

# The Advent **REVIEW** **HERALD** And Sabbath

ELIHU SMITH  
 723  
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"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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### TWO EPITAPHS.

["Memento mori." "Gedenke zu Leben."]

"THINK of death!" the gravestones say,  
 "Peace to life's mad striving!"  
 But the churchyard daisies,— "Nay,  
 Think of living!"

"Think of life!" the sunbeams say,  
 O'er the dial flying;  
 But the slanting shadows,— "Nay,  
 Think of dying!"

"Think of death!" the night-birds say,  
 On the storm-blast driving;  
 But the building swallows,— "Nay,  
 Think of living!"

"Think of life!" the broad winds say,  
 Through the old trees sighing;  
 But the whirling leaf-dance,— "Nay,  
 Think of dying!"

"Think of death!" the sad bells say,  
 Fateful record giving;  
 Clash the merry Yule-peal,— "Nay,  
 Think of living!"

Dying, living, glad, or loth,  
 On God's rood relying;  
 Pray he fit us all for both,—  
 Living, dying!

—Spectator.

## 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.

### DUTY OF MAN TO HIS FELLOW-MEN.

BY MRS. E. G. WHITE.

WE are not to look with indifference upon those who are dishonored through sin; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Having given Jesus, God will with him also freely give us all things that pertain unto life and godliness. However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too wretched, too low, for the notice and love of God. He sends his Holy Spirit to yearn over them with tenderness, seeking to draw them to himself. God uses humanity to uplift humanity. The Lord Jesus condescended to clothe his divinity with humanity, and to stand as a representative of God upon earth, an example of what God would have humanity become through the grace of Christ. God has not left humanity out of the plan for saving humanity. Humanity must become the channel through which the grace of God is to flow to reach humanity.

What a different state of things would we see in the earth if all who profess to believe in Jesus

Christ should conscientiously live by every word that proceedeth out of the mouth of God! How many hearts would be gladdened if the instruction of Christ was carried out, when he says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed." "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee." We are to realize that the poor and the suffering have claims upon us; for they are God's children. Christ said, "All ye are brethren."

The very same principles which were given to the children of Israel for their guidance, by Christ, their invisible Leader, are the principles that he gave upon the mount for the benefit not only of those who were there assembled, but for our admonition to the very close of time. The poor are left within our gates as our legacy. The poor are our brethren, and God has said they shall never cease out of the land. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." God has made all nations of one blood, and this tells the great truth of the kinship of men. Every man is related to his fellow-men both by creation and redemption. This was the truth that Christ constantly sought to keep before his disciples and before men. The feast at the house of the Pharisee was made an occasion for presenting lessons of our individual responsibility to the human race, and for pointing out the duties that are enjoined upon man to his fellow-men. Christ gave this lesson at the feast, and it will not lose its force through all time. Its results will be as far-reaching as eternity. Christ himself has told us what constitutes true Christianity. He has shown what are the duties of brothers to brothers, of humanity to humanity, as subjects of his kingdom. His instruction to men is stamped with the seal of Heaven. The question is, Shall we walk in the light? shall we practice his words? When you make a dinner or a supper, will you pass by your friends, your brethren, your kinsmen, your wealthy neighbors, lest they bid you again, and recompense you, and call the poor, the maimed, the lame, the blind, that you may be blessed? for they cannot recompense you, but you will be recompensed at the resurrection of the just.

In the words of Christ we see a light shining amid the moral darkness of the world. Those who follow his instruction will form such characters as will fit them for a home among the ransomed. Those who have tender regard for the poor, who exercise sympathy to the bereaved, who heal the broken in heart, who brighten desolate homes, are following the example that is given in the life of Christ. The Lord Jesus has laid bare the great principles of genuine godliness. "Pure religion and undefiled before God and the Father is this, To visit the father-

less and widows in their affliction, and to keep himself unspotted from the world." Those who profess to be Christians should not make of none effect the words of Christ by contrary practices. Many by their practices say, "It is my business to center my affections upon my home, my relatives, my kindred, and my country. I have abundant home missionary work to do among my own." It is true that the first work that should be done is the work in the home. We should teach the lessons that Christ has so plainly specified, and carry out the instruction he has given in regard to the suffering of the world. The poor are God's property, and that which is done for them will be recompensed at the resurrection of the just.

What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love, in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article. Teach them that they are not to center their thoughts upon themselves, but that wherever there is human need and suffering, there is a field for missionary work. There are many unpromising subjects about us, who are sacrificing the powers of their God-given manhood to pernicious habits. Shall we despise them?—No; the Lord Jesus has purchased their souls at an infinite price, even by the shedding of his heart's blood. Are you who profess to be the children of God, Christians in the full acceptance of the term, or in your life-practice are you only counterfeits, pretenders? Do you ask, as did Cain, "Am I my brother's keeper?" Will the Lord say to any of us as he said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground"? Shall we fail to do our God-given work, and not to seek to save that which was lost? There are many who ask, as did the lawyer, "Who is my neighbor?" The answer comes down to us in the circumstances that happened near Jericho, when the priests and the Levite passed by on the other side, and left the poor bruised and wounded stranger to be taken care of by the good Samaritan. Every one who is in suffering need is our neighbor. Every straying son and daughter of Adam, who has been insnared by the enemy of souls, and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbor.

Would that the lessons given by Christ might be brought home to every soul! Would that children might be educated from their babyhood, through their childhood and youth, to understand what is the missionary work to be done right around them. Let the home be made a place for religious instruction. Let parents become mouthpieces of the Lord God of Israel, to teach the precepts of true Christianity, and let them be examples of what the principles of love can make men and women. We are to think and care for others who need our love, our tenderness, and care. We should ever remember that we are representatives of Christ, and that we are to share the blessings that he gives, not with those who can recompense us again, but with those who will appreciate the

gifts that will supply their temporal and spiritual necessities. Those who give feasts for the purpose of helping those who have but little pleasure, for the purpose of bringing brightness into their dreary lives, for the purpose of relieving their poverty and distress, are acting unselfishly and in harmony with the instruction of Christ. Those who go forth to help souls that are bound in the slavery of sinful habits, go upon the mission that Jesus has sent them. There are poor souls that cannot of themselves break the chain that binds them. They have wandered far from God. They need help which the Lord has given to his stewards in talents of means and influence. Shall not those who are blessed seek to glorify God by reshaping the broken character of those who have fallen through sin? Shall not human agents become co-workers with God? With many the powers of the soul have become palsied, they are blinded with sin, their spiritual powers are incapable of appropriating and assimilating the elements of divine life. Satan exercises his ingenuity in perverting every God-given capacity. He works in such a way as to cause the recipient of God's blessing to use his powers against the Lord who created him for his own glory, and against him who paid an infinite price for his redemption. But the Lord will work through human agencies, if they will give themselves to him to be worked by the Holy Spirit. Christ will use every consecrated ability.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the only begotten Son of God, life and immortality are brought to light. Through him are poured the streams of salvation. Through him comes the power by which the character may be reshaped, and the soul renewed to bear the moral image of God. When souls are converted to God, they become mediums through which a vital current may be communicated for the transformation of the character of many others. Recovered themselves from Satan's power, they know how to work. Human nature becomes united with the divine nature, Christ lives in the human soul, and acts through all the powers of body, soul, and spirit. From the converted soul, light shines forth to those who are perishing. Those who have been in sin, and have experienced the love of Christ, know how to sympathize, how to adapt themselves to those who are in sin and sorrow, and can exercise the love of Christ through the channel of human affection. Thus a current of blessedness and joy flows through the human channel that is consecrated to the service of God. What a stream of thanksgiving and joy flows back to God through human channels. What vast numbers might unite in becoming active members of the army of the Lord in place of living a life of selfishness and self-pleasing, that at last proves itself to be not life but the veriest mockery. But when life is enriched with the life of Christ, when its impulses are quickened by the faith that works by love and purifies the soul, then the loftiest purposes are carried out, the noblest work is done, in the name of Christ. Through his own transforming grace, Christ is multiplied in the lives of those who are restored to his image. They co-operate with Christ in offering the divine gift of the whole human family.

Selfishness would make a monopoly of eternal life. The Jewish nation thought to confine the benefits of salvation to their own nation; but the world's Redeemer showed them that salvation is like the air we breathe, like the atmosphere that belongs to the whole world. Every soul can be enriched by the love of God. The selfishness that would number Israel is an offense to God; for God's gift belongs not to a select few but to the whole world. What strange work Elijah would have done in numbering Israel in the time when God's judgments

were falling upon his backsliding people. He could only count one on the Lord's side. He said in mournful accents, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The word of the Lord surprised the disconsolate man; for Christ said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." No man is to number Israel, but let every man see that he has a heart of flesh, a heart of tender sympathy, that, like the heart of Christ, reaches out for the salvation of the world.

#### "FEAR HATH TORMENT." 1 JOHN 4:18.

BY WILLIAM BRICKEY.  
(*Kimball, Minn.*)

PERHAPS there is no text in the Bible that has been tested and proved true oftener than this one. Some people are always in fear of something. No wonder Paul says that through fear of death we are all our lifetime subject to bondage. From what does this spirit of fear come? Does it come from God?—No; for "perfect love casteth out fear." 1 John 4:18. This spirit of fear is of Satan. Just as soon as Adam had sinned, he was afraid and hid himself. But Christ said, "Fear not, little flock." Luke 12:32. There is only one thing we should fear,—we should fear to transgress God's law. Such fear has no torment. "The fear of the Lord is clean." Ps. 19:9. There are two kinds of fear—one is a slavish fear, the other a filial fear; one is the fear of evil that we think is coming, the other is the fear to do evil. Now I am afraid to leap over a precipice, but it brings no torment, for I do not intend to do it. We should be afraid to transgress God's law, but if we are Christians, we do not expect to do so; consequently it brings no torment. This is the fear of the Lord, that is clean.

When a boy, I read a story which beautifully illustrates the point. Two boys were playing together by an orchard. One suggested taking some apples; the other said, "No; father would not like it;" but his brother answered, "You take them, for father never whips you, no matter what you do." "For that very reason," said he, "I will not take them."

This boy feared to do wrong, because his father loved him. Such fear is wholesome and clean, and brings no torment. Let every man, woman, and child fear nothing but the transgression of God's commandment; for the fearful of every other class will have their part in the lake that burns with fire and brimstone. Rev. 21:8. Slavish fear and trust cannot go together; such fear and love cannot go together. Love and trust are beautiful twin sisters, so near alike that it is difficult to tell them apart—always together, walking hand in hand, in perfect harmony, knowing each other's secrets, knowing each other's hearts. They can no more be separated than Saul and Jonathan.

#### LOYALTY TO GOD.

BY ELDER W. S. HYATT.  
(*Kansas City, Mo.*)

"THEN said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4. Man in Eden was in perfect accord with his Maker, but in order to prove his loyalty, the Creator imposed certain tests on him, one of which was the Sabbath. After the fall the same test was continued, and the Lord brings this thought clearly to mind when he declares of the Sabbath,

"It is a sign between me and the children of Israel forever." Chapter 31:17. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

From these texts we can clearly see that those who keep the Sabbath recognize the Creator as their God, and that they, their time, the Sabbath, and all are his. By keeping it they recognize his ownership and prove their loyalty. This Sabbath test will ever be continued. We found it in Eden, and when Eden is restored, it will be there, and the redeemed hosts will show their loyalty by coming to worship before the Lord, "from one Sabbath to another." Isa. 66:23. Thus the Sabbath is a great testing truth in all ages.

But the Sabbath was not the only test in Eden. Not only did the Lord claim a portion of the time, but he also claimed a portion of the fruit. Not only did he claim a day, but he also claimed a tree. Man did not recognize the rights of his Creator, and thus proved himself to be disloyal to the government of Heaven. He was sent forth from the garden, but given another opportunity to recognize his Creator's rights and prove his loyalty. The same test is again applied. God does not say that any particular tree is his, but he does say, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." Lev. 27:30.

Then, it was one tree out of the many; now, it is a portion, the tenth, of each. Then, it was "the fruit of the tree" (Gen. 3:3); now, it is "the fruit of the tree" and "the seed of the land." The principle is the same. "God gives man nine tenths, while he claims one tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred; God has reserved it for himself."—"*Testimonies for the Church*," Vol. III., page 395. Thus we can plainly see that the Sabbath and tithing stand on the same basis, and both are tests of man's loyalty, and a recognition of the Lord, and that which is his.

Abraham knew all this when he paid tithes. Melchisedec met him, and said, "Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thine hand:" Abraham recognized the Lord as possessor of heaven and earth, and "he gave him tithes of all." Gen. 14:19, 20. Jacob had the same thought in mind when he vowed that if the Lord would feed, protect, and clothe him, "so that," to use his own words, "I come again to my father's house in peace; then shall the Lord be my God; . . . and of all that thou shalt give me I will surely give the tenth unto thee." Chapter 28:21, 22. Thus he recognized his dependence upon the Lord, and proved his loyalty by giving to the Lord his own.

The Saviour renewed this obligation when he said of tithing, "These ought ye to have done." Matt. 23:23. He gave the command to the church in the wilderness, and he declares that we "ought" to do the same things. As he sent forth his disciples to all nations, he commanded them to go "teaching them to observe all things whatsoever I have commanded you." Chapter 28:20. We teach the Sabbath because Christ gave us the example; and for the same reason we should teach the tithing system. It is a part of the gospel which Christ calls upon his servants to proclaim to all nations. It is a portion of the truth which is to sanctify believers; and if Christ, who is the truth, dwells in our hearts, then we will render the tithe from the same conscientious standpoint from which we observe the Sabbath.

Paul taught the same doctrine to the church at Corinth. 1 Cor. 9:7-14. He labored for this church a year and six months (Acts 18:11),

and supported himself largely by his own labors. He said, "I robbed other churches, taking wages of them, to do you service." 2 Cor. 11:8. He further says that he had preached to them the gospel of God freely (verse 7), that is, "gratis" (Syriac, "Without fee or reward"). (See Conybeare and Howson's "Life of Paul.")

He realized that he had done them a wrong in not teaching them to share the burden; hence he asks, "For what is it wherein ye are inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." 2 Cor. 12:13. It may be that many ministers need to follow Paul's example and confess their wrong in not bringing up the churches to the point of supporting the cause of God. The minister of Christ should teach his flock both by precept and example to be industrious, also to bear the burden of God's work. The receiver of eternal riches ought to show his appreciation of them by giving of his carnal things. The church at Corinth knew that those who ministered about the temple lived of the tithe; for God had given it to them. Num. 18:20-24. After calling their attention to this, he adds: "Even so;" *i. e.*, in like manner, or in the same way, "hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. This is the Lord's plan for all ages, and he is testing man upon it. "I saw that the cause of God is not to be carried forward by pressed offerings. God does not accept such offerings. This matter is to be left wholly to the people. They are not to present a yearly gift merely, but should also freely present a weekly and monthly offering before the Lord. This work is left to the people, for it is to be to them a weekly, monthly, living test."—*Testimonies for the Church*, Vol. I., page 237.

"The Lord requires that we return to him in tithes and offerings, a portion of the goods he has lent us. He accepts these offerings as an act of humble obedience on our part, and a grateful acknowledgment of our indebtedness to him for all the blessings we enjoy."—*Testimonies for the Church*, No. 32, page 23. It was because man failed to bear the test, that the Lord's servant again states: "I saw that many souls will sink in darkness because of their covetousness. The plain, straight testimony must live in the church, or the curse of God will rest upon his people as surely as it did upon ancient Israel because of their sins. God holds his people, as a body, responsible for the sins existing in individuals among them. If the leaders in the churches neglect diligently to search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."—*Testimonies for the Church*, Vol. III., page 269. It is a fearful thing to rob God. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10. If we are faithful and bear the test, if we render to the Lord his Sabbath, also the tithe of the fruit of the tree and of the ground, we shall thus prove our loyalty to him, and at last he will commit to our trust the true riches in the kingdom of God.

#### ARE CHRISTIANS JEWS?

BY MARY STRATTON.  
(Hartland, Me.)

