

# The Advent Review and Sabbath Herald

ELIHU SMITH, 152 BOX 686

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 71, No. 14.

BATTLE CREEK, MICH., APRIL 3, 1894.

WHOLE NO., 2059.

## The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

### WE SEEK A CITY, YET TO COME.

BY JOHN MCCARTHY.

(Battle Creek, Mich.)

WHY seek we an abiding place,  
As through this world we roam?  
No grand inducements here are found,  
While traveling through life's hostile ground  
To you blest heavenly home.

How short the longest life will be;  
'T would then behoove us well  
To lay up treasures—not of earth—  
Of richer value, greater worth  
Than tongue can ever tell.

Fix then our hearts on things above,  
Since time is fleeting fast;  
Cast earth's delusions all away,  
Press upward 'long the narrow way,  
Life's day will soon be past.

Cleave not to earth's delusive ties,  
Ne'er can they comfort give;  
As transient shadows will they flee  
From view, to leave a vacancy,  
Which naught can e'er relieve.

Loose from the world, release our hold  
Of all that would impede  
Our progress toward the heavenly land,  
Where buildings are not made by hand;  
Press on with greatest speed.

Free from the world and all its cares,  
On wings of love we'll fly  
To spread God's truths in lands abroad;  
How soon will come our risen Lord  
In glory from on high.

## Our Contributors.

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

### THE TREASURE OF TRUTH REJECTED.

BY MRS. E. G. WHITE.

"BUT the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the

Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

The work that John came to do could in no way harmonize with the work of the Pharisees. The forerunner of Christ was to be as the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Anciently it was the custom, when kings traveled in countries where the roads were rough, to send a company ahead of the royal chariot, to smooth the steep places, and to fill up the hollows. This was the work to be done by John; for he was to prepare the way of the Lord. He was to be as a voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

The difficulties that were to be met by John were far greater than the difficulties to be met by those who prepared the way of earthly kings. The hearts of men around him were filled with every evil, with strife, envy, malice, and wickedness. They would not be impressed by a message of mercy and love. They were represented by John as a generation of vipers, and to them he gave scathing rebukes because of their self-righteousness. His voice rang out as a trumpet, crying, "Repent ye: for the kingdom of heaven is at hand." "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees. The disciples of John were not to think that his self-denial, his self-sacrifice, his prayers, his devotions, his fastings, were like those of the Pharisees. The Pharisees fasted in hypocrisy, and there was no vitality in their religious exercises. To seek to blend the pretense of the Pharisees with the devotion of

John would be only to make more evident the breach between them. The work of John was to expose the character of the works of the Pharisees, to set their traditions and heresies in their true light before the people.

At an early stage in his ministry the disciples of John came to Jesus as the One who was mightier than John. But when they saw Jesus eating with publicans and sinners, they were surprised and troubled. They had heard the charges of the Pharisees against Jesus, and they began to think that there was some foundation for their accusations. They thought much of the prescribed rules and rigorous ceremonies practiced by the Pharisees, and even hoped themselves to be justified by the works of the law. They thought their righteousness would entitle them to the favor of God, and went among the class, who, having the law, failed to keep it. They became agents of Satan to prefer charges against Christ at the very time when the Pharisees were questioning the authority of Jesus and seeking to lessen his influence over the people.

The Jews claimed to be the covenant people of God, and as a nation prided themselves in the idea that they were the chosen of heaven, yet many among them did not know God. They had been taught as a nation to look for the Redeemer. Holy men of God had spoken to them as they were moved by the Holy Ghost. In type and shadow and symbol they had been instructed concerning spiritual things, yet many had not understood the import of what had been revealed. A veil seemed to be before their faces, and they did not discern the glory of the dispensation of types and shadows. They needed to have a spiritual teacher always with them, to instruct them in regard to the significance of their rites, to show them the spiritual import of types and shadows. The spiritual worshiper alone was able to do this. There was much that was obscure to the minds of the prophets and teachers. Peter says, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

In Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father's love, the brightness of his glory, the express image of his person. Christ was the author of truth; not a gem of thought, not a jewel of truth, but he originated. He saw the precious truth buried under a mass of superstition and traditions of men, and he came to rescue truth from its connection with error. He came to rebuild the structure of truth. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father's love. "The Word was made flesh, and dwelt among us (and

we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb of humanity. The wisdom of God was in his only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity.

