers as they go forth in the field.

April 19.

M. G. HUFFMAN.

#### NEW ENGLAND.

SINCE coming to New England, I have visited nearly all the churches and companies in that portion of the country which constitutes the New England Conference. I found the brethren generally of good courage. I have met with quite a number who were among the first to embrace the message, and I find them rejoicing in the same blessed hope that has cheered their hearts for more than forty years. As they see the signs fulfilling which show the coming of the Lord near, their fervent prayer is, "Even so come, Lord Jesus." I have also observed with pleasure and interest their untiring zeal in the missionary work, and by their example many of those who are younger in the faith have been aroused to great diligence. Although things move more slowly here than in the West, we have the clearest evidence of the opening providence of God, and a few are embracing the truth. Two Chinese have recently accepted the message. They seem to be cultured and well educated in their own language, and express a desire to become better acquainted with the truth, to carry it to their own countrymen. There is also quite an awakening among the French Catholics.

The Academy has had a prosperous year. And while *la grippe* has been prevailing everywhere, the school has escaped the dread disease. The attendance has been good, and the interest manifested in the school work by both teachers and students, has been excellent. The prospects of the Academy for the future were never better than at present. The Conferences in Dist. No. 1 are all taking hold to build up the school. This with the blessing of God will insure its future success.

Our canvassing force will be larger this summer than before. They are of good courage, and the Lord is prospering them in their work. The ministers and Bible workers in this Conference are few in number, but there seems to be a growing interest among them to dedicate themselves wholly to the work. Calls are coming in for labor from different parts of the field, and we have every reason to believe that greater success will attend the efforts of the workers the coming summer.

R. C. PORTER.

#### FLORIDA.

SEVILLE AND MOULTREE.—It affords me great pleasure to be able to report the cause of present truth in this State, as being in a condition of prosperous and healthy growth. We are not only becoming stronger numerically, but financially and spiritually as well. We have some most excellent workers who knew nothing of this truth one year ago, who have sold books to the amount of nearly one thousand dollars. There are men among us of ability and genuine piety who are ready to do all in their power to advance the interests of the work in our midst. With men and means I see no reason why this State should not be organized into a Conference, and I believe it will be done in the near future.

I have labored with brethren Crisler and Johnston the past winter, and the work has been crowned with abundant success. Personally my faith and trust in God have been greatly strengthened. I parted from the brethren March 28, going to Seville, a railroad station some twenty miles north of De Leon, where we had been laboring since Jan. 6. Here I was met by a gentlemen living eleven miles in the country. He and his neighbors had heard of the Seventh-day Adventists, and wished to know more of them and their doctrines. I remained with them a few days, presenting the claims of the law of God in the light of the third angel's message. As a result of the effort, four adults decided to live for God, truth, and heaven. They subscribed for the *Signs of the Times* and the *American Sentinel*, and all promised to keep the Sabbath of the Lord.

I next visited our canvassing company at Palatka. They are of good courage in the Lord, and accom-



plishing a great and glorious work by placing the precious truth in the homes of the people.

April 12 brother Crisler joined me at Moultrie, St. John's Co., where we held services five days. The Lord came near to us in our closing service on the Sabbath. Hearts were made very tender by the wooings of the Spirit of God, and many tears of joy were shed as some made a break from the enemy's ranks to serve their blessed Lord and Master. At the close of the meeting, we repaired to the water, where brother Crisler buried five precious souls with their Lord in baptism.

They united with the Moultrie church, which now numbers seventeen. If they all walk together in unity, harmony, and love, they may have the joy of seeing others added to their numbers of such as shall be saved. O brethren, may we ever realize our responsibilities in view of the light which God in his mercy and love has caused to shine into our hearts. "Freely ye have received, freely give." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us remember that whatever God has committed to us is a sacred trust. Whatever he commits to you in trust, he asks you to give to others. Whatever is shed upon you, he desires you to shed upon others. May we as the Israel of God learn to be guided by his word. His work will then be accomplished in a very short time, and when the Lord shall come, he will say to his own, "Well done, thou good and faithful servant."

I now go to my native State (Vermont) to engage in labor during the coming summer. Those who wish to communicate with me can address me at No. 10 Crescent St., Rutland, Vt.

April 21.

CHAS. P. WHITFORD.

#### OREGON.

JOSEPH.—It has been generally supposed among our people, that the western coast States would be among the last ones to manifest their bitter hatred of the third angel's message; but some recent occurrences here go to prove that we cannot hope to be free from persecutions and trials *anywhere*, while in a world where Satan "as a roaring lion walketh about, seeking whom he may devour." Since last reporting, I have held two series of meetings with some success. The first was held in a school-house in the country, and four stand firm for the truth as a result of it.

The other meeting was held in Joseph, a small town of three or four hundred inhabitants. The one church of the place is Presbyterian, though it was built mainly by the people, and was said to be "open for all orthodox denominations," so the doors were opened for us. There are many Spiritualists and freethinkers here, so we sought first to establish the Bible as the word of God, by showing some of the evidences of its inspiration, especially by the fulfillment of prophecies. The largest audiences ever in attendance here at religious gatherings, came out night after night, and the general decision was, "Such preaching and such singing we never heard before," till we took up "Spiritualism." Then I received a letter from a writing medium, signed, "Satanic Majesty, or Prince of Devils," telling me I was heaping up a pile of iniquity on my shoulders by telling the people they have immortality only through Christ.

When we reached the Sabbath question, the Presbyterian minister got up a petition to have us locked out, which was done. But one of our brethren owned a building on Main street, so we seated it and arranged for meetings. The next morning after we began, the whole front of the building was painted with vulgar and threatening notices, and I was hung in effigy in the street. But we thought there must be some grain among the weeds, or Satan would not be so angry, hence we continued, but things went on from bad to worse. They smashed windows, threw rocks, scattered iodoforn over the place, broke in one afternoon and threw cayenne pepper over the stove and on the floor, in the meantime threatening to "egg" me out of town, and give me a coat of "tar and feathers."

The last night of the meetings we were reviewing a sermon of the aforementioned preacher, on the Sabbath, when a mob gathered, and between yelling, stamping, placing bunches of lighted fire-crackers at the door and throwing them inside, throwing great stones on the roof, and shouting, the meeting was so disturbed, it was thought best to dismiss, and suspend till Elder Fero comes in to or-

ganize. The town authorities were appealed to for protection, but would do nothing; however, no personal violence was done, and with Paul I can say, "Notwithstanding, the Lord stood with me and strengthened me; and I was delivered out of the month of the lion."

Seven have decided to keep all of God's commandments; two of the wealthiest and most influential ladies of the town are among the number, but are meeting with the fiercest opposition, and we can only pray that they may be kept faithful to the end. This opposition is the most bitter and satanic I have ever seen in the West; but it only admonishes us that "the day of the Lord is near and *hasteth greatly*." What consecration, what earnestness, what faith, we should have; nay, *must* have, if we would stand, as we enter the final struggle with Satan, and when men's souls are to be tried as with fire!