It seems from a Bible standpoint that the great aversion entertained by non-sabbatarians to everything Jewish is unjustifiable prejudice. Was not Christ a Jew? Were not his apostles Jews?

The record is that Christ was sent to his own people because they were the lost sheep of the house of Israel, a favored nation. To them had been committed the oracles of God and the right of circumcision. They had been broken

off from the good olive-tree, Christ, through unbelief. Then if Gentile believers are taken from the wild olive-tree and grafted into the Jewish tree, to bear, contrary to nature, the fruit of the root instead of the scion, what are we, in reality, Jews or Gentiles?

Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:28. If Gentiles, taken from the tree wild by nature, are grafted into the good tree, which is Jewish from root to branch, and are partakers of the root and fatness of that tree, having the circumcision of the heart, what more is required to constitute them Jews in the Scriptural sense?

#### "WHAT THEY SAY."

BY ELDER G. T. WILSON.  
(Gisborne, N. Z.)

TUNE.—"Our Mission."

"WHAT they say!" That empty bauble  
Holds the millions in its sway;  
Few care what the Bible sayeth,  
Heeding what their neighbors say.  
When you tell men God's word teaches  
Certain things are wrong to do,  
Many own, "It's Bible doctrine,"  
And, "God said it, that is true;"  
But they will not heed and do.

"Now you know it's not the fashion,  
And our friends would think us odd,  
Should we keep the ten commandments,  
And revere the law of God."  
Satan quickly whispers to them,  
"Should you keep the seventh day,  
All your friends will think you crazy,  
And what will the neighbors say,  
If you leave your church and day?"

With the multitude of people  
Walk not in the way so broad,  
Listen to the holy Scriptures;  
Tremble at the word of God.  
Many, Saul-like, fear the people  
More than what the Lord commands;  
And they love earth's great men's sayings.  
And by men's traditions stand,  
Building hope on sliding sand.

"What they say," like Sodom's apples,  
Flies to pieces in your grasp,  
And it stings to death its millions  
Like the poison of the asp.  
On this rock, this snag, this sand-bar,  
Many million souls are wrecked;  
And how few on life's short voyage  
Do this dangerous shoal detect,  
Or their minds to truth direct.

God's commandments all are binding,  
Everywhere, upon all men;  
Christ did not the law abolish,  
They're the everlasting ten.  
If you would be God's dear children,  
Take the Saviour as your guide,  
And upon life's stormy ocean,  
Your frail bark will safely ride,  
If your pilot, Truth, abide.

#### "PARTIAL IN THE LAW."

BY ELDER J. F. BALLENGER.  
(Homer, Mich.)

THE question is often asked, Why are those who keep the seventh-day Sabbath made the objects of persecution by arrests, fines, and imprisonment, for doing laudable work on the first day of the week, while other individuals and corporations are allowed to perform all kinds of labor, and indulge in all kinds of sports on that day, and no attention is paid to it?

This is certainly a grave question, as it involves the principle of "equality before the law." All laws founded in justice, and enacted for the protection of the equal rights of citizens should be administered without prejudice or partiality. But this has not been the case in the prosecutions for the violation of the Sunday laws in Maryland, Tennessee, and other States of the Union.

It has been shown by many of the most credible witnesses that Seventh-day Adventists have been compelled to pay the extreme penalty of the law for quietly performing honest labor on Sunday, while railroad and other corporations, as also men of various occupations and sports, have been allowed to go on with their work without any interference.

Surely there must be something more involved in this maladministration of justice than merely civil rights. While it is true that in some cases criminals have bribed the officers of the law, broken jail, or in some other way escaped justice, who ever heard of a large class in any community going right along week after week for years committing the most atrocious acts of criminality and no one paying any attention to them, while a few persons who have committed deeds of lesser magnitude have been compelled to suffer the extreme penalty of the law? No such thing was ever heard of in the administration of merely *civil law*; no such exhibitions of class legislation or personal hatred or revenge were ever known in the execution of purely civil law. Nothing but religious bigotry and intolerance could ever develop such malfeasance in the administration of justice.

But the question still remains to be answered, "Why do we see such exhibitions of injustice toward those who are endeavoring to discharge their official duties?" If these men were left to act out their honest convictions of justice and right, they would not be thus "partial in the law."

This is shown in the confessions of judges, jurors, attorneys, sheriffs, and constables, who have repeatedly said while executing the Sunday laws upon honest, God-fearing seventh-day keepers, that they were acting contrary to their sincere convictions of justice and right. Then there must be some spirit or unseen power behind all this, that is impelling human agents to the performance of such manifest acts of injustice.

There are but two overruling powers outside of man himself that prompt him to action of right or wrong. These are God and Satan. No person who believes that the God of the Bible is "no respecter of persons" could for a moment believe that he is the author of such unjust administration of the "powers that be, which are ordained of God."

Then if Jesus Christ, the author of man's salvation, is not the moving spirit in the unjust treatment of a few helpless, conscientious doers of his word, it must be the spirit of Satan, the great enemy of God and man.

But it may be asked why Satan should single out a mere handful of seventh-day keepers as the objects of his wrath and revenge. The answer to this is easy. Satan started out to establish his throne above the stars of God or to exalt himself above all that is called God, or that is worshipped. This he never could do while the sign of God's power in the creation and redemption of the world was observed. This sign is the Sabbath of the Lord our God, the seventh day which God blessed and hallowed as a memorial of his own divinity. (See the following scriptures: Gen. 2:1-3; Ex. 31:13-17; Eze. 20:20, 12; Ps. 111:4, Jewish translation; Ps. 135:13.)

The sun has been the chief object of adoration in all false worship among all the idolatrous nations of the earth. (See Encyclopedia Britannica, article Baal, and "Rawlinson's Religions of the Ancient World," pages 20, 106, 107; as also the following texts of Scripture: 2 Kings 23:5; Job 31:26; Eze. 8:16.)

Every student of the Bible and history agrees with the editor of the *North British Review* that Sunday, or the first day of the week, is the "wild solar holiday of all pagan times;" and that this pagan festival was enforced upon in the Christian church by the bishops of Rome in the fourth century, is a fact with which all scholars and



historians agree; also, that this change of days, as the Sabbath, is a sign of all the power and authority that the pope of Rome claims, and that Sunday is an institution to which the Catholic Church looks with pride and satisfaction, as she points her enemies to that institution as an evidence of her authority to change times and laws. (See the following Catholic works; "The Catholic Christian Instructed," page 252; "Plain Talk for Protestants," page 213; and Dan. 7:25.

The observers of these two great institutions, — the Sabbath of Jehovah, the memorial and sign of all that God is to a fallen world through the gospel of Christ, and Sunday, which is the memorial and sign of all that antichrist is, through paganism, the papacy, and fallen Protestantism, — can never dwell together in peace. The arch deceiver will never ground his weapons of war while there is one soul that will hold up God's memorial of creation and redemption, or that will persist in keeping the seventh day, which God calls "My holy day;" and the conflict over these two rival institutions will grow more and more cruel on the part of the enemies of truth, until it will end in the final overthrow of all the powers of darkness. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17; 13:11-18; 14:9-12; 19:11-21.

Hence, the student of prophecy can readily see why it is that men are acting as the willing or unwilling tools in the hands of the great arch deceiver, to persecute those who keep the Sabbath of the Lord and will not keep Sunday, while multitudes who acknowledge the Sunday as the weekly day of rest, but do not keep it, are unmolested.

#### CAIN AND ABEL.

BY ELDER I. E. KIMBALL.  
(Spartanburg, S. C.)

CAIN was the elder, and by virtue of this had the pre-eminency. Abel was a shepherd who cared for the flock, feeding, watering, and tenderly caring for the little ones.

At the end of days, offerings were brought. "And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Why had the Lord respect to Abel and not to Cain? Here is the answer: "If thou doest well, shalt thou not be accepted?" Cain was wicked, and this also is shown in that he was wroth and sullen of countenance because God favored Abel. Should not he, as the first-born, have the excellency? Sin lay in the way of showing him favor. As the elder, the favor of God would have been to Cain as it had been to Abel; but sin shut the door of God's favor, and in wrath, therefore, Cain arose and slew his brother, all simply because "his own works were evil, and his brother's righteous." 1 John 3:12.

Abel was a type, and Cain also, to all succeeding generations. The two divisions of humanity — the wicked and the righteous — have existed upon the earth after the shadow of Cain and Abel. As Cain should have had the pre-eminency, so that body whose works have been evil, that have unsheathed the sword against the righteous, would have dominated; but a lesser body, through righteousness, have been in favor with God to the casting out of the wicked.

And this brings us to consider the reason why God's people have been persecuted and destroyed. The Lord has respect to them and to their offering, and opens to them the heavenly treasury and the glories of his truth. They learn his ways and walk in holiness, and their life and words are a rebuke to all the Cainites of earth. When the great majority of hu-

manity see the gift taken from them which should indeed have been theirs; when a godless church see the truth and power of God given into the hands of a favored few, then jealousy and wrath excite them to follow out the course of Cain. Thus it ever has been and ever will be.

But the curse which followed Cain will follow all transgressors, and the earth which drinketh the blood of the righteous at their hand will curse them as it did the patriarch of crime. As it was then, God would not allow any to avenge the blood of Abel, — the blood of Christ should avail to wash out the stain, if indeed it was put away in this world, — so now, the Lord puts not forth the hand in judgment. Although the blood of millions cries to God, mercy rejoiceth against judgment, and the heavenly resources of mercy and love are not yet exhausted by a godless world.

But sure, ah sure, will that cry be heard, "Dost thou not judge and avenge our blood on them that dwell on the earth?" And the day of vengeance, direful, dreadful, terrible beyond any word to express, will one day burst upon the world. Then will those who are of the stock of Abel fill the world with the fruits of righteousness, and rest and peace will be to all the flock of Israel forevermore.

#### BIBLE ANSWERS ON SANCTIFICATION.

BY RICHARD BAKER.  
(Bennington, Kan.)

1. WHAT is the purpose of sanctification? — "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21.

2. Is sanctification commanded in the Old Testament? — "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." Lev. 20:7.

3. Where is it commanded in the New Testament? — "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

4. Who will experience this sanctification? — "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. . . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:6, 17-20.

5. Why is this sanctification necessary? — "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11.

6. Through whose instrumentality is sanctification accomplished? — (1) "And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. 20:8. (2) "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." Verse 7.

7. Of what does sanctification consist? — (1) Cleansing from sin. "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. (2) Growth in grace

and knowledge. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." 2 Peter 3:17, 18.

8. Does it include obedience? — "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

9. Has the Holy Spirit a part in this work? — "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

10. Has truth a part in it? — "Sanctify them through thy truth; thy word is truth." John 17:17.

11. Does sanctification take in the whole man? — "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

12. What are the outward signs of sanctification? — "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

13. What are the fruits of sanctification in the present life? — "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. 5:22-26.

14. What are its fruits in the life to come? — "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

#### PROFESSION TRUE AND FALSE.

BY S. MC ALEXANDER.  
(Milton, Ore.)

I WAS much interested a few days ago in looking through an old book, entitled, "Works of Elder B. W. Stone." On page 231, commenting on verse 12, chapter 5, of Matthew, he says: "There is one blessing that the generality of professors are not careful to obtain. The sects all think they are reviled and persecuted by others, and that all this is done falsely, and for Christ's sake — for righteousness' sake. Do they not rather return reviling for reviling, and persecution for persecution? Thus they lose the reward, and disgrace their profession, and cause that worthy name by which they are called to be blasphemed by the unbelieving world." Again on page 232, he says: "I have long observed that where true religion more brightly shone, there persecution more furiously raged. This is a trite remark, and it is equally true that persecution sleeps where religion is languid and dead." Are not the last two sentences truly manifested to-day in the religious world?

The foregoing thoughts are from an old and able pioneer of the so-called Christian Church, — one who was a co-laborer with Alexander Campbell, and also with John T. Johnson, of Kentucky. They seem so pertinent as showing the contrast between the false and the true religion, that I thought they might be interesting to the readers of the REVIEW.

## 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.

### NOT SHUT IN.

[THE following lines were written by a woman who had lain upon a bed of extreme suffering for many years.—S. ADDIE BOWEN.]

"Shut in!" did you say, my sisters?

Oh, no! Only led away  
Out of the dust and turmoil —  
The burden and heat of the day —  
Into the cool, green pastures,  
By the waters calm and still,  
Where I may lie down in quiet,  
And yield to my Father's will.

Earth's ministering ones come round me  
With faces kind and sweet,  
And we sit and learn together  
At the loving Saviour's feet;  
And we talk of life's holy duties,  
Of the crosses that lie in the way.  
And they must go out and bear them,  
While I lie still and pray.

I am not shut in, my sisters,  
For the four walls fade away,  
And my soul goes out in gladness,  
To bask in the glorious day.

This wasting, suffering body,  
With its weight of weary pain,  
Can never dim my vision,  
My spirit cannot restrain.

I wait the rapturous ending —  
Or, rather, the entering in  
Through the gates that stand wide  
open,  
But admit no pain or sin.  
I am only waiting, sisters,  
Till the Father calls, "Come  
home!"  
Waiting with my lamp all burn-  
ing,  
Till the blessed Bridegroom  
come.

### THE EVOLUTION OF THE HOME.

THE development of the home has kept pace with the advancement of civilization and Christian principles. The first home was a beautiful garden of God's planting. It needed no walls and doors, for there were no threatening dangers from the natural elements or from unnatural violence. It was the abode of peace and beauty unmingled with anything that could give pain or cause alarm. In the mind loving confidence was closely associated with each spot, and no defense was required, because no danger was lurking there.

Sin changed all that, and in the great transformation mankind found enemies to their peace, happiness, purity, and health lurking in every place. The balmy air, the inviting shade, the glowing sun, the biting frosts, the soaking rain, the stormy tempest,—all became agents of evil as well as mediums of blessing, from which man must seek a shelter. Man's neighbors became his enemies, and watched him for hurt and not for good; the beasts of the forest became his foes, and even his own domestic pets must be restrained from doing harm.

In such a case, the family, drawn closely together by ties of mutual interest and sympathy, became an exclusive band, a unit in society. For protection, its dwelling-place became a local, definite spot, a fortification, beneath which protection, love, and happiness might peacefully and securely dwell.

Where the domestic instinct is but slightly developed, the family circle is less exclusive, the home is less secure. But true enlightenment promotes the sanctity of the family, and guards its peculiar interests more carefully. It is for the graces of Christ to furnish the crowning glory of home life in that perfect blending of interest that makes parents and children one.

But the defenses about our homes should by no means prevent the outflow of salutary influences into surrounding society. The home should be the conservatory of those plants of heavenly virtue which the rough elements of worldly society would quickly blight, but which, nurtured in those protected places, blossom and grow to bless the world at large.

Home to every one who is so fortunate as to possess or belong to a true home, is the dearest spot this earth can afford. To it the weary husband and father returns with eager steps. Its open door is to him as the gate of heaven. Its light is beautiful, though it be "ever so humble." To the mother it is her workshop, her kingdom, her garden, and her laboratory. Here she does her life-work, modeling, cultivating, building, and adorning in the likeness of God, performing day by day a work in which angels take delight. To the sacred precincts of home the children flee with their troubles; to it they look for help and encouragement, and here, above all places, they should find their comfort and joy.

The illustration accompanying this article rep-

resents a home of the Ute Indians, of Utah and New Mexico, a race whose domestic ties are few and weak, whose dwellings are rudimental shelters. The Australian natives, about as low down in the scale as any to be found on earth, formerly dwelt in habitations even more rude, consisting of wide strips of bark stood on end against a pole. It is not possible for domestic love to live long in such abodes. The love for the beautiful finds there no encouragement, and the heart finds no home, no resting-place. Other savage nations exhibit the same principle, that the development of the home has always kept pace with the advancement of all that is permanent and desirable in society.