Step by step the angels followed the world's Redeemer as he unfolded his divine wisdom in the truths he restored to humanity; but with amazement they saw that the Jewish priests and rulers, filled with their own self-righteousness, did not wish to be disturbed, and saw nothing desirable in a higher wisdom than they possessed. They had false ideas of God, and were deceived in themselves. They set themselves in resistance of Christ, and after once having taken the step, they were too proud to acknowledge their error, confess their sin, and retrace their steps. As they did not desire to repent and confess that they had erred, they continually beset the steps of Christ, acting as spies, and seeking to catch something from his lips, that they could turn against him, and thereby secure his condemnation.

Jesus, the treasure-house of wisdom, came to our world to open to men the jewels of truth. In him dwelt all the fulness of the Godhead bodily, and he desired to reveal the riches of God to the world. He said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The field is to be explored, and the more it is examined, the more treasures will be revealed to the seeker. While Christ was upon earth, he longed to make known to the Jewish nation and especially to his disciples, the hidden treasures of truth, and he said unto them, "I have yet many things to say unto you, but ye cannot bear them now." He was continually educating his disciples to work in the mine of truth, to sink the shaft deep, and gave them the assurance that their labors would be richly rewarded; for they would discover many precious veins of valuable ore. The field was the unsearchable riches of Christ. But the Lord presented these treasures to the Jewish nation in vain. Their own ideas and opinions, their own false sentiments and traditions, were of more value in their eyes than anything that Jesus could offer. They preferred the commandments of men to the commandments of God.

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use. The only way in which they could receive his teaching was to see and hear him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation. They did not desire that a new element should be brought into their religion. Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth.

Patriarchs and prophets had foretold that the Jewish nation would not accept the covenant of grace; for they had closed their eyes to the truth, and because of their ignorance of the real meaning of God's word, they added injunction to injunction from their own human knowledge. Because of the pride of their heart, the blindness of their mind, they closed the door to Christ. The good-will of God to men they did not accept as a thing apart from themselves. They connected it with their own merit, because of their good works.

To the present time, men insist on being saved in some way by which they may perform some important work. If they see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing. Jesus could give alone security to God; for he was equal with God. He alone could be a mediator between God and man; for he possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God he gives security to God in our behalf, and as the eternal Word, as one equal with the Father, he assures us of the Father's love to usward who believe his pledged word. When God would assure us of his immutable counsel of peace, he gives his only begotten Son to become one of the human family, forever to retain his human nature as a pledge that God will fulfil his word.

#### DANGER IN ADOPTING EXTREME VIEWS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

In both politics and religion ultraism has been the bane of many a noble cause. Judicious men have carefully laid the foundation of wise reforms, only to see their work hindered or utterly thwarted by the indiscreet action of some extremist.

There is one and but one character brought to view in the history of the past, wherein the most intense enthusiasm for the right was joined with a moderation never marred by an ultra act. Jesus of Nazareth was so completely self-poised that it is difficult to conceive how any individual who was favored so far as to enjoy close personal contact with him for the space of three years, as did the apostles, could yet fail in the direction of a tendency to extreme views. Such was the case, however. The reader is familiar with the episode which took place at a small Samaritan town. The Master was on his way to Jerusalem. The people of the village in question did not receive him cordially, because of their antipathy to the Jews, whom they did not wish to see honored by the presence of so distinguished a teacher as the son of Joseph and Mary. James and John, who accompanied Jesus, were indignant at this seeming slight of their Master, and addressed him in these words: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9:54. It is not a little surprising that so amiable a character as the beloved disciple, who is supposed to have been so mild and gentle in disposition as to be almost feminine in nature, should on this occasion have been betrayed into the expression of sentiments so harsh and repulsive. The reproof which he received from the great Teacher was a fitting one: "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

The indignation of James and John was very natural. Their mistake consisted in the application of the proper remedy. Unhappily they allowed themselves to pass beyond the line of

propriety in adopting extravagant measures. The transaction serves to show how easy it is for very good men, under provocation, to jump to wrong conclusions.

This same tendency is emphasized by another affair of a similar nature. Strangely enough it is again the meek and gentle John who is conspicuous for radicalism. Somewhere in their travels, the disciples had come in contact with a man, who, though not of their company, was casting out devils in the name of Christ. The indignation of the quiet son of Zebedee immediately flamed up, and he forbade the man to proceed any farther with his miracle working. It was not enough that the man was engaged in the good office of relieving those who were oppressed by evil spirits; it was not enough that the man in question could furnish so indisputable a credential of the divine favor as was seen in his ability to exercise demons,—he did not meet John's idea in the matter of following the Master, and therefore he must be silenced utterly. Here is the record of the transaction: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." How refreshing the calm, dignified, judicious reply of the Man of Nazareth! The action of John was ill-advised and indiscreet. Once more he had committed the serious blunder of letting his feelings overtop his judgment. Once more he had illustrated the fact that even the best of men are prone to go to extremes in endeavoring to ward off what seems to them to be a threatened evil.