D. E. SCOLES.

April 21.

#### THE CENTRAL CALIFORNIA CAMP-MEETING.

THIS meeting was held as appointed, at Selma, March 31 to April 11. On account of a heavy rain just at the beginning of the meeting, the weather was not very pleasant for the first three days. But after that the sun came out, and the air warmed, so that it was as pleasant as summer. The camp was but a short distance from the center of the village, on a pleasant spot of ground. The attendance was much better than was expected. It was thought by some that the attendance would be small on account of the general camp-meeting coming in the spring, and so near the time of this meeting. But on the contrary, there were as many present as there have been at any meeting in this part of the State for several years. There were about one hundred and fifty in regular attendance from the first, and the last Sabbath there were over three hundred of our people present.

The outside attendance was good all through the meeting. We have a small church at this place, and through the influence of the brethren, many of the citizens of the place were led to attend the meeting. Several of these became very much interested in the work we are engaged in, and were anxious to learn more about our faith. There will probably be some work done in the place by Bible workers in the near future.

Our own people enjoyed the meetings very much. Many who were backslidden received light, and made a new start; quite a number of the young gave themselves to the Lord for the first time. The Lord came very near to his servants as they presented the word. The young people's and children's meetings were excellent. At the close of the meeting there were twenty-four souls buried by baptism in a stream near the camp. All but two of these were young persons.

The ministers present who took active part in the preaching, were Elders J. H. Cook, F. M. Wilcox, D. C. Hunter, G. K. Owen and wife, and the writer. Elder McClure was present the first Sabbath, but had to leave to attend to the preparation for the annual camp-meeting and Conference.

The ministers of the United Brethren and Baptist churches were very friendly, and attended quite a number of the meetings. The former kindly offered us the use of his church for our young people's meetings. Both of them seemed to enjoy the meetings they attended. We hope the prejudice was all removed, so that our workers who go to that place will not meet with opposition from these men.

J. H. DURLAND.

#### THE INSTITUTE AT DES MOINES.

It was my privilege to attend the institute held at Des Moines, Iowa, March 20 to April 13. Nearly every one in Dist. No. 4 who is actively and continuously engaged in the work was present, and we had a good meeting. Elders Waggoner and Jones were present during the entire institute. Elder Waggoner in his teaching, dwelt quite largely upon Bible history. Elder Jones, during the first part of the institute, gave instruction on the life and work of Christ. In the last part he dwelt on the subject of the church and its mission and discipline. Elder Longborough was present during the first two weeks; and his talks on the rise of the cause and the sacrifices and labors of the pioneers, and many reminiscences of the past, all tended to make his instruction profitable and interesting.

Elder Olsen was with us during the second week,

and added much to the interest of the meeting by his discourses on the progress of the work and its present needs and prospects. He also read considerably from testimonies recently received from sister White. The work never looked so large nor its demands so imperative as now.

Prof. Prescott was present during the last two weeks, and the instruction he gave from the Epistle to the Galatians was most interesting and profitable. The one thing made prominent was the *gospel* as presented in the epistle.

It would be difficult to tell in which line of study the interest was the greatest. But one thing which was deeply impressed in all the lines of thought pursued, was the deep Christian experience insisted upon, and the practical experience to be gained in the perusal of the word of God, and a faith that takes God at his word and believes in a present work and present salvation from sin. In fact, the great object of the institute was that those who attended might gain a deeper experience in faith as well as knowledge of Christ and his word.

I believe the objects of the institute were accomplished in a large measure. Many gained a new experience, and light and new strength were imparted to them. And as faith took hold of the promises of God, joy and trust filled the heart.

We feel sure that the institute will be a great blessing to Dist. No. 4. It will give a new impetus to the work here. We would not give the impression that all was accomplished which we desired, far from it, but a good work was done, and a great desire was enkindled in many hearts for more of God's blessing, and we do not think these desires will be satisfied till those who have them find in Christ that for which their souls long.

The brethren in Iowa did all that could be done to make those who came comfortable and contented. At the close of the meeting the following resolution was adopted:—

*Resolved*, That we respectfully invite the General Conference to hold another institute in Dist. No. 4 the coming year, and that it be appointed to be held at Lincoln, Nebr.

Those who attended returned to their homes, thankful to God for his goodness and blessings.

E. W. FARNSWORTH.

#### CANVASSERS' INSTITUTE AT LAPEER, MICH.

THIS institute was held in the Seventh-day Adventist church at Lapeer. It commenced March 30 and closed April 12. It was held at Lapeer so as to accommodate the canvassers from both Michigan and Ontario. For several weeks previous, brethren D. E. Wellman, State agent for Michigan, and Byron Hagle, for Ontario, acting in harmony with the counsel of the Michigan Conference Committee and tract society officers, had been laboring to awaken an interest among the brethren and sisters in their respective fields in behalf of the canvassing work, and with excellent results. The first session of the institute opened with an enrollment of ninety canvassers, which soon increased to one hundred and twenty-five. This was exclusive of the ministers and institute instructors who were present. Organization was effected at once, and solid work commenced from the start. With few exceptions, the entire membership was present at all the sessions, and a very commendable degree of enthusiasm prevailed. The work of thorough preparation for active and successful service was carried forward with much energy and perseverance.

With two or three exceptions, preaching services were held each evening by Elders J. O. Corliss and I. H. Evans. The sermons were most timely and appropriate to the needs of the institute. With special force and clearness, they set forth the relations that exist between workers in the Lord's vineyard, and the Master. Seldom, if ever, have we heard sermons so full of inspiration for those who would be co-laborers with Christ. The full significance of the "faith of Jesus," as applied to God's remnant people, was brought out in such a manner as to take firm hold upon the minds of the listeners, and they responded heartily and with deep feeling. The effects were most marked and visible in the Sabbath afternoon and closing social meetings. Testimonies were given in rapid succession, and were characterized with definiteness of statement, unreserved consecration, and deep gratitude for the privilege of laboring in the Lord's vineyard. Sabbath afternoon, the 9th inst., the congregation repaired to the river near by, where twelve were baptized by Elder Corliss.

Elder O. A. Olsen was present the second Sabbath and Sunday, and preached three times, besides performing other labors of special value to the institute.

Brethren F. L. Mead and R. B. Craig, general and district canvassing agents, spent several days at the institute, assisting in the work of counsel and instruction. Brethren G. T. Miller and N. B. Smith gave instruction on health and temperance, also on the canvass for *Good Health*. Instruction and drill upon the several book canvasses was given by brethren D. E. Wellman, W. M. Crothers, C. G. Howell, W. M. Kilbourne, Byron Hagle, and the writer. Lessons upon the general principles and business details of the canvassing work were given by the writer, assisted by others. Thus the entire range of subjects pertaining to the business was gone over and taught as completely as the limited time would permit. It is quite evident that two weeks is too short a term to accomplish all that is needed in a canvassers' institute. The need of a manual of the canvassing business was frequently remarked by different ones, and the sentiment was expressed that such a work would more than double the efficiency of an institute.