As we contemplate the comforts and blessings which constitute our homes in Christian lands, we have great cause for devout thanksgiving. The question as to what we may each do to show our appreciation of these blessings, and to make our homes more and more what they may be, is one that should deeply interest us.

it is one of the easiest things in the world to form in the child a habit of implicit obedience; and when he is otherwise, it is because nature has been distorted and interfered with. Children are dependent and imitative, and as a result are naturally obedient. The reason why we see so much disobedience among children, is because from infancy they have been trained in that way, and the mother is often the one who gives her baby its first lessons. At the age of but a few weeks the baby may be taught to go to sleep by himself, without rocking or singing, and to take his food regularly, only see to it that the little one is comfortable in every way when he is put down. The habit of yielding can be taught very early, thus laying a good foundation for a reverent youth and man. But sometimes the baby cries to be held. We get nervous and fidgety, and it is easier to take him up than it is to hear him cry. Finding that crying served his purpose well this time, he tries it again when circumstances are not just to his liking. A mother, more than all people in this world, must exercise "sanctified common sense" in the training of her children. She loves her little one most intensely, and it is so satisfying, so enjoyable, nothing can be sweeter than to have him respond with his tiny, uplifted face, to her request for a kiss. She never tires of the baby caresses, but he does, so if she will be careful not to teach him direct disobedience, she will not be always begging him for "just one sweet kiss," especially when he is anxious to do something else, and he will become fretted by too many of them. It is most unwise to coax a child for a kiss until he hides his head or runs the other way, thus forcing an open disobedience.

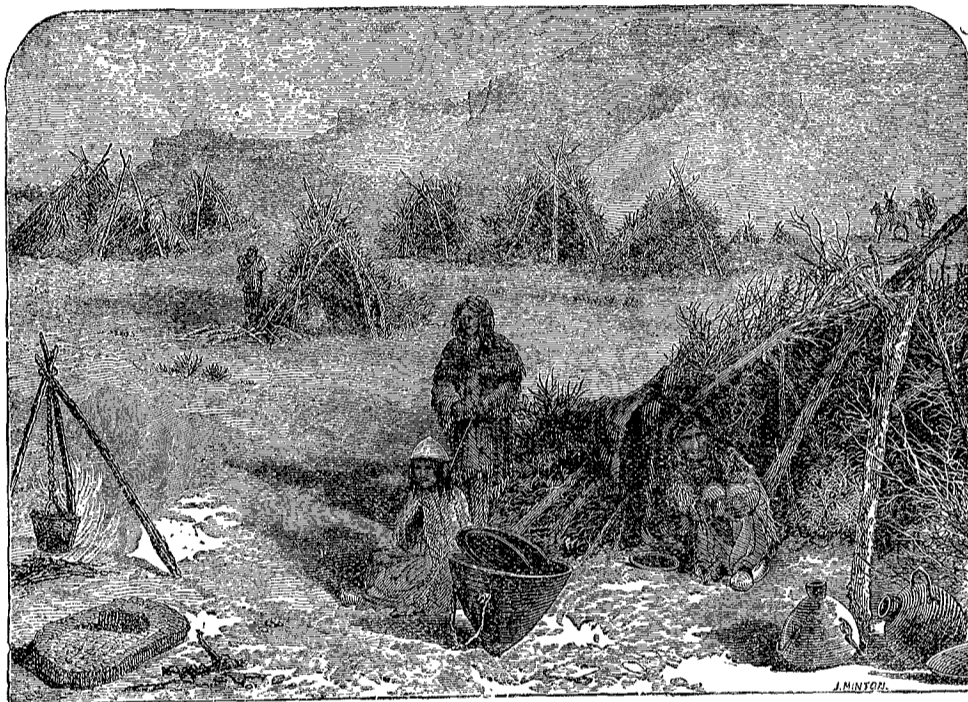
It is not wise to familiarize a child too much with "don't." It is better that the mirror and hammer be not left in too close proximity, or within easy reach, than to command a live baby not to strike the mirror with the hammer. So also it is wiser to keep the coal pail out of his way, than to whip him for getting his clean dress black. "An ounce of prevention is worth a pound of cure" in the training of children as well as other important matters.

### TEACHING CHILDREN SELF-DEPENDENCE.

So many begin wrong with children. They teach them that everything must be done for them. They are not expected even to amuse themselves, and so, by-and-by, when the nursemaid is dismissed because the baby has grown older, and the mother thinks she will manage alone, she finds she has made a rough path for her own feet.

I have in mind a child about three and a half years old. This child has never had a nursemaid. When little, its mother had her household to do, and was not strong, so baby was left to himself a great deal, the mother always near, but not taking him oftener than was absolutely necessary. When she sewed or wrote, the little one was in a chair near, and was smiled upon or spoken to occasionally, and encouraged to play and amuse himself. So it has been through the three short years of his life. The child has been taught self dependence. He expects to slip his own clothes on, and even button some of them himself, when he can reach the buttons.

Instead of mother running to wait upon the



A CAMP OF UTE INDIANS.

### OBEDIENCE.

BY MRS. W. T. BLAND.  
(Mt. Vernon, O.)

"OBEDIENCE is a child's religion" we say, and the child should be trained to form this habit at a very early age; for this must necessarily precede all other habits. If mothers would but recognize the truth and believe it,

child, the child is being taught to wait upon mother. He will bring spools of thread, and knows the colors, because he has been taught to get the thing sent for. He will run for his own hat and coat for going out, and he has a place in reach to put his every-day wraps and cap, and these are hung up when he takes them off.

It was not an easy task teaching him to pick up his playthings, but he expects to do it now. His blocks go onto the floor, and he knows that he will have them to put back in the box. He delights in the button bag, even if the buttons are to be picked up when he is through with them.

A model child?—No, not by any means; just a very commonplace little atom of humanity, but one that must be taught many things to make him fit for the battle of life that apparently lies before him.

Mothers are certainly to blame for the inefficient, dependent human beings in the world. I recall now a girl who was never expected to do things for herself. She would come in from her play, and sit down to the table, when a girl of twelve or fourteen years of age, and ask for a drink, and the mother, who had been working in the farmhouse kitchen, would obediently respond. This same girl never was taught to comb her hair, and was dressed until, well—I cannot say how old. I doubt if she ever waited on herself until she was sent from home to the normal school.

It is wronging the child to teach it such dependence; it is wronging the mother, but as we sow, so shall we reap, and this does not mean if we have sowed self-abnegation, we shall reap the same fruits in our offspring. On the contrary, we shall be obliged to reap self-abnegation by the hundredfold as the years go by, and the human being we brought forth reaches the acme of selfishness in the school of self-love and dependence, where the tuition has been constant from babyhood up to the present time.—*Rose Seelye-Miller, in Household.*

#### BANKING THE HOUSE.

BY DAVID PAULSON, M. D.

(Sanitarium.)

THE foundations under many houses are in a more or less crumbled-down condition. This makes it necessary when the cold season comes on to protect it by banking it up in one way or another. Otherwise the cold winds will pass in freely under the floor and up into the house, thus making it very uncomfortable and unhealthy. Unfortunately, whatever happens to be the most convenient is generally utilized for this purpose. Too often barnyard refuse, or anything which happens to be raked up in the vicinity, is packed around the house on the supposition that it will freeze through, and thus there will be no danger arising from it. This is true as far as the outside crust of it is concerned, but that which is nearest the house will part of the time be kept thawed out by the heat of the house, and as the noxious vapors and gases which are generated in this decaying mass cannot escape to the outside on account of the frozen crust which seals it up, they find their way through the defective foundation wall of the house, and up into the house to poison the air of the dwelling rooms. No matter how great precautions are taken to secure absolute cleanliness of the rooms and the furniture, if this condition of things exists, it is not a fit abode for human beings. The fact that what has already been pointed out is the common custom in country places, renders it necessary that this should be pointed out emphatically.

It requires some labor to throw up a bank of fresh earth, or clean, dry straw to be covered with earth, and it requires a longer time to clear the same away in the spring, but it does not require the time and perplexity and anxiety that are required to nurse and care for sick ones,

whose sickness may be due only to this very fact.

In houses where there are no cellars underneath, if there are holes and cracks in the foundation wall, the space beneath the floor often becomes merely a place where small animals find their way and die, and where much material may be carried in by cats and dogs to decay, and thus give rise to those mysterious odors which are such a puzzle to so many housewives. It is well to have some place in the foundation where a temporary opening can be made at certain times of the year so that some one can examine the situation and clear out offensive matter if necessary.

#### SELF-SACRIFICE.

THE word "sacrifice" originally meant an offering made to God; or among the old Greeks, to the gods. Any one who reads Homer's "Iliad," will be surprised at the amount of sacrificing going on constantly to one or another of those beings who they believed presided over particular domains of nature, or the activities of life. The Old Testament is also full of accounts of sacrifices to the Lord. In using the word here, however, I use it in another sense,—the giving up of something desirable for something considered more desirable, either for self or for others. There would be no getting along in this world if it were not for the constant sacrifices we must all make, but I sometimes think that women are called upon to give up more than they should for the benefit of others. Women have in all ages been the carers for young children, and no one can devote herself to these helpless ones without more or less self-sacrifice of time, of strength, of health. I am inclined to the opinion that one reason why motherhood is avoided by so many, is because it demands so much giving up for others.

Now a certain amount of sacrifice is necessary in order to make any character beautiful, but it is very doubtful if women are called upon to go so far or to ruin their health and destroy their happiness, except in perhaps rare cases.

It is not easy often to draw the line, to know exactly where to stop, but it certainly would be well for all of us if we gave some attention to the subject. So far as it relates to children, sometimes excessive sacrifice defeats the very object for which it is given, and makes them selfish and unappreciative. It would be far better for the child, after a few years old, to learn to sacrifice its wants, to a certain extent, for the mother, and learn by it an important lesson—that all is not for self. Children ought to learn to refuse sacrifices on the part of parents, which are beyond what is reasonable.—*Jennie Chandler, in Journal of Hygiene.*

#### BE YE THANKFUL.

"I FEEL so vexed and out of temper with Ben," cried Dick, "that I really must —"

"Do something in revenge?" inquired his cousin Cecilia.

"No; just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round text hand.

"Here it is," said Dick, then read aloud: "March 8. Ben lent me his hat." Here again: "Jan. 4. When I lost my shilling, Ben made it up to me kindly." Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are ever shown me. You would wonder how many they are. I find a great deal of good from marking them down. I do not forget them, as I might do if I only trusted to my memory, so I hope that I am not

often ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."—*Selected.*

### Special Mention.

#### THE SCHLATTER MATTER.

[In response to a letter of inquiry as to the reliability of the reports in regard to the so-called "healer," Schlatter, in Denver, we have received the following from Elder N. W. Kauble, of Denver. Brother Kauble states that on account of pressure of duties his opportunities for personal examination have not been all that might be desired; but the statements he makes are, we have no doubt, thoroughly reliable, and as we understand, from personal observation.—Ed.]

I visited the "healer," and found a very pleasant, kind, and devout-appearing man, resembling in many respects the pictures we often see of Christ. I can scarcely imagine how one could appear more Christlike as far as the spirit can reveal itself on the countenance. I do not wonder that multitudes are being misled by this man. Thousands visit him daily, some coming long distances in wagons, others from all over Colorado and other States on the trains. In fact, one can scarcely board a train without seeing people coming to be healed.

As far as I can learn, he will not be interviewed, and scarcely ever utters a word. His lips continually move, however, as he takes the hand of the afflicted and passes on to the next. I sought an interview with him, but was refused on the grounds that he was too busy.

That this man is the greatest deception that we have ever seen, cannot be denied by any one who is acquainted with the facts. Not all are immediately healed who come in contact with him, but many wonderful things have been done. I will mention a few: A young man living two doors from our house, has for years been afflicted with epileptic fits, having one every night. His parents took him to the "healer," who blessed some handkerchiefs, and told them to let the boy sleep upon these; since then the boy has not had a fit. Many cases of rheumatism have been cured. When I visited the "healer," I saw a man who for months had been unable to use his hand on account of injury from falling from a load of hay; but he was instantly healed. This healing took place just as I approached the spot.

Occasionally, as he takes the hand, his face will take on certain grimaces and contortions, which remind one of a person suffering from some severe internal pain. But generally he maintains a calm, unruffled, mild air, that leads people to think him a saint. In fact, it is regarded by many as nothing short of blasphemy to say anything against him.

The man was brought up a Catholic, and attends the Catholic church, but claims he has no use for creeds. I was informed that he has also said that the "Father" told him not to heal on Sunday. Many reports claim that he assumes that he is the Christ; but Mr. Fox, with whom he resides, and who assists him daily, denies this report, and says he only claims to be a man.

#### PASSING EVENTS AND COMMENTS.

**Healers.**—While we do not wish to discount in any degree that which our correspondent has said of the work of Schlatter, we are still of the opinion that a wonderful fame may be built upon a very narrow foundation of fact. There is nothing, apparently, that people love better than to be humbugged, notwithstanding the outcry they make when they find it out. It is



very easy for people who have for a long time had a bad feeling without the will or resolution to throw it off, to do so on being aroused by some impulse imparted by another or by an excitement. Such cases are frequently cured, for a mind-cure is all they need. Others may, by the violent agitation of the mind and action of the will, subdue the symptoms of their disease for a time, only to have those symptoms return. A very few cases of the above are sufficient to establish a wonderful reputation for an individual, and the more implicit people's confidence becomes in his ability to do what he professes to do, the more susceptible they are to his arts.

In this way we may account for much that passes for healing. But as we have often said, and as the Scriptures assure us, there will be great deceptions practiced in the last days, which will include the display of really miraculous power. So that if it be actually demonstrated that Schlatter, or Dowie, or others, effect or are the means of effecting organic cures of deformities, cancers, etc., we shall still understand how to account for them; for the Saviour has clearly forewarned us of these things. But how are we to distinguish between the true and the spurious? The Scripture anticipates this inquiry, and says: "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them."

**Strength of Sunday Laws.**—That the enforcement of Sunday laws will be with a strong hand is indicated by many signs. The following from the *New York World* of Nov. 5 indicates the bold audacity with which even in the present state of affairs Sunday laws invade the rights of men:—

"The arrest of two reputable gentlemen on Staten Island for the offense of playing golf on Sunday in the private grounds of a country club, furnishes a valuable contribution to our information as to the condition of the Sunday laws of this State. Following as it does the recent raid on the Sunday golf players on Long Island, it should prompt the average citizen to ask whether he has any individual rights or liberties on Sunday. If the laws of the State of New York prohibit this innocent and harmless recreation on Sunday, the fact should be known for the purpose of correcting this and other wrongs in the way of blue laws. If the laws do not prohibit it, exemplary punishment should be meted out to the officials who have abused the authority of the State for purposes of persecution."

The matter of Sunday prosecutions has as yet hardly been carried beyond the point of a joke in the minds of the public. But when the time comes that policemen invade the home circle and snatch its members before courts for engaging privately in harmless amusements, it is then time for the people to awake to the situation.

**Pathos in War.**—Rather a pathetic story, well vouched for, comes from Cuba. Several Spanish officers, with sixty-four soldiers, made a valiant stand against 1200 insurgents, but were vanquished, and sixteen were captured, including the officers. The insurgent leader, Rego, greeted the Spanish officers respectfully, and embracing Colonel Valle, the chief officer, said: "Return to your comrades, heroes. You are an honor to the Spanish nation, and I am proud to be able to boast of descending from such a people." The Cubans and Spaniards then embraced each other on the field of battle, bidding one another farewell. As the Spaniards went away, the Cubans shouted, "*Adios, valientes Espanoles!*" Adieu, valiant Spaniards! The wounded Spaniards were well cared for, and

ate at the same table with Rego until released.

Nor is this rare sentiment of pity confined to one side, for it is well known that General Campos persists in treating the captured insurgents humanely and even kindly, while the government at home insists that they shall be shot or beheaded as fast as captured. He has hinted that if this cruel policy is to be adopted, a new commander-in-chief will have to be procured.

Should the combatants stop fighting and go to making love to each other, it would give a strange turn to affairs, leaving the authorities in Spain to fight their own battles. However, we presume they are not all of them ready to lay down their shooting arms and extend their hugging arms just yet.