Descending the stream of time for fifteen hundred years, we reach the great Reformation conducted by Martin Luther. The distinguished reformer is hurling his thunderbolts at the Vatican with terrible effect. The people are flocking to his standard by hundreds and thousands. To all appearance victory is about to perch upon the standards of the reformers. All at once a new enemy appears in the shape of extremists, who, in their mistaken zeal, bring reproach upon the cause of God by their extravagant actions. The Anabaptists, claiming to be led by the Spirit of God directly, are guilty of all sorts of extreme acts. Luther recognizes the animus of their work, and endeavors to guard against it. But they say, "We do nothing except as we are led by the Spirit." "And I," says Luther, in an outburst of indignation, "will rap your spirit on the snout." The language of the reformer might not have been very elegant, but it expressed his utter contempt for those, who, while claiming to follow the *Spirit* of God, were injuring the *cause* of God by their unwarrantable conduct. The protest of so great a man even as Luther availed nothing in the direction of stemming the tide of fanaticism. The extremists passed from one extravagant act to another until, having come fully under the control of the Devil, one of their number, led, as he claimed, by the Spirit of God, in the name of God, actually drew a sword, and completely severed the head from the trunk of one of his brethren. Thus was the cause of the Lord stabbed in its struggle for recognition, in the house of its professed friends. Fanaticism had wounded it as it was impossible for its avowed enemies to do.

Not only in the line of those who laid claim to special divine guidance did the Reformation find its hindrances. Multitudes, borne forward by a zeal not according to knowledge, entered the temples of the Romanists, broke in pieces the images, and mutilated or destroyed the sacred pictures, some of which were masterpieces of art. Processions of Catholic devotees were charged upon in the streets, and the images which they bore were snatched from their arms and cast to the ground to be trampled upon. For these acts many were subjected to terrible

torture. All will commiserate their misfortune, and all will regret that the indefensible character of their deed should rob them of a martyr's reward. The candid historian is compelled to record the fact that these extravagances, though prompted by a zeal for God, furnished the Romanists with just cause for complaint, hindered the progress of truth, and left a blot upon the Protestant name.

Did space permit, instances in which zealots scandalized the name of Methodism in its early life might be brought forward in numbers. The great Advent movement of 1844 also was by no means free from extreme tendencies. The body as a whole, perhaps, was comparatively exempt from fanaticism, but individuals and factions went to extremes in certain directions, which, if repeated, now would mantle with the blush of shame the cheeks of every one who loves to regard that movement as emanating from the Lord. It was during the breaking-up period of the first message that the extreme views in question were rife. The Rev. J. V. Himes no doubt greatly exaggerates when he states that fanaticism was seven feet deep at the date mentioned; but this language, coming from one who was associated in labor with Mr. Miller, is not all idle talk. The writer, instead of producing facts and incidents to confirm this theory, prefers to spare the feelings of many good people still living who were connected with that work, and so he lets the curtain drop upon their mistakes. Seventh-day Adventists are the lineal descendants of those engaged in the so-called "Miller movement." Of late years their history has been quite free from extreme acts or views. Gradually, up to this time, they have been lifting out of the extravagant notions which marred their early history, as they have that of nearly every young and rising denomination. In order to prove that such is the case, it will only be required that a few of the ultra-opinions formerly held by them should be cited. Take, for example, the one which many of them once entertained respecting organization. There are those living who well remember the period when it was quite generally held among us that to organize a church under the forms of law and give to it a definite name, would be tantamount to becoming a part of Babylon. The thing was done, however, and the wonder now is that any one should ever have been silly enough to look upon it as harmful. Again, how many there are to-day in our midst who have been allowed to grow up without enjoying the privileges of education because of the mistaken conception of some to the effect that time was too short to justify the schooling of children. Count our institutions of learning now completed or in process of completion, and judge of the extent of the revolution in sentiment which has taken place on this subject.

(Concluded next week.)

#### THE JUDGMENT.

BY JOSEPH CLARK.

(Lowry City, Mo.)

As the investigative judgment comes nearer to its close, the hours seem more precious; the weeks and months are more heavily laden with the sad history of nations and empires and the experience of individual members of the great family of Adam everywhere upon the earth.