Fully one third of those who have gone out from the institute will work upon "Bible Readings;" four will canvass for "Two Republics," some nine or ten for "Great Controversy," while the others are about equally divided on "Patriarchs and Prophets," "Sunshine," and *Good Health*. Forty-eight of those who attended the institute will work in Ontario, and the others in Michigan. These workers go forth into the field strong in the Lord, and with firm determinations to do a higher grade of work than has hitherto been done.

G. W. MORSE.

#### THE CANVASSING WORK IN COLORADO.

DENVER.—As I have never given an account of my work through the REVIEW since being in the employ of this Conference, I thought some might like to hear how the canvassing work is going on here.

I came to Denver last October, looking up the work and expecting to visit the different churches in the northern part of the State, but my wife was taken with typhoid fever, and I was kept out of the work for six weeks. During this time, there were but three canvassers in the field, and two of these ceased working about the time I could give my attention to the work. Thus only one canvasser was left in the field, and it looked as if Satan was hindering the work mightily; but knowing that his power was nothing compared with the Creator's, I felt of good courage to press on, knowing that my Leader was mighty in wisdom and strength. Just about this time brother N. P. Dixon, the district agent, came to assist me in starting the work. I appreciated his help very much, but on his arrival, I thought we ought to visit some of the churches in the northern part of the State. After doing this, we began a class drill in Denver. Brother D. was soon taken with *la grippe* and was obliged to return home, so I went through with the drill, which proved to be a success. Soon after the close of the drill, I attended the State agents' convention at Lincoln, Nebr. Finding that what I had planned to do was in harmony with the minds of the other State agents, it gave me new courage, and on returning, I called all the brethren I could get to come to Denver to attend a canvassers' institute for six weeks or two months. I succeeded in getting eight to attend this meeting.

I rented four rooms for them to live in, and we began our meeting, without any assistance, and money being a very scarce article, we could only see our way through by faith. I started all at work in the city, working a part of each day, and spending the other part of the day in our school, studying the books and giving instruction. This had to be done that the canvassers might live while attending the school.

Times being very hard in Denver, and people moving about so much, made it quite hard work to canvass, but studying God's promises, they seemed brighter to us all the time. At the close of the institute, I had thirteen canvassers who had made a start; and as they got along so well, we thought best for them to remain in Denver and canvass until after Elder Jones leaves.

They have done a good work, and some have already accepted the truth from reading the books sold them. All the canvassers express themselves

as being of good courage. They have rich experiences every day. The prospects look brighter to me now than ever before. We expect to do a good work in this Conference this year. A. S. Kellogg and wife are in New Mexico. They spent the winter in Albuquerque, and were quite successful, although the place had been canvassed before. There is room for many workers. The harvest is ripe, and it must be gathered in. Probation will soon close, and there are many who should devote themselves to the work of the Lord. I am of good courage.

April 21.

WM. J. KEELE, State Ag't.

## Special Notices.

### NOTICE!

THERE will be a meeting at Ellicottsville, N. Y., in the opera-house, May 14, 15. Elder S. H. Lane will attend. A general attendance of the East Otto church is requested, and as many of the Salamanca church as live in New York. We also extend an invitation to the members of Steamburg and West Valley churches. Come, praying that the blessing of God may attend this meeting.

D. A. BALL.

### MONTANA CAMP-MEETING.

WE have failed to get any reduction of fare on the railroads for those who attend our coming camp-meeting at Bozeman. The railroad companies would not grant us any reduction unless there would be 100 or more coming by rail. Our membership being so small in Montana, we could not hope for so many as that; yet we hope none will remain away. Come, brethren and sisters, and let us seek the Lord together; for we all need his blessing.

J. W. WATT.

### UPPER COLUMBIA CAMP-MEETING.

IT is now decided to hold the camp-meeting for the Upper Columbia Conference on the College ground, May 24-31. We have arranged with the Union Pacific R. R. to give reduced fare, and will probably get the same rates on other roads. When you buy your tickets, pay full fare and take a receipt from the agent, and you will be returned for one-fifth fare. We think it would be better, as far as possible, to come by rail. There will be teams at the depot to meet the passengers, and take them and their baggage to the ground free of charge. Provisions will be made to care for teams at as low a rate as possible. There will be a restaurant on the ground, also supplies of provisions for those who wish to board themselves. There will be an ample supply of tents which can be rented at reasonable rates. We are looking for a larger attendance than ever before. Lines of instruction in Bible truth relating to Christian experience will be brought out, which none of our people can afford to miss. Elders Haskell and Farnsworth will be present.

H. W. DECKER, Pres.

### NEW ENGLAND LOCAL MEETING.

THE local meeting for New England, appointed for May 20-30, will be held in the church at South Lancaster. We call it a local meeting to distinguish it from the regular annual Conference which will be held in September. This meeting is designed especially for the ministers, Bible workers, and those who are expecting soon to enter the canvassing work. We also invite all who are in attendance at the Academy, who desire to enter some department of the work on their return home the coming summer. We hope all these classes will attend. By what we have said, we do not wish to give the impression that others will not be welcome; for we shall be glad to have all come who can consistently do so. Yet if you cannot come now and in September also, we would much prefer to have you attend the September meeting.

The Academy canvassing institute will commence the 18th. The General Conference will provide help for the meeting, and we expect Elder Underwood will be with us. Elder Wakeham will also attend this meeting. The President of the New England Sabbath-school Association will be present to give instruction in the Sabbath-school work, and the Conference Committee will also attend the meeting and help lay plans for the work the coming summer.

We shall arrange for a daily Bible study, and we hope all will come to seek a closer walk with God and a better knowledge of his word, and we know if we do this with all our hearts, we shall have a profitable meeting.

NEW ENGLAND CONF. COM.

### TO OUR MICHIGAN BRETHREN.

WE would call the attention of our brethren to our mission work in Detroit, and invite them to assist us by donations to carry forward the work. We have a family of eighteen to care for, though two are now absent for a short time. What is not sent in, we have to buy and

pay the city prices. Most of you are aware of the condition of our finances, and yet we cannot well withdraw our support from such an important place as Detroit. Would it not be a privilege for many of our churches to make up contributions of eatables, such as vegetables, fruits, dried or otherwise, crocks of butter, flour, etc., and ship to 416 4th Ave., Detroit, Mich.? Sometimes individuals feel that "the work is not mine, but it belongs to the Conference to see to such things, and I can only care for my own." But really the work is yours; and if all will remember that they are partners in God's work, not with the Conference, but with God, and that God wants them to help on his work, we would have abundance of means to push the work in all its branches. We are sure that our brethren who have never failed to help in times of need will do what they can to sustain the work. Before sending, write to Elder H. M. Kenyon, 416 4th Ave., Detroit, Mich.