**The Tennessee Prosecutions.**—The communications in our Progress department, giving the result of the cases pending in Rhea county, Tenn., court, against Seventh-day Adventists for Sunday labor, will be read with interest. The kind intervention of men of ability and influence in behalf of truth and justice, was timely and effectual, as it was noble and thank-worthy. There can be no question as to the propriety of availing ourselves of such help when it comes along the line of God's truth. The testimony of such men in favor of the downtrodden truth is weighty and powerful. Before it the cant and error of the Sunday cause melt like frost before the sun.

The points made by the attorneys are every one of them trenchant weapons against the giant fraud of Sunday-sacredness, enforced upon the people by law. The judge and prosecuting attorney in these cases have never manifested a vindictive purpose in reference to them, and have always been ready to grant to the defendants all the favors and considerations that a liberal interpretation of the law would permit. It is not as a personal grievance that we should regard this great question. The real issue is not between Seventh-day Adventists and the law. It is rather between the people and spirit of these last days, and the truth. God's law is on trial. The great question is, Will the commandments of God be sacrificed by the people of this generation to uphold the institutions of men? And while personal spite and animosity may wax and wane with local circumstances, at large the conflict deepens.

**Spirit of the Inquisition.**—In the *Literary Digest* of Nov. 2 is a translated portion of an article copied by the Old Catholic organ of Germany from *Analeceta Ecclesiastica*, a paper edited under the special supervision of the Vatican. Speaking of medieval times, the article says:—

"It is clearly proved that the Catholic historians are neither liars nor dreamers when they assert that there were apostates in those days who secretly favored Judaism and worked for its advance, while outwardly they pretended to be Christians, and even wore the garb of the priest. The laws of the Church and of the State, therefore, justly opposed them. Wolves should remain with the wolves; when they enter the fold in sheepskins, they must be driven out with fire and sword. Far be it from us to follow the lines of befogged liberalism, and to fancy that the Holy Inquisition needs to be defended. Neither the rude ways of those times nor the blind zeal or the stern character of the priests need be mentioned in defense of our Holy Mother the Church. We need no sophism. The happy watchfulness of the Holy Inquisition preserved, in Spain and elsewhere, religious peace and that firmness of faith which is to this day the glory of the Spanish people. O blessed flames of the stake! Through them a small number of very cunning people were removed, but thousands upon thousands of legions of souls were preserved from the pit of error, and thus from everlasting damnation. Society was saved, and the country freed

from the danger of civil war. Honor to the memory of Torquemada! He decreed that Jews and infidels should not be forced into baptism, but he also managed to prevent the spread of Judaism and apostasy among the baptized people."

So there are those now-a-days who are accused of favoring Judaism while professing to be Christians, and the laws of the State are being brought to bear upon them. Society must be saved, now as then; and what is needed is another Torquemada.

#### THE NEGRO QUESTION.

The great question with the South since the abolition of slavery is and has been what to do with the Negro. At that time not less than four million people were released from bond-service. Their liberties and privileges, their protection and providence, had been in the custody of their masters. This was now transferred to themselves, thus placing upon them a burden of responsibility for which, by education or experience, they were unfitted. In numbers they have greatly increased since that time. While individuals among them have grasped the situation, and wisely and successfully grappled with the task of elevating themselves and their race, the great mass have been satisfied with a mere animal existence, without the impulse or ambition to rise above the low moral and intellectual level in which emancipation found them.

In some sections the dominant whites, accustomed only to being unquestionably obeyed by the class whom they held as chattels, now found themselves confronted and outnumbered by this class suddenly placed on a legal equality with them. In the letter of the law the vote of a black man was to count one; and the vote of a white man could not count more. One of two results must follow in such a case: The Negro must dominate in government, elect his officers, make and execute his own laws, and thus in a measure turn the tables upon the white people, or the supremacy of the whites must be maintained by intimidation or other unfair means. Both conditions have been experienced.

Another evil has caused deep trouble. The neglect of the moral and intellectual culture of the colored race has resulted very naturally in the abnormal development of the animal nature with its selfish passions. This lamentable state of things has borne terrible fruit; and it has become a question of deep concern how the brutal instincts of an ignorant and degraded race are to be restrained even sufficiently to render existence safe.

We do not believe for a moment that color has anything to do with this problem. The Negro race stands just where the German, the Irish, the American, or the English race would have stood had they been through a similar experience. Human nature is the same the world over. Differences between races are but skin deep, and consist only of the differences that circumstances and education create. The question with the Christian and philanthropist is, then, What can be done *for* the Negro, rather than, What can be done *with* him?

To this there can be but one answer: That gospel which is the power of God unto salvation to the Jew first, and also to the Greek, must be brought and taught to this poor people. A few degrees of Christian enlightenment is all that separates between us. Bring to them that enlightenment, and the problem is solved.

# The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 12, 1895.

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## THE MYSTERY OF GOD.

### When Is It to Be Finished?

In the course of the revelation vouchsafed to John on the isle of Patmos, the angel made to him this solemn announcement: "In the days of the voice of the seventh angel, when he shall begin to sound [the declaration of the oath angel of Revelation 10 was that], the mystery of God should be finished." Rev. 10:7.

The mystery of God is certainly some department of his work among men; and when the time comes that any division of God's work is finished, and brought to a close, that is a solemn hour. Can we tell from this testimony when that will be? To answer this question let us consider the definition of the terms here used, and the scope of the trumpet under the sounding of which this is to occur.

The "mystery of God" is the gospel. Rom. 16:25, 26; Eph. 3:3; Gal. 1:11, 12; Eph. 1:9, 10; 1 Cor. 2:7. The gospel has a certain definite work to do, that is, to gather out from all nations, during the time that sin is running its course, a people for God. This is not to continue forever; the time will come when its work will be accomplished, the gospel will no longer be proclaimed, and the mystery of salvation through Christ will be accomplished. The finishing of the mystery of God, therefore, is the closing of the work of the gospel for the world, which means the close of probation, and the fixing of the final destiny of every man.

This is to be accomplished "in the days of the voice of the seventh angel." But the trumpet of the seventh angel is one, the sounding of which covers a great length of time. It embraces the entire time of the third woe. Rev. 11:14, 15. It begins some little time before probation ends, according to Rev. 10:7, and it extends to the close of that scene of destruction in which all sin and sinners will perish at the end of the thousand years of Revelation 20. This is shown by the testimony of Rev. 11:18. It continues, therefore, more than a thousand years.

The question now arises, In what part of this long period does the finishing of the mystery of God come in? It is not at the close, nor at any intermediate division of that period; for the scripture reads, "When he shall *begin* to sound." And does this mean that the finishing of the mystery is an instantaneous work, to be accomplished the very moment the trumpet begins to sound?—That cannot be; for there are "days," plural, doubtless used in a prophetic sense, meaning years, allotted to this work: "In the *days* of the voice of the seventh angel."

Two facts are thus established: first, that no part of the sounding of the seventh trumpet could be given before the work of finishing the mystery of God is entered upon; for in that case it would not be in the *beginning* of his sounding; and, secondly, that that work cannot be accomplished instantaneously; for in that case it could not occupy "days," as the testimony says it will. So the conclusion is inevitable that

the work of finishing the mystery of God, and the sounding of the seventh trumpet commence together; that is, the commencement of that work marks the time when the trumpet begins to sound; but the years in which the work will be accomplished are so few in comparison with the whole period of the sounding of the trumpet, that they may be called the "beginning" of his sounding.

The work of the gospel closes with a special work called the cleansing of the sanctuary. Dan. 8:14. To this work, in the type, one day was allotted called the "day of atonement," because the cleansing of the sanctuary was the making of the atonement. Lev. 16:20, 29-34; 23:27. This work in the antitypical ministry of Christ in the heavenly sanctuary, begins at the end of the 2300 days (Dan. 8:14), which period ended in 1844. Then the temple of God, or the inner apartment of the sanctuary on high, where the ark is, was opened, as stated in Rev. 11:19. This in the type, was the apartment in which the atonement was always made; and in the antitype this work is the closing up of the ministry of Christ, which of course synchronizes with the work of the gospel. Hence the cleansing of the sanctuary, the making of the atonement, and the finishing of the mystery of God, are all one and the same thing. And this work began at the end of the 2300 days in 1844, when the seventh trumpet began to sound, and the temple of God was opened in heaven. But this work is all to be finished, "in the days of the voice of the seventh angel, when he shall *begin* to sound."

Fifty-one years have already elapsed since this closing work in the heavenly sanctuary began. How much longer can it continue? Only a portion of one day out of the year devoted to this work in the type, though it gives us no basis for any definite calculation, does reveal unerringly its comparative brevity in the antitype where we now are. And the finishing of this work draws the line of separation forever between the righteous and the wicked. Are we prepared for the issue? U. S.

### WHO ARE CHRIST'S REPRESENTATIVES?

BECAUSE Christ died for the world, that does not make the world his representatives. To those who sought to kill Christ because he told them the truth, he said, "Ye are of your Father the Devil, and the lusts of your Father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Yet these individuals, who were the children of the Devil, Christ died for as much as for any person in the world.

But there are two classes of the human family who are Christ's representatives here upon the earth. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The interests of the heavenly world are represented by the followers of Christ. Any indignity done them is not to them personally, but to the government they represent. So it is not a matter between them and the opposition, but they are simply as witnesses in the case. It is the government of Satan in opposition to the government of Heaven. When he sent forth the first twelve disciples, Jesus said to them, "Behold, I send you forth as sheep in the midst

of wolves; be ye therefore as wise as serpents, and as harmless as doves. But beware of men; for they will deliver you up to the councils, and they shall scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. . . . He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:16-19; 40-42; 18:3-6, 10, 14; Luke 9:46-48; 10:3-11. The above scriptures require no comment whatever. He who so humbles himself as a little child, and is accepted of God, is Christ's representative. Whatever is done, therefore, for or against such a person, is set down in the register of heaven as done to our Lord and Saviour Jesus Christ. In the book of God's remembrance every deed of righteousness is immortalized. "Thou tellest my wanderings; put thou my tears in thy bottle; are they not in thy book?" Ps. 56:8. This is a most stupendous truth. It is Christ that is represented and not the person himself. Not an act is beneath his notice; a sympathizing look and a heart throbbing with sympathy because of the love of Christ, are acceptable with him; and every unkind look or act is to the same degree displeasing. Just as faithful a record as was kept of Christ's sufferings, and the pangs of sorrow which came upon him when upon the earth, is kept for the experiences of his followers; for they only represent him.

There is still another class that represent Christ. They are the ones usually most neglected. They are spoken of by Christ as the hungry, the thirsty, the stranger, the naked, the sick, and those in prison. (See Matt. 25:34-46.) These are not difficult to find. Christ said, "For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always." Mark 14:7. Simply the fact that a person is a sinner as it has already been seen, does not make him Christ's representative; but when he sees his utter helplessness, and feels he is sick and needy, and his soul goes out after divine aid, then and there Christ identifies himself with him. Then he becomes his representative. With those oppressed, from whatever cause, Christ identifies himself. This is a most wonderful truth. When we reject one because he is not of our faith, because he is not as we are, because his course is the cause of oppression, then we need to read the parable given in answer to the question, "Who is my neighbor?" The Saviour taught that it was the man who was needy, although he might or might not be of our persuasion. Luke 10:25-37.

This is most strikingly illustrated in the case of the Syrophenician woman. It was her desire for blessings which the Jews at Jerusalem, who were seeking his life, rejected, that led Christ to the vicinity of Tyre and Sidon. He at first acted toward her as the Jews would have done



who would not even eat with her. But she was oppressed by her daughter being a victim of a devil who had possession of her. The disciples said, "Send her away; for she crieth after us." Jesus replied, "I am not sent but unto the lost sheep of the house of Israel." He then said to the woman, "It is not meet to take the children's bread, and to cast it unto dogs." This apparent repulse was to her an encouragement to press her suit; for if he would take notice of her even that much, there was hope in her case. She therefore "worshiped him." He then commended her faith: "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." One point in this is worthy of the most careful consideration: Christ said that he was not sent but to the house of Israel, and yet he was sent to that woman, and she was a Canaanite. But as soon as she saw she was helpless because of the oppression of the enemy, and felt the need of divine help, then was Christ sent to her. Therefore, that condition of mind itself constituted her one of the sheep Christ came to gather.

The needy, wherever they are, whatever may be the cause that has made them needy, when they see and feel their helplessness and reach out for divine aid, at once become lost sheep, and the very ones Christ would walk on earth many miles to gather in. They at once become representatives of Christ, and a union is formed between the two. To leave them is to neglect Christ and become pharisaical. If "the Spirit of the Lord is upon" us, it has anointed us "to preach the gospel to the poor," "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." These are Christ's property, and to do to them is to do to our Lord Jesus Christ. The question is not, Will you follow me if I will do good to you? but rather, Are they needy and feel they need divine aid? If so, that is enough. The revival of this work in our midst is evidence that the Lord is soon coming to take to himself a people that are living the life of Christ, and thus a practical union is formed between Christ and his people.

S. N. H.

### THE THIRD ANGEL'S MESSAGE IN CHICAGO.

LAST week we spoke of Chicago as a city, and gave an outline of the rise and development of our work there. But although something has been done, it is barely a beginning of what is to be done. An immense field, varied and fruitful, awaits the earnest laborer for Christ. In some localities a missionary field as dense and dark as any on the earth invites devoted labor. To reach the people of these districts, different methods are required from those employed in ordinary cases. So also in the case of the better classes, it is found that the usual courses of meetings in tents and halls fail to reach many of them. To meet the needs of the case, various lines of Christian and missionary work have been instituted.

The establishment of a training-school for home missionaries at 28 College Place has already been mentioned. This was continued until the spring of 1893, up to which time a large number of those who desired to enter city mission work availed themselves of the opportunity here presented, and after training and

experience passed to other fields of labor. During all this time the effort was not simply for the education of those who were there under tuition, it resulted in bringing many precious souls to the obedience of the truth. During the World's Fair year the mission was conducted on the West Side. Since that time the work has been carried forward from 438 E. Sixty-second street. The training-school feature has been measurably dropped, except as to workers for the Illinois Conference, which now has full control of the mission. There are at present six or eight workers who find numerous opportunities to labor for those who are deeply interested in the truth of God for this time. Accessions to the church from an intelligent and devoted class of citizens are continually being made. The president of the Illinois Conference, Elder S. H. Lane, and his wife, are now in immediate charge of this work.

At the time the mission was transferred from 28 College Place, the work of the Sanitarium was instituted there. The building now became a branch of the large institution in Battle Creek, and has since been carried on along the same lines. Patients are received for treatment, and many of the more difficult cases are transferred to the parent institution. W. F. Hubbard, M. D., assisted by E. M. Matthewson, M. D., Addie C. Johnson, M. D., and other physicians, has had the direct medical oversight of the work done here and in the missions connected with the Sanitarium, of which we shall yet speak. In their work they have the constant help and counsel of the superintendent of the Sanitarium, J. H. Kellogg, M. D.

Shortly after the opening of the Sanitarium branch, an opportunity to occupy an important opening in city mission work for the lower classes, made vacant by the death of the one who instituted it, presented itself, and was promptly accepted by Dr. Kellogg and his associates. A devoted band of Christian nurses was put in there. Facilities for baths, a medical dispensary, and a laundry were provided. There is also a hall for public meetings. This place is located in the heart of the city, just off Van Buren street, near Dearborn, in the midst of a very needy class that are steeped in crime and sin. Here sufferers from their own sins or from the crimes of others may come and find Christian hearts and hands ready to help and sympathize with them. Here are wash-tubs and baths in which physical filth may be washed away for a trifle of money. Sore heads, wounds, and bruises are cleansed and mollified, and the naked are supplied with comfortable clothing. Then each evening the precious gospel of Christ is spoken in simple terms, and not a few have found cleansing and healing of heart and soul.

An entire article would not sufficiently set forth the beautiful grace of such a work. All of those engaged in it are attached to their work by an ardent love for it, though it leads them to many associations and to very many acts that are of themselves disagreeable. The labor is hard and wearing; but it meets the mind of Christ's Spirit and brings his blessing.