To those who appreciate the light thrown upon the present condition of our world, by the closing up of the 2300 days in 1844 (Dan. 8: 14; Revelation 10), the investigative judgment is pregnant with meaning,—full of joy to some, and bitter with sorrow to others.

The three messages of Revelation 14 are also connected, and closely follow the close of the 2300 days. The three messages are, in fact, one message in three divisions. The second message (verse 8) follows as a consequence of rejecting

the first; and the third message (verses 9-13) is the final and last offer of salvation preached on the commandments of God and the faith of Jesus.

The first message clearly and pointedly sets forth the beginning of the investigative judgment, while the second and third messages, closely connected by the word "followed," show that probation continues for a time.

#### MISSED AFFECTIONS.

BY ELLA CORNISH.

(Redwood Falls, Minn.)

GOD, make me strong  
To bear each wrong,  
To suffer for the right;  
Give me his grace  
To fill my place,  
And cloth me with his might.

How oft unheard  
The loving word  
That kindness bids be spoken;  
The unshed tears  
Of weary years  
Oft hide a heart that's broken.

The tears we shed  
Above our dead  
Ne'er for the past atone;  
Emblems of love  
We strew above  
A heart to love unknown.

O kindly heart,  
Act well thy part,  
Speak words that God has given;  
So shall life's woe  
Much lighter grow,  
And earth be almost heaven.

#### PROTESTANT SQUATTERS.

BY ELDER GEO. B. THOMPSON.

(East London, South Africa.)

CATHOLICISM, through its most official organ, the *Mirror*, has served notice upon Protestants that they are "squatters," and have been for three and a half centuries. And to occupy this unenviable position they have been a "living contradiction of their own principles." Its language is:—

"The only resource left Protestants is either to retire from Catholic territory, wherever they have been squatted for three centuries and a half, and, accepting their own teacher, the Bible, in good faith, . . . commence forthwith to keep the Saturday—the day enjoined by the Bible from Genesis to Revelation; or, abandoning the Bible as their sole teacher, cease to be squatters, and a living contradiction of their own principles; and taking out letters of adoption as citizens of the kingdom of Christ on earth,—his church,—be no longer victims of self-delusion and necessary self-contradiction."—*Catholic Mirror*, Dec. 23, 1893.

A squatter is one who settles on land without a title. And it is rather uncomfortable and embarrassing to a person who has thus "squatted" to be commanded by the owner to vacate, just when he had everything nicely arranged for staying. It is thus with Protestantism. She has squatted on Catholic territory for three hundred and fifty years, and was dreaming of "peace and safety"—a good time coming; when suddenly and unexpectedly the old "mother" appears on the scene, accuses her of being a trespasser, produces the necessary documents to substantiate her claim, and serves, instantaneously, a notice of ejectment. She cannot stop to argue the question; for the document which Rome brings forward to verify her title is the word of God, which Protestantism has for three centuries and a half pronounced genuine.

Being squatters, there must be a movement of some kind made. This is destined to produce a stir; for it always creates a stir when people have to move, especially if many are moving at the same time.

Protestantism in this unhappy condition is certainly an object of pity. Romanism, in view, perhaps, of the situation, offers two ways out of

the dilemma,—either to "retire from Catholic territory," or become adopted "citizens of the kingdom of Christ on earth,"—by which they mean the Catholic Church. Become papists or "retire," bag and baggage, is the "only resource." Protestants are informed that to "retire" means to accept "their own teacher, the Bible, in good faith," and "commence forthwith to keep the Saturday—the day enjoined by the Bible from Genesis to Revelation." Will they do it? Will Protestants, in this unfortunate predicament, accept the holy book—which they have always professed to do—with all that it contains, renounce the errors of the past, and be no longer "victims of self-delusion and necessary self-contradiction"? or will they take out "letters of adoption," abandon the Bible as their "sole teacher," and become, in fact, part of the "beast"?

That particular part of the Romish territory on which Protestantism is charged with being "squatted," is the observance of the Catholic Sunday. This she claims as her very own, and there is no authentic evidence producible on this planet to disprove her claim. It is hers, and she may take it, and welcome. She adopted it from paganism. Though a relic of sun-worship, she has wrapped it in her own trappings, and set it forth as a badge, or mark, of her usurped authority.

"The Bible and the Bible alone," has been the battle-cry of Protestantism since the "Protest" at Spire in A. D. 1529. From the beginning of Genesis to the end of the Apocalypse the Bible bears the invariable testimony that the "seventh day is the Sabbath of the Lord," to be kept, not only till the close of probationary time, but also when the earth in Edenic beauty shall "blossom as the rose."