I. H. EVANS.

### PENNSYLVANIA, NOTICE!

THE annual camp-meeting of the Pennsylvania Conference of Seventh-day Adventists will be held at Sunbury, Pa., commencing Tuesday evening, May 31, 1892, and continuing one week. Sunbury is on the Philadelphia & Erie, Northern Central & Reading R. Rs., with branches of the Pennsylvania system of railroads reaching it from both the north and south. It is thus open to all parts of the Conference. Due notice will be given as to rates and the way to avail ourselves of them.

We shall rent tents of Mr. Fields of Rochester, N. Y., as heretofore. The sizes will be as follows: 9ft. x 12ft., 14ft. x 15ft., and 12ft. x 17ft. Those wishing tents are requested to notify the writer at Wheeler, Steuben Co., N. Y., designating the desired size. This should be done before May 20. We request all who wish tents to order them. We wish to emphasize this request; for, in view of the fact that we are not to have a workers' meeting this year, we must have everything in readiness at the very commencement of the meeting, so as not to be interrupted by works of preparation during the meeting. So let all order in season, as requested. We urgently request all who are to attend the meeting to be sure to come at the commencement, and stay till it is fully closed. Remember that it is but a week this year. We are very anxious that all may receive the full benefit of this special means of grace. Please don't fail in this.

Let all who have accounts with the Conference be ready with them, so we can have them at the beginning of the meeting.

As some of the brethren chosen at our last session of Conference to act as auditors this year, have gone back to the New York Conference, with the territory which has recently reverted to said Conference, we now appoint the following persons as auditors: D. A. Evans, Wm. Jones, Samuel Neal, G. F. Evans, Wm. Barron, and Jefferson Loughhead. Our Camp-meeting Committee, I. N. Williams, Willie Schwartz, J. H. Humphrey, Chas. Loughhead, and J. N. Quinn, are requested to be on the grounds by Thursday morning, May 26. We are expecting Elders O. A. Olsen, R. C. Porter, G. E. Fifield, E. E. Miles, and W. H. Wakeham as laborers from abroad. There will be a dining tent on the grounds for the accommodation of those wishing to procure meals. As the location of this meeting is especially favorable for those located in the eastern and central parts of the Conference, we shall expect a large attendance from these localities, and we hope for at least a good representation from the extreme western part of the State. And now in view of the eventful time in which we live, and the character of the work in which we are engaged, it seems almost superfluous to urge any believer in the third angel's message to attend this meeting. We shall expect to see you all there.

J. W. RAYMOND, Pres. Pa. Conf.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON VII.—A SONG OF PRAISE.

PS. 103:1-22.

(Commit Verses 1-5.)

(Sabbath, May 14.)

TEXT.—"Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2.

1. To what extent did David consider the Lord worthy of praise or blessing? Ps. 103:1.
2. What duty did he enjoin with the blessing? Verse 2.
3. What did he name among these benefits? Verses 3-6.
4. In forgiving the iniquities of those who receive him, what does God impute and impart to them? Rom. 4:6, 7; 3:22.
5. What is a necessary accompaniment of righteousness? Rom. 5:18; 8:10, last clause.
6. Is healing of disease always accomplished here for those who possess that life? (See 2 Tim. 4:20; Heb. 11:35-38.)
7. But if we go on from faith to faith, of what is that life or spirit within us a pledge? Rom. 5:17; 8:11.
8. When, then, will all diseases be healed? Rom. 8:11; Isa. 25:8, 9; 33:24.

NOTE.—That Ps. 103:3 is sometimes true in particular cases in this life is abundantly verified; but with very few exceptions, all of the race have eventually yielded to disease and death. While forgiveness and healing are both classed together, God has declared over and over again that he would forgive all of our sins while we are mortal. This we know to be his will. We may plead it with all confidence. But God has never declared that he would heal all diseases here. In the life hereafter, however, all diseases will be healed; we will be made immortal incorruptible, like our blessed Lord (Phil. 3:21); of this God has given us a pledge in granting us forgiveness of sin, and bestowing upon us the gift of righteousness, which is also the gift of life—eternal life—if the righteousness is retained.

9. What blessings strew the path of all continually? Ps. 103: 4; 34: 22.

10. When will God execute judgment for the oppressed? Ps. 103: 6; 50: 3, 4. Sometimes in this life, but none will be passed over in the judgment to come.

11. To whom did God reveal his ways for all the children of men? Ps. 103: 7.

12. Among these ways what precious trait of character has he revealed? Ex. 34: 6, 7; Ps. 103: 8.

13. How will he ever regard the truly penitent, even though his sins have been grievous? Ps. 103: 9; Micah 7: 18.

14. What do our sins merit us? Rom. 6: 23.

15. What proof is given that God has been gracious to us, has dealt with us better than we deserve? Ps. 103: 10-12.

16. How does he regard our weaknesses? Verses 13, 14; Isa. 63: 9; Heb. 4: 15.

17. How is God's mercy compared with man's frailty? Ps. 103: 15-18.

18. Who besides the obedient may be the recipients of God's mercies? Isa. 55: 7.

19. What reason have we besides God's wondrous mercy for trusting in him? Ps. 103: 19; Isa. 40: 26; Jude 24.

20. Because of all these wondrous manifestations of God's character, how extensive should be the praise offered him? Ps. 103: 20-22.

21. In view of all God's goodness to us, what should we not forget? (See text.)

#### ADDITIONAL NOTES.

1. A PSALM OF THANKSGIVING.—There is probably no portion of the Scriptures oftener read than this psalm, nor is there any other sacred song that so fully expresses devout thanksgiving and praise to God for his mercies. The psalmist calls all his powers, of whatever nature, into requisition, to exalt the name of the Lord, as he rehearses what he has done and will do for his people.

2. HIS BENEFITS.—Everything that we enjoy in this life, and all that we see in nature is his work. "The sea is his, and he made it: and his hands formed the dry land." The pleasant conditions by which we are surrounded—home and friends—are of his appointing; and the future blessings of immortality to be bestowed at the coming of the Lifegiver, and the future home in the kingdom of God were purchased for us by his sacrificial death. These "benefits" should ever be kept fresh in mind. We should not be so engrossed with the gift that we forget the giver, but we should ever remember that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1: 17.

3. THE MERCIFUL GOD.—God has a tender care for his children. He is merciful, or in other words, he treats us better than we deserve. "He knoweth our frame." It was our weakness and utter inability to help ourselves, that so moved his heart of love that he sent his only begotten Son into the world to be our salvation. The plan of salvation takes us from the lowest plane of sin and helplessness, and exalts us to a condition of holiness, and to the honor of being sons and daughters of the Lord Almighty. Wonderful condescension of the infinite God; wonderful exaltation of the sons of men!