In addition to the regular work of this mission there meets each Sunday evening in the mission room a Chinese school. This work is in charge of Mrs. F. A. Buzzell and a corps of assistants who have as many students as they can possibly attend to. The Bible is taught in the light of present truth, and this line of work is attended with much interest.

In the middle of the past summer a building was rented on Forty-seventh street near the Stock Yards, and the sign, "Medical Missionary College Settlement," placed upon it. Here the mission family is located, from which workers are sent to Custom House Place, and whose members also carry forward work on somewhat different lines in the immediate vicinity. Nurses visit homes, and ascertain of what help they can be to mothers. Classes are held for children in kitchen-garden and kindergarten, and lectures are given on physiological and health topics; and twice a week gospel services are held in a well-fitted hall. The neighborhood is a peculiar one. It is not of the same quality as that in which work is being done in either of the other cases. The people are not of the destitute or criminal classes, nor yet of the more refined classes. But the workers already have evidences of good results. The Sabbath we were in the city, Oct. 26, there were sixty-one children present at the Sabbath-school. The American Medical Missionary College will have its Chicago headquarters here, where the clinical and other portions of the work of the school will be done. Part of the work of this school will be performed in Battle Creek, and part of it in Chicago.

The work on the North Side has been carried forward principally by our Scandinavian brethren. In the brief time of our recent visit we were unable to obtain the details of their work. But we learn that Bible work has been quite extensively carried on in both Swedish and German, and different series of meetings have been held in halls and tents, generally with good success. As in the work among the English-speaking people, so here many who have embraced the truth have gone to other places, so that the number in the North Side churches by no means represents those who have been reached by the truth. At the hall on Division street where the Swedish church meets, the Sabbath-school exercises are in three languages,—Swedish, German, and English. Elder A. J. Stone is now laboring there.

At the church on Forty-sixth street there are public services each Sabbath at eleven, and each Sunday evening. In the West Side chapel on Sacramento street, services are held Sabbath afternoons at three.

In room 1130 at 324 Dearborn street is located the office of the Illinois Tract Society, under charge of A. W. Rothwell and F. A. Buzzell. Besides the regular business of the society, these brethren act as agents for securing transportation for our ministers, and assisting in many ways strangers and visitors who have occasion to pass through the city. The many recipients of their kind offices will unite in our hearty expression of appreciation of what they have done and are doing in behalf of travelers.

There are other features of our work in Chicago which might be noticed, but perhaps this sketch will suffice for the present. Among all the great cities that have been entered by our work, none have proved more productive of good results than Chicago, probably because more systematic work has been done here than elsewhere. Doubtless every city presents similar opportunities in proportion to its size. As we look upon what has been done, it is with intense satisfaction that we witness the demonstration of the perfect adaptability of the truths and principles embraced in the third angel's message to the wants of all classes. The high, the low,

the rich and poor, the sick and the whole, find here that which satisfies the soul in the revealing of Jesus Christ, the Friend and Saviour of sinners.

G. C. T.

### THE LORD'S DAY.

THERE never was a time when the term "Lord's day" as applied to Sunday, was kept more prominently before the people than now, nor when greater claims were made for it, nor when more disastrous consequences were made to hang upon a failure to observe that day as a Sabbath. Therefore, although the subject is so thoroughly canvassed in our publications, and so much has been said upon it in the REVIEW, it is well to iterate and re-iterate the teaching of the Bible upon this important question. The term is found in only one text in the Bible in that form, and it is astonishing what immense duty that one text is made to perform. All are familiar with the text (Rev. 1:10), where John says, "I was in the Spirit on the Lord's day." The adjective "*kuriake*," "Lord's," feminine gender, here applied to the word "*hemera*," "day," is found in only one other instance in the New Testament, where Paul, in 2 Cor. 11:20, uses it in the neuter, "*kuriakon*," "Lord's," and applies it to the word "*deipnon*," "supper."

Observers of the first day of the week as the Sabbath seem to imagine that they have in this fact conclusive proof in behalf of that institution. Drowning men, it is said, will catch at a straw; but they would never catch at a straw if they had any better support within reach. So Sunday-keepers would never appeal to Rev. 1:10 as a reason for transforming the first day of the week into a Sabbath, except for the utter absence of all other evidence.

The word "*kuriakos*" means "belonging to, or pertaining to, the Lord;" and on this they build the following wonderful structure: "Here is a day belonging to the Lord Jesus, just as the supper which he instituted belongs to the Lord Jesus. And the day which specially belongs to Christ is *Sunday!*"

Why Sunday? we ask. "Oh! Christ rose from the dead on Sunday." Yes; but he was crucified on Friday; and "we have redemption through his blood" (Col. 1:14); and why may we not, therefore, just as well claim that Friday is the day which specially belongs to the Lord? But more plausible still, the day on which he was "received up into glory" (1 Tim. 3:16) was Thursday. Why, then, may we not say that Thursday is the day which especially pertains to the Lord? May we not claim on just exactly as good ground that Thursday is the "Lord's day" of Rev. 1:10?—Of course we may. The fact is, there is not the first shred of testimony with reference to any or all of the days named that they became one whit more the Lord's day than they were before, on account of the events that took place upon them.

But suppose it be granted that for some reason the first day of the week, or any other day, had become so distinguished that it could be called a day pertaining to, or belonging to, the Lord, where would be the first indication in this, that we ought to observe that day every week as a day of rest, and especially that we ought to put that day in the place of the Sabbath, relegating the former sacred day back to secular uses, without any repeal of the original commandment, and without any instruction in reference to the new day? But no instruction

is anywhere given us to elevate the first day of the week. It is never called a sacred day, nothing ever took place upon it, so far as we have any record, to indicate rest, and we have no command touching it, except the command, "Six days shalt thou labor and do all thy work." To call Sunday the Lord's day in Rev. 1:10, is pure assumption, a theological invention, in support of a groundless institution, but having no more to do with anything in the Scriptures than Don Quixote's windmill.

The correspondent of a western first-day Adventist paper, recently wrote to that paper, saying: "The Seventh-day Adventists claim that the Lord's day of Rev. 1:10 is the Sabbath. Can you mention any *positive* proof to the contrary?" to which the paper replied: "Early history clearly shows that the Lord's day was used in contrast with the Sabbath observed by the Jews. So the two were not the same, the one being distinct from the other."

The trouble with this statement is that there is not a syllable of truth in it. Early history shows nothing of the kind. It is hard to argue with those who will pay no regard to truth, but ladle out their bold assertions with all the assurance of positive knowledge. A false statement does not become truth by being repeated. The serpent in Eden said, "Ye shall not surely die." Heathen philosophers adopted and repeated it. It was foisted into Christianity, and half-heathen ecclesiastics reiterated it. And so it has come to be an established dogma throughout modern Christendom. But all these repetitions constitute no evidence. It was a lie on the start, and it is a lie still.

So with all these assertions about Sunday being called the Lord's day in the days of John. A starts the story that it was so called. B repeats it, and quotes A as authority. C takes it up with all assurance, quoting A and B as proof. But this is no evidence. It was a false assertion on the start, and it is false still. What history does show, is that the first man to apply the term "Lord's day" to Sunday was Tertullian, "the fierce old African," as he is called, A. D. 200, more than one hundred years after John wrote the Revelation. And Tertullian only exhorted his people to cease from labor on Sunday long enough to go to church. (See Kitto.)

But on the other hand, we do have the fact more than once stated from the lips of Christ himself, that he is Lord of the Sabbath day. Matt. 12:8; Mark 2:28. If the expression, "Therefore the Son of man is Lord of the first day of the week," could be found, we know very well how it would be used. Not to give like words the same weight because applied to the Sabbath, betrays a dishonest mind.

The word "*kuriakos*," "pertaining to, or belonging to, the Lord," is an adjective derived from the word "*kuriōs*," "Lord," which is applied both to the Father and the Son, as freely to the one as to the other. Take one example. Mark 12:36: "The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Here Christ quotes from Ps. 110:1; and reference is made both to the Father and the Son; and the same word, "*kuriōs*," is applied to them both. So whether we refer to the Father or the Son, the Sabbath is the Sabbath, "*kuriou*," of the Lord; and so the day, whichever we refer to, is equally the "*kuriakē hēmera*," "the Lord's day." The Father in the Old Testament ex-

pressly calls it his day (see Isa. 58:13, etc.), and the Son in the New Testament says that he is Lord of it. The Son was associated equally with the Father in the creation of the world and the foundation of the Sabbath. John 1:3; Col. 1:16, 17; Eph. 3:9; Heb. 1:2. The Sabbath has been claimed both by the Father and the Son as theirs; it is the only day they have so claimed; therefore, it is the only day which in this sense is theirs, and hence the "Lord's day" in Rev. 1:10, is the Sabbath.

Why, then, it may be asked, does John use the term "Lord's day" instead of "Sabbath"? This can be easily accounted for. The Sabbath had dawned on Patmos. John, a happy observer of the sacred day, though in banishment, would appreciate the blessing, and enter into the spirit of its hallowed hours. While engaged in his Sabbath devotion, suddenly he is taken into that vision of transcendent sublimity and glory, and beholds his blessed Lord standing before him, and with a voice as of a trumpet, speaking to him. The day, the scene, and the Lord, he connects together. They all take on an aspect of higher and supreme sacredness. He remembers that he has heard this very Lord say of this very day, "The Son of man is Lord of the Sabbath day." And so dropping the word "Sabbath," he uses what to him then seemed a term of greater endearment, "the Lord's day."

If, in the opening of the sacred Scriptures, the Sabbath seems to stand more particularly associated with the Father, in the close it appears in its glorious relation to the Son.

U. S.

### WORK IN QUEENSLAND, AUSTRALIA.

ELDER GEORGE B. STARR and two other workers have been laboring in Queensland for over a year; having brought out and organized two churches, they are now engaged in a third series of meetings. The first effort was at Rockhampton, an important city some distance north of Brisbane, the capital of the colony. This city is an important distributing point for all the country west and northwest of it. Large freezing works are located there, and immense quantities of frozen mutton are shipped from them to England. There is little shipping north of this point, and only one line of steamers, with high rates of fare. There are but few cities of any size north of Rockhampton, two or three short lines of railway, and mining is the chief industry. When the mines fail, the cities fall into decay, and the population goes on to the next most attractive place. Brother Starr located first at Rockhampton because he could conduct a tent-meeting there without difficulty during the winter season, and it was winter when he went to Queensland. As a result of the effort in that place, a church of forty-eight members was organized, which has since increased to sixty-two, and the church is still growing. I did not visit this church, as my time would not permit; but I heard a letter from the elder of their church, giving a report of their work and prospects, and I judged from it that things were moving on quite prosperously.

From Rockhampton the tent was removed to Toowoomba, a city of ten or twelve thousand inhabitants, about five hours' ride west, and a little south, of Brisbane. It was necessary to move this long distance, in order to hold a tent-meeting during the summer season, as it is intolerably hot in Rockhampton in the summer

the mercury frequently registering as high as 125° in the shade. On the map it appears to be near the coast, but it is really forty miles inland. At Toowoomba a church was organized, which now numbers twenty-nine members. I spent three days including one Sabbath with this church, and was much gratified with what I learned about the work. The membership is such as to command the respect of the thinking people of the city, and they are heartily interested in bringing the truth before others. They take a club of 150 copies of the *Bible Echo*, which they sell regularly, and there are a goodly number who are still interested in the truth. Five new ones were baptized while I was there, and there is a spirit of earnestness among the members which promises well for the future. The leader is a man of good education and address, who supports his family by giving private lessons in German, and who is thus brought into contact with a good class of people in the city, the pastor of the leading church being a student with him. This brother formerly lived in Brooklyn, N. Y. He enjoys the confidence and esteem of the church.

Ipswich, where the tent is now pitched, is a city of about ten thousand inhabitants, a very religious place. Almost everybody is religious, and generally the people do not feel as though they needed anything more. The attendance at the tent is rather small, and yet there are some very interesting cases developing. I am quite confident that a good company will be brought out. I spoke twice in the tent on Sunday, which was the only day I spent there. There are quite a number of scattered Sabbath-keepers throughout the colony who have learned of the truth mostly through our books, but no other organized companies. Canvassers are at work at Toowoomba, Ipswich, in and about Brisbane, and in other places farther north. They are generally meeting with very good success. Times are rather hard there, but I was told by an experienced canvasser who has worked in every colony, that Queensland was suffering less from financial depression than any other of the colonies. The new Sabbath-keepers have been faithfully instructed, and are paying their tithe regularly. The present income in that field is equal to more than half the expense of conducting the work, so the demands upon the board will not be very heavy unless the working force is increased.

I had a long talk with an experienced canvasser, in whose judgment I have confidence, and he told me of a trip which he made through the northern part of Queensland, including a visit to Thursday Island, which is located a short distance from the most northerly point of the mainland. He came to the conclusion that this field could be worked most successfully by the canvassers, and thought that the proper way would be, in a good season to fill a large wagon with publications, and then sell and deliver as they went along. He reports the morals in these mining districts at a very low ebb. There are many adventurers, many who have left other parts of the colonies to get rid of all restraint. Religion is a byword, and ministers are a reproach. In one place where he stopped, the church had recently dismissed two ministers, both for drunkenness. He could find only scattered individuals who were interested in religious subjects.

Elder Starr's present plan is, after finishing the work at Ipswich, to move the tent to Sand-

gate, the seaside resort of Brisbane, about twenty miles north of the city, and conduct a series of meetings during the hot weather, which will soon be coming on in this country. I questioned the propriety of this plan at first, but on visiting the place, and making inquiry, I found that it was rather a sober class of people who came there, not the real sporting class, and that such meeting would probably be well attended. After closing the work at Sandgate, brother Starr will probably work in some of the suburbs of Brisbane, having in mind to prepare for the first camp-meeting in that colony in something over a year from this time, if it shall then seem to be best to make the attempt.

Queensland has a large territory, but it is only sparsely settled, and much of the land is rough and rocky, suitable only for mining and grazing. In riding through the small part of it which I saw (for you will observe that Brisbane, the capital, is in the southeastern corner of the colony), I was frequently reminded of the scenery of the Northern Pacific Railroad in Montana around Butte and Helena. Many of the stations were simply flag stations, like those in the prairies of the West. Brisbane is 723 miles from Sydney, and the journey is accomplished in twenty-eight hours by rail, or forty-eight hours by boat.

W. W. P.

#### FROM THE EAST.

[THE following is from a private letter from A. T. J. The first part of the letter was dated Constantinople, Oct. 17, and the latter part was written from the *Ægean Sea*, Oct. 24. Although not written for publication, we take the liberty to make extracts from the letter, knowing that our readers are deeply interested in the work in which brother Jones is at present engaged.—ED.]

"Last week we went out to the head of the Bay of Nicomedia, and had four days' good meetings with about twenty-five brethren who came together in a village on the south side of the bay, opposite old Nicomedia. A half-dozen Armenian brethren were with us as we left Constantinople, and as it was in the midst of the difficulties of the Armenian uprising here, when all Armenians were under suspicion, we were all arrested and put under an armed guard, to be taken to the police court for examination. Just then, however, another Turkish officer 'happened' along. This officer recognized one or two of the brethren, and said to the officer who had arrested us: 'Oh, these are Sabbatarians. You need not be afraid of them; they are all right.' Then the other officer called a carriage, and drove to the police station to see about the Sabbatarians. In a half hour or less he was back again with orders to let us go, and molest us no further, for we were all right. Then, with many bows and salutes, as though they would apologize, they showed us aboard our steamer, and the officer who had first recognized us came aboard and shook hands with us, wishing us a pleasant journey.

"Thus the Turkish government, altogether on its own part, has singled us out from all other 'Christians' as those from whom no mischief need be apprehended, and has given us a standing that no other 'Christian' people have. The 'Protestants' had before this refused to recognize us to the authorities as belonging with them, and others had repudiated us also. And now this has resulted in giving us a standing, upon our own name, too, that is higher and more honorable than any of them. Their efforts to shut us out altogether have only put us where, for the world, they would not have had us at all, and now the government of Turkey is more just

to us than the government of the States of the American Union. I think, therefore, it only proper to give Turkey the credit belonging to that country.