4. BREVITY OF LIFE.—If we would avail ourselves of the offers of mercy, we have not many years in which to make the decision. "As for man, his days are as grass. . . . For the wind passeth over it, and it is gone; and the place thereof shall know it no more." This being the case, we have no time to lose. It will be exceedingly dangerous for us to try to enjoy the "pleasures of sin" even for a short season. To those who realize his goodness, and do not forget his "benefits," even to such will his mercy be extended from "everlasting to everlasting," when this mortal life will have given place to the life eternal. There the song of praise begun here will be perpetuated by immortal voices. When the Lord takes his throne which he hath prepared in the heavens, the hosts of the redeemed will join with the "angels that excel in strength" in blessing the Lord in "all places of his dominions." No sin spot will then be found in all the universe of God. All of God's works in all places of his dominions will then bless the Lord.

## News of the Week.

FOR WEEK ENDING APRIL 30.

#### DOMESTIC.

—President Harrison will go to New York to lay the corner-stone of the tomb of General Grant.

—The Central Theater, Philadelphia, was destroyed by fire April 27. Seven persons perished in the flames.

—One man was killed as the result of the California earthquake. The damage to property is placed at \$100,000.

—Chinese exclusion is acted upon in the Senate, and a bill passed for the extension of the present law ten years.

—T. Jefferson Coolidge of Boston, Mass., has been named by the President as United States minister to France.

—The population of the newly opened lands in the Cheyenne and Arapahoe Reservation is estimated at 57,000.

—There are 174 Confederate generals living at the present time. They were nearly all present at the Confederate reunion held April 8 at New Orleans.

—The work of building a monument in honor of General Grant at New York City, which has been so long delayed, has lately been taken hold of, and there is now a prospect of its speedy completion.

—A company has been organized to dredge the channel near Hell Gate, New York City, for the purpose of recovering a large amount of treasure sunk there in a British vessel over one hundred years ago.

—The new *modus vivendi* gives the Alaska Commercial Company the right to catch 7,500 seals instead of the 300,000 which was originally allowed them; and other killing by sealers, either by Canada or by the United States, is forbidden.

—A weekly newspaper in the Arabic language has recently been started in New York City. The editor is a native of Syria and a graduate of the Syrian Protestant College at Beirut. There are seven thousand people who speak this language in New York City, and about seventy thousand in the whole United States.

—People living at Dayton, Tenn., on the Queen & Crescent Railroad, experienced the other evening what seemed to be an earthquake. Since then they have discovered that a volcanic eruption occurred on the summit of Lone Mountain, two miles from the city. A space 300 yards long and 100 yards wide sank considerably, causing large trees to fall into the chasm made, and hurling rocks into the air.

—Another cargo of provisions for the suffering people of Russia will soon leave New York City. This cargo is the gift of the people of Iowa. Three steamships have thus far sailed to Russia with provisions; the "Indiana" and "Conemaugh" from Philadelphia, and the "Missouri" from New York. The steamer about to sail with the Iowa contribution is the "Tynehead." A fifth steamer will soon be chartered for the same purpose.

#### FOREIGN.

—The worst storm of the season prevailed throughout Manitoba, April 27.

—Yellow fever is causing great mortality in Rio de Janeiro.

—Brazil claims not to be bound by the reciprocity treaty with the United States.

—Revolt is feared in Hayti, and it is thought Legitimate proposes to make descent on the island.

—Italy has resolved to give up all of its African colonies, with the exception of Massowah.

—M. Very, who gave Ravachol, the anarchist, into custody, was slain in a dynamite explosion.

—Fears of a great uprising are felt in Rome, and public buildings and the Austrian Embassy are being barricaded.

—The congress of San Salvador has taken steps for a conference looking to the reunion of the five Central American States.

—Many anarchists were arrested in Paris and the French provincial cities, April 16, as the result of an organized police raid.

—The French government is making energetic preparations for the attack on Dahomey in Africa. Whether the expedition will go as far as Abomey is yet unsettled, but Whydah will be seized and held permanently by the French, thus cutting the Dahomeyans off altogether from the sea.

#### RELIGIOUS.

—A Seventh-day Adventist, at Charlestown, Md., refused to testify in court upon the Sabbath, April 23, and was sent to jail by the judge for contempt of court.

—The population of the city of Halle, in Germany, has grown to be 100,000, yet it is only now that increased church accommodations are being provided. The first new church built in the city since the Reformation will be dedicated next summer.

—Dispatches from Rome announce that the pope has decided to create five Italian cardinals and eight foreign cardinals. Among the former will probably be the Nuncios of Madrid and Vienna. Among the latter will cer-

tainly be two Spaniards, one Irishman, and probably two Frenchmen.

—A Baptist minister in Chicago proposes the plan to erect a great tabernacle in Chicago, and to invite Mr. Moody and other great evangelists to hold a series of revival meetings there this summer. The object is to make a religious impression upon the community, favorable to the closing of the World's Fair on Sunday.

—The advocates of the Sunday opening of the World's Fair have been much strengthened lately by the attitude of the Archbishop of Canterbury. In presiding at the opening of the Fine Art Exhibition in the Whitechapel district of London, which is inhabited mainly by the poorer classes, the Archbishop placed himself on record as favoring the opening of the art gallery and museums on Sunday. The English primate is so exalted an ecclesiastical authority that his action in this instance cannot fail to be influential.

—A largely attended meeting of the residents of the North Side, Detroit, Mich., was held the evening of April 14, for the purpose of devising some means to rid that section of the city of the religious sect, of which "Prince Michael" is the leader. The meeting declared the sect a disgraceful blot upon the community, and a menace to society. Resolutions were unanimously adopted condemning the followers of the "Flying Roll" for their immorality, and declaring their determination to prevent the settlement in their midst of such a lazy, thriftless, sensual class of people.

—The statistics in regard to the growth of religious life in Germany since 1871 show that for every 1,000 members of religious bodies in that year, there were in 1890, 1,191 evangelicals and 1,240 Roman Catholics; while for every 1,000 persons disclaiming all religions in 1871, there were in 1890 not less than 14,345. The great increase in this is not, however, understood by those who have examined the matter, to indicate that there is a rapid failure of religious life, but that there were many more persons who concealed their indifference to religion in 1871, but are now not afraid to avow it, having the confidence that its avowal will not injure their position.

## Appointments.

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

### CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.		
MARITIME PROV., Moncton, N. B.,	May	11-16
New England (local) So. Lancaster,	"	20-30
Pennsylvania, Sunbury,	"	31 to June 7
*New York, Cortland,	June	7-13
Canada,	"	22-28
West Virginia,	Aug.	9-16
Virginia,	"	16-23
Maine,	"	25 to Sept. 5
Vermont,	Sept.	6-13
New England,	"	15-20
Atlantic,	"	20-27
DISTRICT NUMBER TWO.		
Tennessee River Conference,	Aug.	30 to Sept. 5
DISTRICT NUMBER THREE.		
Indiana (spring meeting),	May	17-23
Ohio,	"	24-30
Illinois, " "	June	4-7
Indiana,	Aug.	9-15
Ohio,	"	12-22
Michigan (northern meeting),	"	22-28
Illinois,	"	24-30
Illinois (southern meeting),	Sept.	6-12
Michigan (State meeting)	"	22 to Oct. 3
DISTRICT NUMBER FOUR.		
*Minnesota,	May	31 to June 7
*Iowa, Des Moines,	June	7-14
*Wisconsin,	"	14-21
*South Dakota,	"	22-28
*Nebraska,	Aug.	30 to Sept. 6
DISTRICT NUMBER FIVE.		
*Texas,	Aug.	2-9
Missouri,	"	17-30
Arkansas (southern, local),	July	12-18
Arkansas,	Aug.	4-15
Colorado,	"	31 to Sept. 12
Kansas,	Sept.	15-26
DISTRICT NUMBER SIX.		
Central California, Bushrod Park,	May	12-23
near Oakland,	"	24-31
Upper Columbia,	"	31 to June 7
North Pacific,	"	8-14
Montana, Bozeman,	June	8-14

GEN. CONF. COM.

Appointments marked by a star will be preceded by a workers' meeting.

W. A. COLCORD.

THE fourteenth annual session of the Pennsylvania Conference of Seventh-day Adventists will be held on the camp-ground at Sunbury, Pa., May 31 to June 7. Let all our churches secure delegates. Each church is entitled to one, and an additional one for every fifteen members.

J. W. RAYMOND, Pres.



PROVIDENCE permitting, I will meet with the churches in Wisconsin as follows:—

• Oxford, May 28, 29  
Adams Center, June 4, 5  
Richford, " 6  
Plainfield, " 7  
Meetings will begin Friday evening at Oxford and Adams Center. At Richford and Plainfield the meetings will be held in the evening. B. J. CADY.

ELDER CAPY of Wisconsin, who at present is in Battle Creek, appoints to meet with the church at West Leroy, Mich., Sabbath, May 14.

### BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one cent for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—House and lot on Washington St., within block and half of Sanitarium and College, Battle Creek, Mich. The house is a nice two-story dwelling, with seven rooms. The lot is four by eight rods, well set with small and other fruits, and is supplied with water from city water works. A desirable dwelling. Inquire of W. P. Butler, Battle Creek, Mich.

FOR SALE.—Saw-mill, plenty of good timber; maple, bass-wood, rock and gray elm, ash, and hemlock. Good location, near Toledo and Ann Arbor R. R. in Wexford county, Mich. Terms easy, or would exchange for other property. Hollis Clark, Leslie, Mich.

HELP WANTED IMMEDIATELY.—Steady employment for the right man. A single man between twenty and thirty preferred, must have a good practical knowledge of photography. Must be a Seventh-day Adventist in good standing, with fair address, neat and progressive. Correspondence solicited. Inclose stamp. L. S. Morey, Lock Box 94, Mt. Pleasant, Mich.

### ADDRESSES.

JOHN W. COVERT's address is Maple City, Leelanaw Co., Mich.

UNTIL further notice, the address of C. L. Taylor will be 814 Calverton Road, Baltimore, Md.

## Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

HOFF.—At Carthage, Mo., Esther Hoff, aged 85 years, 1 month, and 29 days. D. N. WOOD.

LITHEO.—At Fargo, N. Dak., March 30, 1892, of consumption, Mary Litheo, aged fifty years. J. W. W.

TENNEY.—At Dundas, Minn., April 1, 1892, of erysipelas, sister M. M. Tenney, aged forty years. A. J. BREED.

PILCHER.—At Delta, Colo., Dec. 23, 1891, Wm. J. Pilcher, aged 42 years, 6 months, and 25 days. GEO. O. STATTES.

HOGUE.—At Martinsburgh, Iowa, Miss Elizabeth Hogue, March 23, 1892, of pneumonia, aged sixty-six years. \* \* \*

WHEELER.—At Van Wert, Ohio, of consumption, Myrta Wheeler, aged 20 years, 3 months, and 11 days. E. J. VAN HORN.

GEORGE.—At Eureka, Wis., April 9, 1892, of lung trouble, Marcus, son of A. N. and Rose George, aged eight months. MRS. C. M. POTTER.

FARRENKOP.—At Brookings, S. Dak., Feb. 22, 1892, of heart-disease, Sarah Peters Farrenkop, in the thirty-first year of her age. A. J. BREED.

NICHOLS.—At Wolcott, Ind., April 8, 1892, of la grippe and paralysis, Catherine Nichols, wife of Robert Nichols, aged fifty-two years. WM. COVERT.

KYTE.—At Pique, Ohio, March 17, 1892, of paralysis, Cynthia Kyte, aged 57 years, 2 months, and 14 days. Sermon by the writer. E. J. VAN HORN.

STEPHENS.—At Almira, Benzie Co., Mich., April 12, 1892, Nathan W. Stephens, aged 60 years and 3 months. Discourse by the writer. F. I. RICHARDSON.

MATHEWS.—At Payne, Ohio, March 17, 1892, of consumption, Sarah Anna Mathews, aged 20 years and 27 days. Discourse by the writer. E. J. VAN HORN.

GRIMES.—At North Sutton, P. Q., Jan. 28, 1892, Annis Hurlbert, widow of the late Benjamin F. Grimes, aged 96 years, 5 months, 11 days. R. S. OWEN.

JONES.—At Danvers, Mass., April 3, 1892, of cancer, Rosanna Jones, aged 51 years, 3 months, and 2 days. Discourse by the writer from Rev. 21: 3, 4. WM. J. BOYNTON.

HENSLEY.—At Hallowell, Kans., March 31, 1892, Ava Edna, daughter of J. H. and M. Hensley, aged 9 months and 10 days. Discourse from Jer. 31: 15-17. OSCAR HILL.

OSTRUM.—At Eureka, Wis., April 17, 1892, of a complication of diseases, beginning with la grippe, Sarah Ostrum, aged 49 years, 10 months, and 16 days. MRS. C. M. POTTER.

ALLEN.—At Rankin, Mich., south of Flint, March 22, 1892, Lucy M., infant daughter of Mr. and Mrs. Walter Allen, aged nine months. Funeral attended by the writer. I. D. VAN HORN.

WELKER.—At Luverne, Minn., Sept. 22, 1891, of softening of the brain, George Welker, aged seventy-seven years. Funeral services by a Methodist minister. CHARITY WELKER.

REED.—At Content, Runnels Co., Tex., Feb. 1, 1892, of a complication of diseases, Maud Reed, daughter of Watson and Isabella Reed, aged 15 years and 8 days. WATSON AND ISABELLA REED.

HALL.—At Jericho, Vt., April 15, 1892, of paralysis, resulting from la grippe, Laura, wife of Geo. Hall, aged 59 years, 6 months, and 20 days. Sermon by the writer. P. F. BICKNELL.

CARRUTH.—At Oakland, Cal., March 7, 1892, of capillary bronchitis, Ethel Rose, daughter of C. W. and Lillie D. (nee Abbey) Carruth, aged 5 years, 9 months, and 22 days. M. C. WILCOX.