"This letter was broken off at Constantinople. We have traveled to Smyrna, where we changed ships, and as we had to wait two days for a vessel, we took time and went over to old Ephesus, and walked over the ruins of the place. Yesterday morning we arrived at Samos. We shall be here four hours more, and then start to Athens. We hope the weather may be clear enough this afternoon to enable us to get a glimpse of Patmos. We are on the northeast shore of the island, in a little bay. The vessel is loading with wine in hogsheads for France. If we get off in good time this afternoon, we shall reach Piræus, the port of Athens, to-morrow morning at seven or eight o'clock."

### 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.

#### TRIALS AT DAYTON, TENN.

ALL the cases at Dayton, Tenn., are now a matter of history. The last case was settled a few moments ago. All of our people are now clear, there being no convictions in the five cases tried, and no new indictments. There was one case against E. R. Gillett, one against Wallace Ridgeway, one against N. B. England, and two against E. S. Abbott.

Ex-Senator H. C. Snodgrass and Judge Lewis Shepherd, attorney for the Cincinnati Southern Railroad of Chattanooga, volunteered their services in the defense of all our people here, and their influence and arguments had much to do with the favorable results at the court. Mr. Snodgrass has been in the senate in this State for some time, and Judge Shepherd is one of the most prominent attorneys in the State. They first showed that from the nature of the work done, it could not be construed to be a "nuisance" in the meaning of the law; and that quiet work done without intent to offend can never be a "nuisance" when done on Sunday any more than when done on any other day of the week. Then they entered upon the question of Sunday laws in no mild manner, showing thoroughly, though briefly, their evil effects, also showing the origin of Sunday observance and the folly of the American courts forcing its observance upon Christians in the face of the positive command of the Lord Almighty. In doing this they traced the life of Christ and his experience with the Pharisees upon the Sabbath and its observance, showing that the Pharisees were doing no more than those people in Rhea county, Tenn., are doing now, who are prosecuting the Adventists simply because they do not observe the Sabbath according to their straight-jacketed ideas.

None of our people had anything to say in connection with their cases. The lawyers did it all. The first case that came up was that of brother Wallace Ridgeway, who was charged with ceasing a house on Sunday. The jury was out some time, and came back once for further instruction on account of one member who was in favor of conviction. They finally came back with a verdict of "not guilty." The next was that of E. R. Gillett, which was dismissed from the docket for lack of a prosecutor. Brother England's case was then taken up, and two witnesses were used to prove that he sowed oats on Sunday; but they failed to prove the case, as the jury soon rendered a verdict of "not guilty."

Brother Abbott's two cases now remained on the docket, and the judge having permitted them to be carried over on account of brother Abbott's absence, in Alabama, on motion of Judge Shepherd, and consented to by the attorney-general,



one case was entered not guilty; and the costs of the other were secured by the friend of brother Abbott.

This ends cases that have been pending in this court for more than a year, and as there are no new indictments and not likely to be very soon, we can thank God for a temporary relief of this persecution at this place.

D. W. REAVIS.

#### WORK AMONG THE JEWS.

THE question has often been asked, Why has not this branch of the work been reported through the REVIEW? For the benefit of those who wish to know how the prospering hand of the Lord has been with this work, we ask space in your columns.

I have been in the vicinity of Boston for about seventeen months, devoting the first six or seven months equally to Jews and Gentiles. Since that time I have been gradually working more among the Jews, endeavoring to enlighten them with the gospel of Christ. As a people, this is a new work to us; but I am glad to know that with the Lord it is one of the oldest branches; for to this people the Lord preached the gospel first, and to them were intrusted the sacred oracles for fifteen hundred years. Among the different denominations, something has been done for quite a number of years; but to-day their zeal is growing less, as they do not see the accessions to their ranks as quickly as they wish. Well, the Master worked for three and one-half years with them; and, numerically speaking, they were not converted very rapidly. But from our experience with the brethren, the real difficulty is, the denominations have nothing to give to them that is attractive. The Jew says he is willing to be converted, providing he can have a religion superior to Judaism. But modern Christianity is far from being equal to the Jewish religion. One man told me some time ago that the difficulty he found with the missions was that "there was a little salt lacking." This tells the whole story.

But we have been very much blessed and encouraged in the work, and we know the Lord is in the efforts and is blessing them wonderfully. When I first began to do real, earnest work, I was met repeatedly with questions on the Sabbath: "Why, if the Old Testament teaches about the Messiah, which it is claimed has been fulfilled in Christ, did Christ change the law of God, and substitute Sunday instead of the seventh day for the Sabbath?" But now we have very little trouble with such questions, as they know our position on that point. This, of course, has had a tendency to break down some of their prejudice, though there is still enough remaining.

We have been holding weekly services in Boston on Sunday, as we are unable to get a hall to hold services at other times. But we hope ere long to have other meetings during the week. In these services we have seen very marked manifestations of the power of the Lord, so that at times some were compelled to leave the place, as they could not stand the pressure. Several have taken hold of Christianity; one has been baptized, and is at present attending South Lancaster Academy. Another who came out was so severely persecuted that he fled to Canada for refuge. Others are deeply interested, and we trust that by and by there will be a breaking away.

There is certainly a great work yet to be done among this people. They are coming to this country in great numbers, and are not at all satisfied with Judaism as it is. This we believe is an omen that God is seeking to bring to them the gospel. Another token we have which we know is a hopeful sign, and that is the way they are anxious to receive and read the New Testament. Ten or fifteen years ago, it was

almost a miracle if a Jew could be induced to look at a New Testament; now they are glad to get them, and read them with a deep interest. In a letter I received from California some time since, a sister who has been distributing New Testaments among the Jews said that she gave a copy to one who was quite skeptical. He began to read it about six o'clock one evening, and did not leave it till one o'clock in the morning. His wife called him to tea, but he refused to go. He arose early the next morning, and went at it again. He told his wife that the book was worth more to him than his meals.

There are many other experiences I might relate to show how eager many of them are to get hold of the word of God, and know the truth. Surely these people are worth working for, and to them the light should be given. We all know they have been neglected for many centuries; and instead of the Christian church looking upon the Jews as a people who have made a sad mistake in doing away with their best Friend, they have been ever regarded as murderers. The children are not responsible for the father's acts, and God loves them to-day as he does every other people.

And it is for the true people of God especially to take a great interest for this people, as there are no other denominations that approach so near to them. The sympathy that is given them by the other religious organizations is a false one, from the fact that they are alluring them to believe in the temporal reign of the Messiah in Jerusalem, and the restoration of the Jews to Palestine. But the Lord has given us great light upon all these points; therefore, we can work for them with hearts filled with love and with the truth.

There is at present a wide agitation among them on the Sunday question, as some have been arrested for keeping open shop on that day. This we regard as another omen the Lord is giving us the truth to bring to them. I hope that God's people will petition the throne of grace for his ancient people, and that a deep interest will be taken for their conversion. I will write many other interesting points about the work in the future, for the Lord is opening up ways wonderfully for work among them. If there are any of our brethren or sisters who feel interested in work among them, and would like New Testaments to distribute in either Hebrew, German, or English, they can receive them gratuitously, if they will pay postage or express, by writing to me. I shall be glad to hear from any who are interested in any special cases. I trust you will remember this work constantly before the Lord, that Israel may be saved.

F. C. GILBERT.

45 Waverly St., Everett, Mass.

#### NORTH CAROLINA.

SEPT. 25, in company with brother George A. Irwin and Mrs. Shireman, I left the tent at Penelope in care of brethren Purdham and Lyndon, and went to Asheville. Brother Irwin, by God's blessing, preached an interesting discourse to a hungry congregation in our parlors, which was a feast to our own souls. We felt sorry that all our members did not get the word in time to be there. We need a meeting-house in this city very much, and we pray that the Lord will give us one in the near future. The following Monday we went to Waynesville, where brethren Butler and Brunson held a tent-meeting last fall. I baptized a brother who embraced the message at that time, and who has been a local preacher in the Methodist church. From here I return to Asheville to spend a few days.

Oct. 4 I returned to the tent, and Mrs. Shireman took the train for Waynesville, to visit Sabbath-keepers and interested friends. We are now building a small meeting-house at this place near where the tent had been pitched, which will

hold about one hundred and forty persons. The ground, a plat of four or five acres, a good place to hold a camp-meeting, was donated to the church by a friend. We want all our brethren and friends to begin to plan from this time on for a camp-meeting next July, and be sure to take the REVIEW, and keep posted. Why cannot all our people spend ten days together, and get all who are interested to come to such a meeting? I would like to hear from all our people in the State before our institute at Atlanta, Jan. 3. We have procured a house in which to hold meetings at Hickory, where brother Purdham begins to-day. D. T. SHIREMAN.

Penelope, Nov. 3.

#### NEBRASKA.

PETERSBURG AND AINSWORTH.—After our good camp-meeting at Lincoln, I spent a few days at home in doing some necessary work. Sept. 19-23 I visited the church at Petersburg. I held one meeting there, and visited what I could from house to house. A heavy rain interfered somewhat with my work there. Sept. 24 I come to Ainsworth. After visiting the isolated families in Brown and Keyapaha counties, and holding a few meetings, it was thought best to begin a series of meetings in Ainsworth. The county court-room was offered to us, and was accepted. Brother S. G. Chaney joined me in labor here, this being his home. His son, J. A. Chaney, who had just returned from his labors with the Temne people in Sierra Leone, West Africa, also assisted in our work by giving several interesting lectures on the manners, customs, and habits of the Temne and Koronko tribes. We continued the meetings for three weeks. Our congregations were not large at any time, and as the testing truths were presented, many dropped off. As a result of the meetings, two or three have begun to observe the Sabbath. About a dozen others are deeply interested, for whom we are laboring. While the public meetings have closed, we still meet together each evening for Bible study at the homes of the people. The interest is deepening with some, while others are turning away.

Brother J. A. Chaney has been suffering with African fever. He will leave for the Sanitarium at Battle Creek in a few days. We are of good courage in the Lord, and desire to press the battle to the gates. J. W. BOYNTON.

FALLS CITY AND OMAHA.—Since attending our camp-meetings, I have held meetings at Falls City and Omaha, and attended the district Conference at College View. As a result of our tent-meetings near Falls City this summer, a deep interest was awakened, and a few took their stand for present truth. The Dunkard people, of whom there are quite a number, became very anxious for a public investigation of the subjects of Christian baptism and the Sabbath. They invited us to come into their church and study the subjects with them. I consented, and spent four evenings, two hours in each session, in the study of these questions. The Sunday following the investigation, six of their number received Christian baptism, and fully took their stand to keep the commandments of God and the faith of Jesus. I believe these meetings will result in great good to God's cause here, as the Sabbath question is being more thoroughly studied, and many heard the message in these meetings that would not otherwise have heard it. We have a Sabbath-school and a tract and missionary society organized, and hope soon to organize a church.

Good meetings were held in Omaha, Sabbath and Sunday, Oct. 26 and 27. The work has gone slowly in this great and wicked city, but the workers have been of good courage and have held on. Occasionally a few that have been "sought out" take their stand for the

truth. This encourages the workers, and they go on sowing the good seed, trusting that in due time God will give the fruit, if they faint not. We were made glad to see the number of believers increasing, and all of good courage. The ordinances of God's house were celebrated, and several added to the church. The missionary work was considered, and we believe the true missionary spirit is taking hold of some of God's people in Omaha. One sister, not a Bible worker, sold seventy-nine copies of the *Signs* in three days. One hundred and fifty copies were added to their club. We hope that it will be necessary to add more soon.

We firmly believe that if all our people would take *Signs* of this work in earnest, thousands of the *Signs* could be sold in a few weeks, and thus floods of precious light be shed on the people who sit in darkness. "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Neh. 4:6. I trust all our people will get this mind, for it is the "mind of Christ." If we go forth to the work with this mind, we have the assurance that our labor shall not be in vain in the Lord. 1 Cor. 15:58.

DANIEL NETTLETON.

#### KANSAS.

It is well not to get weary in well-doing. Very cheering word has come to us recently of the results of tract distribution in various parts of the State. A lady writes that she has been in the faith a little over a year, and has been sending reading-matter to her parents in a distant part of the State, and they have given it to their neighbors, after having read it; and now there are four or five keeping the Sabbath, and they are calling for a minister to come and instruct them further in the truths of the message. Another lady writes that they have been distributing literature, principally the tract packages, in a neighborhood six miles away, and there are now six or seven keeping the Sabbath. A minister will go there at once to follow up the interest.

Still another writes that they have been carrying the packages of tracts to a neighborhood eight miles away, and there are several families there that are just on the deciding point, and are very anxious to have a minister come and teach them the truth. Word came to-day from M. W. Neal, one of our colporters, that in his work last week he found two that had just begun the observance of the Sabbath through reading, and one is a Christian minister. Surely we should be encouraged and renew our diligence in the tract work and in using the papers.

Since the camp-meeting some of our ministers have been ill, so they have not been in the field. Elder Oberholtzer and brother Field have both been kept out of the work on that account. Brother Field is now at work, and brother Oberholtzer is better. Some have been preparing their home matters for winter, so they have only just started out. Elder Stebbins went from camp-meeting to Udall, where brethren Crane and H. F. Ketring were with a tent, and after about two weeks' work, they organized a little church of fourteen members. They have purchased a house that was used for a store, and are remodeling it for a house of worship. It will make them a good place, and will be a help to the work at that place. Elder Stebbins went from there to Piedmont, where Elders Farnsworth and Ferren held a two days' meeting with our people who gathered there from other churches, as it is a central point; there was much interest manifested by those not of our faith. Brother Stebbins reports that five took a stand for the truth, and were added to the church by baptism; there are others interested who will follow. Elder Gregory has a good interest in the country near Independence, and reports that some are taking a stand for the truth. Elder Fortner,

with the assistance of two of the Bible workers, continued the work at Pittsburg after camp-meeting, and four or five have been added to the church by baptism. Brother Fortner now goes to his district in the northeastern part of the State, leaving the work at Pittsburg in the care of R. M. Rokey, who will continue to do Bible work there for some time. There were seven or eight lone Sabbath-keepers at Pittsburg last spring when the work was begun by the Bible workers, and they now have a church of more than thirty members, and a hall rented for the meetings. We hope to see a meeting-house built there in the near future.

The work in Kansas City has gone on without abatement since the camp-meeting. The church have gone to work; they have organized a Christian Help band, and are finding many through this means that demand the attention of the Bible workers. It is a means of reaching the wealthy as well as the poor; as they go to the wealthy to get help for the poor, they are interested in their work, and in this way a number of readers are found among that class. The work is onward there, many are interested, and some are taking a stand for the truth. They have one Sabbath-schools in the city now, and each one is nearly as large as the one was last winter.

Brother E. A. Morey is holding a series of meetings in Kingman county, near the home of brother John Morrison, who moved there about a year ago. We trust that they will soon have a company to meet on the Sabbath, as he writes of a number who are much interested, and thinks that some will obey. It would be well if others would follow the example of brother Morrison, and go out and get the truth before those who have never heard it. Brother J. B. Ashcraft has been at work in Wichita since camp-meeting, and there have been three or more additions to the church. He is assisted by sister Cox in the Bible work.

The Bible work in Hutchinson is starting in well; there have been two added to the number of Sabbath-keepers in the last month. Brother G. W. Lessenger is at work in Pottawatomie county, and reports a good interest and a good prospect of some obeying. Brethren Field and Beeson will unite in a work near Quenemo; brethren J. C. and I. F. Thorn will begin work in a school-house in Woodson county, near Toronto; brother C. H. Abbott has begun a meeting in the northwest, in Decatur county; Elder G. H. Rogers and brother J. F. Shafer are in the midst of a good interest in Dodge City in the southwest, and they think a number will accept the truth there. Thus the work is going in all parts of the State, and with true consecration on the part of the workers a great harvest of souls will be brought into the fold. May God give us the consecration.

C. MC REYNOLDS.

#### COLORADO.

SOME time has elapsed since my last report to the REVIEW, but I wish to assure all that my interest in the cause of the Master has in no sense lessened. The Lord has greatly blessed us in every way in this Conference. On every hand calls are coming in for labor, until we can scarcely find time in which even to report for our good REVIEW.

Many souls have been gathered during the past year, nearly three hundred having been added to the Conference. Since our recent camp-meeting, at least fifty conversions have been reported. As both our camp-meetings have been quite fully reported, we will only say that they were seasons of refreshing to our people.

Some months ago it was thought by some of our brethren that Colorado would probably be among the last of States to persecute, but to-day, in the city of Denver, we have one of the

most wicked of Sunday laws; and while it is in a measure inoperative, we do not know how soon persecution may break out in great fury. One thing seems certain, and that is that Satan is now marshaling his hosts for the battle in Colorado. Among other things that lead us to anticipate that such is the case, is the fact that in the metropolis of the State he is now operating through the "healer," and by this means is casting an influence which tends to lead many souls to array themselves against the truth. How much we need the power of God to enable us to counteract this subtle influence of the enemy of all righteousness.

Personally, I am of good courage in the Lord, and being confident that though the battle is on, and the conflict is to be sharp and decisive one, yet in God we are able to conquer.

"A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land;  
The road may be rough, but it cannot be long;  
I'll smooth it with hope, and I'll cheer it with song."

N. W. KAUBLE.

#### OKLAHOMA.

THERE has not appeared in the REVIEW a report from Oklahoma for some time. This is not by any means because there has been nothing of interest to report. In fact, the field is so great, and calls so numerous, and laborers so few, and our time has been so largely taken up with our interests here, that we have neglected to report.

Our Conference was organized a little more than a year ago, with a membership of 420. We now have twenty-two churches and 600 members, besides several unorganized companies. After our good camp-meeting, Elders Brock and White pitched a tent at Parkland, O. T. From this place we received a letter with fifty names attached, asking us to send them a tent and ministers. Meetings have now been held there six weeks, and twelve or fourteen have accepted the truth, and there are others who we think will soon decide. With the few old Sabbath-keepers that were there, we shall soon be able to organize a church.

Brother Kraft is laboring among the Germans in the western part of the Cherokee Strip. He reports four new ones who have embraced the truth. He labors under difficulty, having to work from house to house, as the country is as yet too new to have school-houses. Sept. 5-8 I visited the Linden school, where four were baptized and received into the church. This is a new church, and the interest is better to hear than at any time in the past.

Sept. 12, in company with Elder Russell, I started to the extreme northeastern part of our Conference,—Miami, which is a town in the Peoria reservation. This strip of 250 miles was made with horse and buggy. Our experience was varied, fording swollen rivers, lying out nights on account of not being able to find settlements in the Osage Nation, and winding our way among and around wires in the Cherokee Nation,—for it is almost all "wired in," in every conceivable shape, and all the way one can pass through is by opening gates, or pulling up fence-posts and driving over the wires. All through this country we found scattered Sabbath-keepers. Having arrived at Miami, we found that part of the Sabbath-keepers had moved away; however, after holding a few meetings, two new ones accepted the truth, and were baptized by Elder Russell. We then organized a small church of seven members. Other Sabbath-keepers there will soon join them.

Here Elder Russell and I separated, he going near Vineta, Cherokee Nation, and I to Ottawa reservation. Here the Friends, or Quakers, have established a mission, and have erected a nice church and school-house. They have quite a large membership, but very few Indians attend. They offered me the free use of their

church, and all came out to hear. I had occupied the house but a few evenings when the superintendent of their mission work came and informed me that I could use the house no longer. He said he had no objection to what I had preached, but dreaded what was coming, and told his members that I would preach that the wicked would be burned up, and that life only comes through Christ, and that Saturday is the Sabbath. His members protested against his actions, but he was firm and would not yield to their wishes, and turned me out, the congregation, with the exception of two, voting for me to continue the meetings.

They followed me to the school-house, one and one-half miles distant, where I continued the meetings three weeks, beginning with the "awful" doctrines of the destruction of the wicked and of life only through Jesus Christ. I believe every one accepted the position we hold on these two subjects. The Lord blessed, and ten accepted the truth. We are all of good courage in Oklahoma. J. M. REES.

#### THE TENNESSEE TRIALS.

The following account of the recent trials in Tennessee is from the *Chattanooga Times* of Nov. 6:—

"DAYTON, TENN., Nov. 5.—To-day the last of the Adventist cases was swept from the docket, and appearances indicate that the wave of fanaticism and prejudice which has been sweeping over Rhea county has subsided.

"The case of Wallace Ridgeway, charged with ceasing a house on Sunday, was the first called. Only one witness testified in this case, and only one offense was charged. Ridgeway was represented by ex-Congressman H. C. Snodgrass, of Sparta, and Judge Lewis Shepherd, of Chattanooga, who volunteered to defend him. Their appearance in the case created marked interest. They both spoke at some length, dwelling on the unconstitutionality of the law. On this point Mr. Snodgrass said:—

"So far as I am concerned, the very law is obnoxious. I believe it is a violation of the organic law of the land. I believe that if the highest court in the land should ever have an opportunity to pass upon it, it would be repealed.

"They have as much right, if they believe that the seventh day is the day they ought to keep holy, as you have to keep the first day. One man believes in sprinkling, another in immersion. These are the same things; it is simply a difference in opinion; it is simply the exercise of a judgment and a conscience.

"Some governments said to which church you should belong, and what money you should pay to the church; and to raise your voice against these decrees was certain death; and this statute on our books is a relic of the past; it is a part of barbarism, it is a part of the Dark Ages. Why, the idea of such a law in a free country like this, where a man believes he is serving God by keeping Saturday, and he is doing his duty to both God and man to rest on the seventh day. It is a violation of personal liberty to handicap him."

"Continuing, Mr. Snodgrass argued that the law was a violation of the bill of rights, and concluded by telling the jury that, regardless of this question, they should acquit the defendant, as the one act proved was not sufficient to constitute the offense charged in the indictment.

"Judge Shepherd followed in a forcible and logical address, taking the position that Sunday legislation of the character before the court was dangerous to the well-being of society, and that the principle actuating it was alien to the spirit and genius of our form of government. He illustrated how, under the protection of such illogical and illiberal laws, a portion of society might be made to suffer grievous wrong. The judge's address proved him to be a man of broad, catholic, and patriotic conceptions of the relations governing human society, and made a strong impression on the jury and audience.

"In this case Judge Parks charged the jury that a single act did not constitute a nuisance, provided it was not committed in an open, flagrant, and notorious manner. A verdict of 'not guilty' was brought in.

"The case of E. R. Gillett was then called. This case was continued from yesterday, on account of the absence of the witness. The witness again failing to appear, the case was thrown out of court.

"The case of N. B. England was then taken up. Two witnesses swore that they saw him at work in his field on Sunday sowing something that they supposed was oats. Messrs. Snodgrass and Shepherd also appeared in this case. Under the instructions similar to the Ridgeway case, the jury returned a verdict of not guilty.

"On motion by Judge Shepherd the attorney-general

agreed to quash one of the cases against E. S. Abbott, if the costs in the other were secured. E. R. Gillett secured the costs.

"This ends, for the time being at least, one of the most celebrated struggles for religious liberty ever waged on American soil. It has been a valuable object-lesson to the people of Rhea county. The scenes and incidents attending the trial of these people, their submission to what has seemed the harsh and arbitrary operations of the law, the speeches made, the literature produced,—all of these things have tended to throw light upon the dark places, and a perceptible spirit of liberality and tolerance for other people's rights is now seen and felt.

The *Times* says editorially the following:—

"Many things have occurred recently to bring the question of what are called the Sunday laws prominently before the people. In New York the question is one of the indirect issues in the election occurring yesterday, and in various of the larger cities it is being mooted with more or less vigor. To come nearer home, at Dayton, Tenn., a number of the class known as Seventh-day Adventists are being made the victims of a conflict between conscience and the State law on the subject of Sunday observance, and in such a manner, too, and on such provocation as to appear very much like persecution. These people are known and acknowledged to be good citizens, God-fearing, industrious, and law-abiding, save where their consciences and their religious beliefs conflict with what they conceive to be unjust legislation. While no one can or will censure the court for enforcing the law against these people, when an infraction is brought to its notice, there is much to say why such infractions should not be dealt with as in the case of malicious and willful violations by men who not only have no conscientious scruples against the observance of the day, but who have no consciences at all."

The *Chicago Inter Ocean* of Nov. 8 says:—

"Every friend of civil and religious liberty will rejoice in the finding of the Tennessee jury in favor of the Adventists who were arrested on a charge of Sabbath-breaking. The Adventists and the Seventh-day Baptists believe that the fourth of the ten commandments either must be obeyed according to its plain declaration or not obeyed at all. The Adventists obey the commandment with a fidelity equal to that of the ancient Jews. On the seventh day they 'do no manner of work.' But having observed 'the seventh day,' which is the only day concerning the observance of which there is any Biblical command, they properly go to work on the first day, concerning which there neither is direct nor indirect commandment upon any authority of 'thus saith the Lord.' For disregard of the 'first day,' which properly is called Sunday, and improperly by some is designated 'the Sabbath,' these God-fearing men were arrested and imprisoned.

"It is part of the creed of the Adventists, as of the Dunkards, the Quakers, the Mennonites, and some other singularly pure-lived sects, 'not to resist evil by evil.' Some of them carry this maxim so far as to endure arrest and confiscation of goods rather than to employ lawyers to defend them. However, in this Tennessee case, a Congressman and a former judge volunteered appearance as *amici curiæ*, and, in telling speeches, argued for dismissal of the cases. The trial judge instructed the jury to acquit, and an acquittal followed."

### News of the Week.

FOR WEEK ENDING NOVEMBER 9, 1895.

#### NOTES.

Revolutionary placards are distributed in Constantinople, Moslems as well as Armenians are deeply dissatisfied with the present government. The sultan found a letter on his table, giving him the choice of abdication or assassination. The ferocity of the Mussulmans is being aroused, and reports of the killing of Greeks and Maronites as well as Armenians are being received. The Christians are reported to be in danger. The Armenians, too, manifest a cruel ferocity toward their enemies when opportunity presents itself. It is reported that the "powers" have united in insisting that if the Turkish authorities cannot control these turbulent forces and protect Christians, they will take the matter in hand. The combination of all this trouble makes the situation of the sultan anything but desirable. He may almost wish himself decently dead or abdicated.

The elections which took place in several States last week brought renewed victory to the Republicans. Maryland and Kentucky both surprised the country by showing decided favor for the Republican candidates. The State of New York, too, went decidedly in the same direction. The single exception to this was in the case of New York City, where Tammany Democrats again prevailed after being out of power a short time. This reversion is no doubt almost, if not entirely, owing

to the vigorous action of Mr. Roosevelt in closing saloons on Sunday. The straight-jacket law does not please the average Gothamite. This is at least a temporary set-back to Parkhurst and the reformers. But the State has gone Republican, and that party promises to uphold the observance of Sunday in the interests of morality and labor.

The struggle in Cuba still drags slowly on. There are minor battles with varying success. General Campos, the Spanish commander, has told a reporter for a Spanish paper that it will require 150,000 men and three years to put down the rebellion. At this the Spaniards are greatly annoyed, and there is talk of a change in the management. During the past week 5000 men have reinforced the Spaniards, and the same number of recruits have joined the rebels. In the meantime public sympathy in this country in behalf of the Cubans is continually strengthening, and meetings are held in various cities to give expression to those sentiments. There are no signs of a close of the war. The rebellion is apparently gaining ground, while the Spaniards are doing but little for their cause.

General Campos, having expressed some apprehension as to the result of the Cuban war, was gently reproved by the Spanish authorities. The following cablegram, it is reported, was thereupon sent by him to Madrid: "Referring to your cablegram of Oct. 30, expressing dissatisfaction at the newspaper interview in which I expressed the opinion that the United States would recognize Cuban belligerency, I reiterate my statement, and say further, that if this war is not brought to a speedy termination by granting home rule to Cuba, the United States will surely give aid to the insurgents, and espouse their cause sooner or later. I urge that autonomy be granted to the island, believing this to be the only means of ending the struggle without the loss of many lives and waste of the immense wealth of the island. Martinez Campos."

The reply was as follows: "The question of autonomy is being considered, but we fear the Cubans will not accept it. Ultramar, Ministro."

On the 6th inst., with great pomp, the wedding of the Duke of Marlborough with Miss Vanderbilt was celebrated in New York. Reference was recently made in our columns to the drainage of money to the Old World through passion of American women for foreign titles. In harmony with those remarks we find in a late paper the following facts: "Within a quarter of a century American heiresses have conveyed to European aristocrats in the form of marriage settlements the vast aggregate of \$166,153,000, or an average of \$6,646,120 a year. More than half this total has gone within the last ten years, so that the recent drain from that source has been much greater in proportion than the average for the twenty-five years. Nearly one sixth of the total, or \$25,000,000, has gone within the year now approaching its end. Miss Anna Gould, now Countess de Castellane, carried off \$15,000,000. Miss Consuelo Vanderbilt, now Duchess of Marlborough, will take \$5,000,000 with her, and Miss Mary Leiter, now the Honorable Mrs. G. N. Curzon, took away the matter of \$5,000,000, all within the period of a year."

#### ITEMS.

— Dispatches received here from Constantinople report that the Armenians have pillaged the Turks' houses at Zeitoun, and have killed Turkish women and children there.

— Farmer Joseph Vincent, near Pana, Ill., is reported to be in a dangerous condition from poisoning, taken into his system by eating buckwheat cakes in which chinch-bugs were ground up in the meal.

— England concedes the right and title of Brazil to the little barren island of Trinidad, on which the British flag was hoisted a few months since. The flag is ordered withdrawn, and the claim of England is vacated.

— A cablegram from Aden announces the arrival there of Dr. Donaldson Smith, the American explorer who conducted an expedition into a heretofore unexplored portion of eastern Africa. For some time fears have been entertained that he was lost.

— In a wine-drinking jollification over the late election, a quarrel occurred in the Pequod Club in New York, and John B. McGoldrick, clerk of court and secretary of Tammany Hall, was stabbed, probably fatally, by a companion named Dowling.

— W. E. Hinshaw, the M. E. minister who was convicted of the murder of his wife, in Danville, Ind., was on the 5th inst. sentenced to imprisonment for life. When given an opportunity to speak for himself, he declared his innocence, and said he believed judge and jury had honestly tried to do their duty. He spoke calmly and yet pathetically of his sad fate. The large crowd was all in tears, and even the judge wept so violently that he could scarcely pronounce the sentence audibly. Belief in his innocence is becoming quite universal.



Over two thousand political prisoners, it is estimated, have been sent to Ceuta, Africa, from Cuba, since the beginning of the revolution.

The President and the secretary of war have changed the name of the fort on Sandy Hook to Fort Hancock, in honor of the late General Hancock. This action is taken on the recommendation of General Miles.

Two men were so abused in the initiatory ceremonies of a lodge of Foresters in Cleveland, that they have caused the arrest of the initiating officer for assault and battery. One of the victims is confined to his bed.

A fearful catastrophe occurred in Detroit, Mich., Nov. 6, by the explosion of boilers in the basement of a five-story building, occupied by the Evening Journal and other tenants. Nearly forty persons were killed, and many seriously injured.

John D. Rockefeller, the wealthiest man in America, has lately given \$3,000,000 to the Chicago University. One third of this amount is an out-and-out gift, and the rest is on condition that an equal sum be raised. Mr. Rockefeller's gifts to that institution now amount to over \$7,000,000.

By a decisive majority the citizens of Utah voted for statehood. This was the formal indorsement of the permission given to Utah by Congress, after years of agitation, to join the sisterhood of States. The vote was practically a full one, and the new constitution received the indorsement of a large majority of the voters.

The court at Rotterdam which has been hearing the case of the North German Lloyd steamship "Elbe," which was sunk in collision with the British steamer "Crathie," of Aberdeen, Jan. 31, involving a loss of 335 lives, holds the "Crathie" responsible for the disaster, and orders her owners to pay for the loss of the "Elbe," with interest at 6 per cent.