BICKNELL.—Feb. 24, 1892, of tubercular laryngitis, result of la grippe, Rilla Bicknell, wife of Elder P. F. Bicknell of Essex Junction, Vt., aged 24 years, 7 months, and 25 days. I. E. KIMBALL.

WISWELL.—At Bordoville, Vt., of skin disease and old age, Jan. 29, 1892, Leonard Wiswell, aged 93 years and 8 months. Funeral discourse by Elder H. W. Pierce, from Rev. 21: 4. FRANCIS GOULD.

MEILICKE.—At Winona, Minn., March 14, 1892, C. H. Meilicke, aged fifty-four years. He was killed by a train on the Milwaukee road. Discourse by the writer from Job 14: 14. ANDREW MEAD.

CASTERLINE.—At Sand Lake, Mich., March 12, 1892, of scarlet fever, Ruth, aged three and one half years, youngest daughter of Daniel and Edith Casterline. Discourse by the writer. F. I. RICHARDSON.

BERDAN.—At Battle Creek, Mich., March 28, 1892, of mesenteric consumption, Katharine A. H. Berdan, aged 20 years, 3 months, and 16 days. Sermon by the writer, from Rev. 22: 4. I. D. VAN HORN.

FERRAND.—At Flint, Mich., March 20, 1892, of complication of diseases, contracted in the army, Wm. Leroy Ferrand, aged 66 years, 3 months, and 12 days. Funeral held March 22, attended by the writer. I. D. VAN HORN.

CRAMER.—At Grand Rapids, Mich., March 17, 1892, of internal abscess, Jane Cramer, aged 63 years, 3 months, and 16 days. Funeral at Wright, Mich., March 20. Sermon by the writer from John 11: 25. S. ROGERS.

HAYNES.—At Frankfort, N. Y., of blood poisoning, Feb. 25, 1892, Endora Lillian, only daughter of brother and sister H. Marsh, and wife of Charles Haynes, aged 27 years and 3 months. Words of comfort were spoken by Elder J. R. Shaw (Baptist), from John 13: 7. ELLEN E. JONES.

CAMPBELL.—At Cowan's Ford, Mecklenburgh Co., N. C., March 24, 1892, of overflowing of the gall, Elizabeth Campbell, aged eighty-four years. Remarks were made at the grave by Rev. F. J. Rogers (Methodist). F. J. STOWE.

RASMUSSEN.—At Half Moon Bay, San Mateo Co., Cal., of catarrh of the stomach, Erasmus Rasmussen, aged 21 years, 1 month, and 6 days. Words of comfort were spoken by Rev. Meese (Methodist), from 1 Thessalonians 4. ANNA RASMUSSEN.

BASCOM.—At Shelby, Oceana Co., Mich., April 13, 1892, Elvira Bascom, in the seventy-third of her age. Funeral services were held in the Methodist church. Words of comfort were spoken to the sorrowing friends from 1 Cor. 15: 22, 23. O. F. CAMPBELL.

POWERS.—At Eagle, Richland Co., Wis., Dec. 13, 1891, of diphtheria, Theo. H., aged 11 years, 7 months, and 12 days; Dec. 16, 1891, Lottie, aged 6 years, 1 month, and 15 days; Dec. 21, 1891, Fletcher R., aged 8 years, 6 months, and 19 days, being the three youngest children of brother and sister Ransom Powers. E. W. WEBSTER.

## CHANGE OF THE SABBATH.

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This work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

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## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Ad'nt'io Express.	† Eve's Express.	† Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.20	7.00
Niles.....	10.20	pm 12.43	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.87	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	2.45	am 7.10
Jackson.....	3.05	4.30	5.32	8.62	6.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	6.43	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 8.10
Rochester.....				6.55	5.10		10.00
Syracuse.....				8.00	12.15	10.20	am 1.00
New York.....			pm 3.45	pm 8.50	am 7.00		7.45
Boston.....			6.40	11.05	10.45		10.45
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve's Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.....	10.30	4.30	6.00	9.15			
Syracuse.....	pm 7.30	11.35	am 2.10	am 7.20			
Rochester.....	9.35	am 1.25	4.20	9.55			
Buffalo.....	pm 11.00	11.00	2.20	5.30	11.50	am 8.45	
Suspension Bridge.....			3.15	6.25	pm 12.50		
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	8.15	pm 4.45	pm 8.05
Ann Arbor.....	9.35	8.40	9.55	2.10	10.32	5.52	9.18
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.39	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	1.48	6.17	4.15	am 9.00	3.10
Michigan City.....	5.37	2.14	2.48	7.20	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.30	9.00	7.55	11.15	6.50

\* Daily. † Daily except Sunday. ‡ Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 6.03 a. m. and 4.55 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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



## Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 3, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 8.15
pm 3.00	New York.....	am 8.15
pm 3.00	Buffalo.....	am 8.15
pm 3.00	Niagara Falls.....	am 8.15
pm 3.00	Boston.....	am 8.15
pm 3.00	Montreal.....	am 8.15
pm 3.00	Toronto.....	am 8.15
pm 3.00	Detroit.....	am 8.15
pm 3.00	Dep. Port Huron.....	am 8.15
pm 3.00	Port Huron Tunnels.....	am 8.15
pm 3.00	Lapeer.....	am 8.15
pm 3.00	Flint.....	am 8.15
pm 3.00	Bay City.....	am 8.15
pm 3.00	Saginaw.....	am 8.15
pm 3.00	Durand.....	am 8.15
pm 3.00	Lansing.....	am 8.15
pm 3.00	Charlotte.....	am 8.15
pm 3.00	BATTLE CREEK.....	am 8.15
pm 3.00	Violsburg.....	am 8.15
pm 3.00	Schoolcraft.....	am 8.15
pm 3.00	Cassopolis.....	am 8.15
pm 3.00	South Bend.....	am 8.15
pm 3.00	Valparaiso.....	am 8.15
pm 3.00	Chicago.....	am 8.15

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Meals served in O. & G. T. Dining Cars on all through trains.  
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# The Review and Herald.

BATTLE CREEK, MICH., MAY 3, 1892.

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## CAMP-MEETINGS FOR 1892.

See appointments on preceding page.

## THE COLLEGE BOARD.

THE new Board of Trustees of the Battle Creek College, elected at the last annual meeting, March 15, met April 29, and organized as follows: U. Smith was elected chairman of the Board; Prof. W. W. Prescott, Secretary; A. R. Henry, Treasurer, and Harmon Lindsay, Auditor.

## THE S. D. A. PUBLISHING ASSOCIATION.

THE meeting was held according to appointment in the Tabernacle at Battle Creek, Thursday, April 28. Over two thousand shares of stock were represented. The following persons were elected as a Board of Trustees for the coming year: C. Eldridge, U. Smith, O. A. Olsen, A. R. Henry, H. Lindsay, F. E. Belden, and W. H. Edwards. The Association having been rechartered June 15, 1891, and the first year not having yet expired, an official report of the workings of the Association could not be made. But the Treasurer, A. R. Henry, gave a verbal statement of the progress of the work during the past ten months of the history of the new corporation. Prosperity has attended the work, and more printing has been done during the ten months of this year than during any other similar length of time in the past.

It was voted to increase the capital stock of the Association to \$250,000, and to capitalize the surplus of \$168,000 which has now accumulated. This will be issued in stock to those to whom it respectively belongs, as soon as the Secretary can prepare a proper stock book. So those who have taken stock in the new corporation will in due time receive certificates for the stock they own. The fiscal year will be so arranged that the next meeting can be held in connection with the next General Conference, in the spring of 1893, and a full report be then given.

## LOST! LOST! WHO WILL FIND IT?

A PROFESSOR in a college not a hundred miles from Battle Creek, says that the only difference between us and the people whom he represents, on the

Sabbath question, is one of chronology; that is, we have not the right day, and cannot have, because time has been lost. This means that the seventh day has been lost.

But how did this happen?—Why, the Jews lost it, he claims. Execrable race! to be so heedless, so unpardonably careless, as to lose the seventh day, and leave us poor Christians to go groping along without that day, when that is just the one we want so badly, and all because they lost it! What can be an adequate punishment for such a crime? It should be telegraphed immediately to the czar of Russia that the Jews lost the seventh day, that he may bring down his oppression still more heavily upon that wretched people! Oh, yes, say thousands, we would keep the seventh day as the Sabbath if we only knew what day it was. But alas, the Jews have lost the day! If they were going to lose a day, why in the world didn't they take some other day than the seventh? Why didn't they lose Tuesday or Wednesday? We could have got along comparatively well without them. But no, we have all the other days all right, and it is only the seventh day that is missing.

But perhaps we need not despair after all. Let a grand and universal search be instituted. It may be that the day can yet be found and restored to its rightful place, and so all this pretended confusion on the Sabbath question be brought to an end.

## THOROUGHLY MIXED.

A PRIEST of the Roman Catholic Church was recently ordained as bishop at New York City. There were 600 priests present, and thousands of people. A reporter for the *New York World*, doubtless a Catholic, thus commences his graphic description of the pompous ceremony:—

"With pomp and splendor born in rites of ancient Greece and in stern ceremonies of the old Jews, gilded with luxurious wealth of magnificent Rome, purified and made holy by eighteen centuries of Christianity, the Right Rev. Charles Edward McDonnell was yesterday consecrated a bishop of the Roman Catholic Church."

The above is a good description of the origin of the Roman Catholic ceremonies. The splendor of the rites of pagan Greece, the ceremonies of the Jews, the efficacy of which was to pass away at the death of Christ, and the "luxurious wealth of magnificent Rome," truly makes a strange compound, and we seriously question the implication that all this heathen and Jewish mixture, for which there is no warrant in Scripture, has been "purified and made holy by eighteen centuries of Christianity." Our opinion of it is that while there may be a small amount of Judaism in it, there is a very large quantity of pure heathenism, without enough Christianity to purify anything. M. E. K.

## NOTICE!

THE International Tract Society has just made arrangements with the REVIEW AND HERALD to have them do the business in connection with the *Home Missionary*, and all orders for the *Home Missionary* and business transacted therewith, should be addressed to the REVIEW AND HERALD, instead of to the International Tract Society, as formerly.

A. O. T.

## THE PETITIONS TO CONGRESS.

FOR the encouragement of our brethren and sisters throughout the field, who are circulating petitions to Congress, opposing religious legislation, and especially congressional action with reference to closing the World's Fair on Sunday, we would say that we have heard from quite a number of our congressmen, and they express their appreciation of these petitions. They say that they are being flooded with the petitions on the other side of the question, and are glad to know that our opposition is coming in against it. The petitions seem to be having the desired effect, and the attention of Congress is being called to the principles that we represent.

We would again state that if any of our societies or scattered Sabbath-keepers throughout the field have not received copies of the petition blank, that we would be glad to send them to them if they will drop us a card, giving us their name and post-office address. A. O. TAIT, Battle Creek, Mich.

## SUNDAY AGITATION IN TEXAS.

A SISTER from Texas has just informed us that many threats have been made against the brethren in that State, and that twenty charges have been preferred against them, to be considered by the Grand Jury at the next term of court. Our correspondents says that several members of the church where she resides have been holding Bible readings in that community, and as the result, some have commenced the observance of the Bible Sabbath. This seems to be stirring up the opposition, and they are in earnest to do what they can by law to stop this work from spreading, but the more they undertake to hinder it, the more it will advance.

This Sunday agitation is now becoming very general, and there is a spirit of persecution following the discussion closely. This is just what we have been looking for, and now that we see it, why should we not be fully aroused to warn our fellow-men in regard to the coming issue, so that they may be saved in the kingdom of God. While the intolerant and bigoted formal professors are resorting to law, how important it is that we should be seeking for the power and guidance of God, so that we may be able to show the sharp contrast between Christianity, as taught by the Saviour, and the spurious article that men are trying to enforce by law. A. O. T.

## THE CATHOLIC CHURCH VS. SECRET SOCIETIES.

THE Catholic Church by her authoritative councils, notably by the Third Plenary Council of Baltimore, declares against all secret societies. We cannot see why any Christian should wish to join any secret order, especially when they have to accept as brethren those who do not believe in the religion of the Bible. But some of the reasons urged by the Catholics against such orders are hardly consistent with their own conduct. Thus the fifth count of the Baltimore Council against secret societies says:—

"That any society which requires its members, be it under oath or otherwise, not to reveal its secrets to any one, not even to the ecclesiastical authority, that is, the bishop; or which demands, be it by oath or by mere promise, from its members a blind and absolute obedience, is forbidden under grievous sin, and that the members of such a society cannot be absolved until they actually leave the society or at least promise to do so at once."

Such oaths and such blind obedience certainly look badly. But all the priests of the Catholic Church are under the strictest orders to keep all secrets intrusted to them in the confessional, and the members of many of the religious orders organized by this church, particularly the Jesuits, pledge themselves to as unquestioned obedience as any member of any other secret order can do. And no other order ever carried this plan of secrecy to such a dangerous extreme as did this church which established and upheld the secret tribunal of the Inquisition to torture and put to death those who opposed the policy of the church. This being the case, their opposition to secretism comes from them with very poor grace; for it shows that their opposition is not based upon the true principle that such secret orders are wrong, but because they desire a monopoly of this secrecy business. Said Jesus: "I spake openly to the world, . . . and in secret have I said nothing." John 18:20.

M. E. K.

## "DUE PROCESS OF LAW."

In a notice that we gave a short time since, with reference to the new pamphlet, "Due Process of Law," we said address all orders to the REVIEW AND HERALD. We should have said to address any of the tract societies or the REVIEW AND HERALD. The pamphlet contains very important matter that should be in the hands of the people now while these discussions are going on upon the subject of religious legislation; and we trust that our brethren will make a strong effort to distribute it far and wide. A. O. T.