The rebellion of the Dungans in the northwestern portion of China is extending seriously, and now embraces the whole of the province of Kansu. The Chinese government has dispatched all the troops of the garrison of Kashgar to the scene of the uprising, and has appointed Li Hung Chang imperial commissioner extraordinary to direct measures to suppress the rebellion.

A whisky distiller in Georgia was notified by prominent members of a church that he must remove his distillery a proper distance from their church. He promised to do so if they would furnish the means of transportation. They consulted and then agreed to his proposition. They found nine teams, loaded up the entire concern, and started out. They did not halt until they had taken the outfit twenty miles away. They then unloaded and returned!

On Tuesday, Nov. 5, the magnificent gift of a million-dollar library, music-hall, and art gallery was formally given over to the city of Pittsburg by Mr. Andrew Carnegie. The dedicatory exercises took place in the music-hall of the new building, which was packed with the most representative gathering ever seen in the Iron City. Mr. Carnegie delivered the keys into the custody of the trustees, and in the course of his remarks, stated that he would give \$1,000,000 as an endowment fund to the art gallery, the interest to be used in the purchase of works of art, and that he would also erect libraries at Carnegie, Duquesne, and Homestead.

A valuable utilization of the electric-heating principle has been made in hospitals and sick rooms, says the Philadelphia Record. The electrotherm, or electric heating pad, has been devised to take the place of the various troublesome methods hitherto in vogue for applying and maintaining artificial heat in local applications. The electrotherm is a flexible sheet, or pad, containing wires imbedded in asbestos. When these wires are connected with the socket of an electric lamp or the terminals of a battery, sufficient resistance is offered to the current to produce a constant and uniform degree of heat. The heat can be kept at a uniform point for any length of time, and its temperature can be regulated with the utmost accuracy.

Publishers' Department.

LET US DO IT.

The editor of our Swedish paper, Zions Vaktare, informs us that the issue of Dec. 2 will be of special value, owing to the fact that it will be prepared with the direct object in view of giving it a very extensive circulation among the Scandinavian people not of our faith. It will contain matter so arranged as to give any one quite a knowledge of the whole field of present truth. There will be articles in it upon the Second Coming of Christ, the Word of God, Salvation, Eternal Life through Christ, the Resurrection, and the Religious Liberty question, etc. One special feature in the paper will be an article giving a comparison between the true worship of God and sun-worship.

Brother Swedberg asks whether our English-speaking brethren cannot take hold with the Scandinavians and

give this valuable number of the paper a circulation of at least 50,000 copies. There are 933,249 Scandinavians in this country. Certainly the circulation of 50,000 copies of this paper among them would not be too great a number, and there is no knowing how many persons may be brought into a knowledge of present truth as a result of these efforts.

Now, brethren, let us remember the date of this paper; let us plan to help circulate it; begin sending in your orders at once, so that they will know how many copies to print. We would recommend that clubs of this issue be ordered, and that in localities where it may be appropriate, they be sold from house to house among the Scandinavian people. Where you are not able to sell them, give them away, or send them out through the mails to Scandinavian addresses that you may obtain.

In sending them through the mails, if you can get some of the Scandinavian brethren to assist you in marking some of the more important articles so as to call particular attention to them, it will be a great help.

The price of the papers is as follows: Any number less than fifty, 2 cents a copy; fifty or more copies, 1 1/2 cents a copy. Send all your orders to your State secretary or to the Zions Vaktare, Battle Creek, Mich.

If there are those who do not have the opportunity of circulating this publication, and would nevertheless desire to assist in the work by donations, if they will send their donation to the International Tract Society, stating for what purpose it is intended, we will see that the money is used in circulating this valuable number of our pioneer Swedish paper. A. O. TAIT.

Appointments.

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

GENERAL MEETING IN CAMBRIDGE, MINN.

For the benefit of the cause among the Swedish friends in that part of the State, we appoint a general meeting in the Cambridge church, four miles north of the village, Dec. 16-22. We shall be glad to meet all the brethren and friends who can consistently attend. Provision will be made for all who can be at the meeting. N. W. ALLEE.

ADDRESS.

My address until further notice will be 141 West One hundred and twenty-eighth St., New York City, N. Y. If any of my friends forget this address, matter sent to 43 Bond St., New York City, care of Pacific Press, will reach me. E. E. FRANKE.

The address of Elder J. S. Washburn is now 86 Broadway, Kettering, England.

Obituary Notices.

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

SLATER.—Died at Pine Island, Minn., Aug. 9, 1895, Rosanna Slater, aged 89 years and 11 months. Sister Slater was a native of Ireland. At the age of thirty she came to America, settling in Canada. The last five years of her life were spent at Pine Island, she being a member of that church. She died in full faith of a better resurrection. A. H. VAN KIRK.

STRETTER.—Died in Platte Center, Neb., sister George Stretter, aged forty-five years. She returned from the Lincoln camp-meeting in good health, but was soon taken with inflammation of the bowels, from which she died. The letter of her husband omits most particulars, but speaks at length of her deep piety, her godly life, and peaceful death.

LEININGER.—Died in Healdsburg, Cal., Oct. 24, 1895, at the home of his parents, of consumption, Ralph E. Leininger, second son of Joseph and Anna Leininger, aged 23 years and 25 days. The disease began to make its appearance something more than one year before his death. He had attended Healdsburg College about nine years. He was a member of the Healdsburg church for about ten years. Before his death he made earnest work of thorough repentance, and died in the full assurance of faith, and with a bright hope of a glorious immortality when Jesus comes. He sleeps with a brother and a sister to await the trumpet's call. Loved ones mourn, but not without hope. Funeral services were conducted by the writer, Sabbath, Oct. 27, at 11 A. M., and were largely attended. Text, Ps. 17:15. H. A. ST. JOHN.

EMANS.—Died in Ransom, Mich., Oct. 9, 1895, of paralysis, Margaret A. Emans, aged nearly seventy-one years. Sister Emans, with her companion, who survives her, received present truth in 1857, under the labors of Elder M. E. Cornell. She bore the good name of being a benevolent Christian, among all who knew her. Funeral attended by the writer. Text, 1 Cor. 15:22, 23. F. D. STARR.

ENDICOTT.—Died of consumption, at Oak, Coos Co., Ore., Oct. 1, 1895, Nannie C. Endicott, aged twenty years. She was an earnest Christian, and a member of the M. E. Church until a short time before her death. During the last few months of her illness she investigated the truths of the third angel's message. Accepting these, she united with the church at Coquille. She fell asleep in Jesus. Sermon by the Methodist minister, J. S. McCain. F. S. BUNCH.

WESTPHAL.—Died in Marion, Neb., of typhoid fever, Oct. 10, 1895, sister Allie Westphal, wife of elder J. W. Westphal, aged nearly thirty-one years. She leaves a husband and two children to mourn their loss. Sister Westphal was brought up in the faith of S. D. Adventists, and was baptized in June, 1881, at Neenah, Wis. She had a large circle of friends, many of whom were present at her funeral. While her family mourn her loss, they sorrow not as those without hope. T. B. SNOW.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, Stations, Night Express, Mail & Express, N.Y. & Bos. Spt., N. Shore Limited, Eastern Express, Kalam. Accom., and Atlantic Express. Lists stations like Chicago, Detroit, Ann Arbor, etc., with departure and arrival times.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 6.05 a.m. daily except Sunday, east at 7.27 p.m. Trains on Battle Creek Division depart at 6.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 5.35 p.m. daily except Sunday. O. W. RUGGLES, General Pass & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists stations like Chicago, South Bend, Gassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Inlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston. Includes train numbers and times.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. †Stop only on signal. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 12, 1895.

## CONTENTS OF THIS NUMBER.

POETRY.—Two Epitaphs, <i>Spectator</i> —"What They Say," ELDER G. T. WILSON—Not Shut In, <i>Selected</i> .....	721, 723, 725
CONTRIBUTORS.—Duty of Man to His Fellow-men. MRS. E. G. WHITE—"Fear Hath Torment," 1 John 4:18. WILLIAM BRICKEY—Loyalty to God, ELDER W. S. HYATT—Are Christians Jews? MARY STRATTON—"Partial in the Law," ELDER J. F. BALLINGER—Cain and Abel, ELDER I. E. KIMBALL—Bible Answers on Sanctification, RICHARD BAKER—Profession True and False, S. M. ALEXANDER.....	721-724
HOME.—The Evolution of the Home, T.—Obedience, MRS. W. T. BLAND—Teaching Children Self-dependence, <i>Rose Seelye-Miller, in Household</i> —Banking the House, DAVID PAULSON, M. D.—Self-sacrifice, <i>Jennie Chandler, in Journal of Hygiene</i> —Be Ye Thankful, <i>Selected</i> .....	725, 726
SPECIAL MENTION.—The Schlatter Matter—Passing Events and Comments, T.—The Negro Question, T.....	726, 727
EDITORIAL.—The Mystery of God, U. S.—Who Are Christ's Representatives? S. N. H.—The Third Angel's Message in Chicago, G. C. T.—The Lord's Day, U. S.—Work in Queensland, Australia, W. W. P.—From the East, A. T. J.....	728-731
PROGRESS.—Trials at Dayton, Tenn.—Work among the Jews—Reports from North Carolina—Nebraska—Kansas—Colorado—Oklahoma—The Tennessee Trials.....	731-734
NEWS.....	734, 735
PUBLISHERS' DEPARTMENT.....	735
APPOINTMENTS.....	735
OBITUARIES.—Slater—Stretter—Leininger—Emans—Endicott—Westphal.....	735
EDITORIAL NOTES.....	736

A private letter from the brethren laboring in Sheridan, Wyo., states that a dozen or more have embraced the truth there.

We call special attention to the article on the previous page in reference to the forthcoming special number of the Swedish paper. We hope each one will do all he can to assist this good enterprise.

Wednesday, Nov. 6, Elder J. A. Brunson, wife, and daughter, accompanied by Miss Annie A. Smith, left Battle Creek for Bowling Green, Fla., where they will spend the winter. Brother Brunson will attend the general meeting at Orlando, Fla., Nov. 12-18.

Elder C. Mc Reynolds, president of the Kansas Conference, takes exception to our changing in the copy the word "Saturdays" to "Sabbath days" in the preamble to a resolution adopted at the last session of that body, and printed in the REVIEW of Oct. 29, page 702. He prefers to have it read: "Whereas, The present State law . . . designates certain Saturdays," etc. That is not our taste, however, but the reader may take his choice.

On the evening of Tuesday, Nov. 5, the graduating exercises of the Medical Missionary Training-school, class of '95, took place in the Tabernacle. The class numbered about fifty-six. The principal feature of the exercises was an address by Mr. Isaac Allen, a missionary from India, with a long and useful record. The address was replete with good things. Elder O. A. Olsen and J. H. Kellogg, M. D., offered a few remarks fitting to the occasion.

The secretary of the Illinois Tract Society wishes to correct an inaccuracy in the published report of the resolutions adopted at the late meeting of that society. The resolution that "we discontinue our present plan of reporting to the State secretary" was amended upon passage by striking out the preamble referring to the few reports as indicating a lack of interest; and also eliminating the syllable "dis" from discontinue in the resolution. A great improvement, we believe.

Number 3 of the South African *Sentinel*, of Cape Town, South Africa, has come to our table. It contains sixteen pages with cover, and shows improvements and progress in its make-up and matter. We are happy to learn that it is securing a liberal patronage in the field it is designed to occupy; and it will surely prove a great help to the cause in that field.

It was with sad surprise that we received on the evening of the 6th inst., the news of the death that day of brother A. J. Rice, in Guadalajara, Mexico. Brother Rice went to that field at the request of the Foreign Mission Board last July, in company with his wife, whom he had lately married. He was engaged in nursing the needy classes, and all at once the telegram comes—he is dead of typhus fever. Our deepest sympathies go out to those who were near to him, especially to his deeply bereaved companion. We mourn his untimely end and the loss the cause has sustained. But we would not cast away our confidence in God, who in infinite mercy overrules all our calamities to his own glory and our everlasting good. Out of his abundant resources he can convert our griefs into eternal joy. Our faith anticipates the time when, in the fulfilling of God's inscrutable counsels, we shall be able to see light in his light.

The General Conference Association and Committee closed their meetings on Tuesday, the 5th inst.; and the members have returned to their homes or fields of labor. The character of the business done was much of it not of interest for publication, as it related to arrangements to meet existing demands and circumstances, financial and otherwise, in various localities. These matters require careful attention and more minute consideration than they can receive in our general assemblies. Financial matters relating to several institutions received much attention; and the fact was further accentuated that the rapid advancement and enlargement of the work, demand more consecrated people and means than are at the command of those who have been put in charge of them. This from one aspect, the principal one, is a source of great encouragement. Would that our consecration and zeal were commensurate with God's plan and the openings of his providence.

The transactions of the late meetings of our General Conference officers and boards include the following points of general interest: Elder J. H. Morrison was requested to take the oversight of district 4, in addition to his work in district 3. This is so as to release Elder Durland, so that he may have more time for his school and other work here. J. N. Nelson presented his resignation as secretary of the General Conference Association on account of pressure of other work in connection with this Office. Brother J. I. Gibson, formerly of London, was chosen to the vacancy and also to act as treasurer of the International Tract Society. So he will locate in Battle Creek instead of going to the Pacific Coast. W. O. Palmer was appointed to assist in the General Conference Association Publishing Department. It being reported from Texas that the Keene Academy would not require additional help this year, brother J. G. Lamson, who was under appointment to go there, was requested to enter the International Tract Society's office as corre-

spondence clerk, and he has accepted the appointment, we believe. Much attention was given to arranging for the opening of a school in the South, a committee was appointed to select a location, and steps were taken toward raising funds for the work. Besides the above appointments a few others were made, which are contingent upon the acceptance of the appointees.

It is not pleasant, certainly, to have the report go out that our work is going to pieces; but the enemy will start such stories every chance he gets. The best way to head him off is to let the people know from time to time what is being done. The best medium through which to let them know is the REVIEW. Our columns are always open for that purpose. A great many say they "do not have time" in which to write a report. Now really, is that so? Not an hour in six months or a year in which to stop and consider what you are doing, and to put it down on paper? Always, every moment, doing something of greater importance than that? Well, perhaps so.

The gospel is to be preached in all the world for a witness unto all nations, and then the end is to come. Matt. 24:14. How many are the nations of the world to be thus warned?—The different nations of the earth, those that have a government of their own, including even those so small as Madagascar and the Hawaiian republic, figure up fifty-eight. Of course the different colonies of the leading nations are included with such nations, and there are many little-known, uncivilized tribes that would not be reckoned. But the number of separate nations is reckoned only as above stated. To how many of these has the message already been sent? Within the present year one hundred and twenty-nine missionaries in behalf of our cause have gone out, entering twenty-seven different nationalities. Thus the truth is already being witnessed, and that through movements very recent, in nearly one half, numerically, and from the standpoint of population and influence, much more than one half, of the nations of the earth. How much it will take to constitute it a "witness" in the sense of the prophecy, is not stated; but we may be sure that this plain prophecy of the end is in the advanced stages of its fulfillment.

## THE WEEK OF PRAYER.

This year, as formerly, a portion of time has been set apart for prayer and special devotion. It will begin Dec. 21, and end Sunday, Dec. 29. The readings to be used on this occasion will appear as an extra of the General Conference *Bulletin*. Much care has been bestowed upon their preparation, and it is hoped that they will be a source of interest and profit to our people.

Prophecy is fast fulfilling; the proclamation of the gospel of the kingdom is making rapid progress in the world. We must have divine wisdom and strength if we are to keep pace with it. Let us begin to lay our plans early, so that when we come up to the week of prayer, secular duties may be laid aside, and the time devoted to seeking the Lord. Conference presidents and committees should make arrangements for meetings among the churches and the proper distribution of laborers as far as consistent. Let all unite in an earnest petition that God's rich blessing may be with us during the week of prayer.

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