The *Mirror* truthfully says that there is "no escape for the conscientious Protestant except the abandonment of Sunday worship and the return to Saturday, commanded by their teacher, the Bible; or, unwilling to abandon the traditions of the Catholic Church, which enjoin the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives: Either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

Catholicism has, with her usual cunning, been patiently waiting the time when she dared speak thus plainly. Realizing that the time has come when there was "no escape" or "compromise" for Protestantism, she arises, and smites her a most stunning blow squarely in the face. Surely if she can peaceably submit to such an insult, she must be paralyzed indeed. What a spectacle is this, when the "Mystery of Iniquity" reaches forth her hand, and seizing her foe of three centuries and a half, says: "The time has now come when you must accept Catholicism in 'all her teachings,' or retire from her domain entirely, discard Sunday, and keep the true Sabbath,—the seventh day,—and unite with that small and despised company who keep Saturday."

Again must the Reformation be contested. Once more, as at the Diet of Worms, Protestants are asked to "retract." Will they answer, as did the noble Luther: "Nor can I possibly, nor will I ever, make any recantation"? O that Protestantism would arise and shake loose completely from all the corruptions of the great sorceress who has made all nations drink the wine of the wrath of her fornication.

Some, thank the Lord, will "retire" from her domain, and take their stand on the "commandments of God and the faith of Jesus." But the majority will, no doubt, continue to "squat" on popish tradition, unwilling to abandon her errors, until the taper of human probation shall go out forever, and will share the sad but just retribution of "that Wicked" whom the Lord shall



consume. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

### THE SABBATH: FOR WHOM WAS IT MADE?

BY MATTHEW LARSON.

(Ruthven, Iowa.)

IN opposing the claims of the Lord's Sabbath, the position is frequently taken that its observance was only of a local character, that it was but a "Jewish" institution, and that, therefore, it was not obligatory upon the Gentile world or upon Christians. That the Sabbatic obligation included the Jews, and that it was given to them to observe, no one will deny; but that it was made for the Jews or binding upon the Jews only, we cannot for one moment admit. Such an admission would not only be inconsistent, but it would be in direct contradiction to reason and revelation. The Sabbath blessings were just as much needed by the one class as by the other. Shall we conclude that God would use partiality toward the children of his own creation? To do so would simply be charging God with injustice.

"But," says the objector, "does not the Bible say that the Sabbath was a 'sign' between God and the children of Israel?"—Certainly. (See Ex. 31: 13-17; Ezek. 20: 12, 20.) But it will be observed that the texts referred to do not say that it was a "sign of Israel," nor do they say that the Sabbath is "their" sign; but, that it is a "sign between me and the children of Israel," a sign between me and you. "Also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "It is a sign between me and you; . . . that ye may know that I am the Lord." And would not such knowledge be just as important for us as for them? Were not the Gentiles in just as great need of every means which would direct them to a knowledge of the true God, as were the Jews?—Most assuredly! God, in giving them the Sabbath to observe as a sign between him and them, by which they might know that he was the Lord that was sanctifying them, did not thereby make it a Jewish Sabbath or merely a Jewish obligation. He does, however, say of himself that he is "their God"—the God of the Hebrews. Ex. 29: 45, 46; 3: 18. We might as well conclude from this statement that God is but a "Jewish" God,—their God only, and that the Gentiles are, therefore, under no obligations to him, as to hold from the similar language in regard to the Sabbath, that it was merely a Jewish institution. Paul says, "Is he the God of the Jews only? is he not also of the Gentiles?—Yes, of the Gentiles also." Rom. 3: 29.

But who were Israel?—They were God's people. They constituted the church of God. But his people now, in this present dispensation, are also called "Israel." "They are not all Israel, which are of Israel: but the children of the promise are counted for the seed." Rom. 9: 5-8. "Now we, brethren, as Isaac was, are the children of promise." Gal. 4: 28; 3: 7, 29; Rom. 2: 29; James 1: 1-12. But shall we even conclude that the Sabbath is or was binding only on such as are called "Israel"?—No! Did God's law and Sabbath extend only to his peculiar people? or were they binding upon all mankind? "What then? are we better than they?—No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3: 9. But by what means does Paul prove this? We are told, "Sin is the transgression of the law." 1 John 3: 4. But of what law is sin the transgression? Where does Paul obtain the evidence, or witnesses, by which he convicts, or proves, the Gentiles as well as the Jews to be guilty of sin?—"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seek-

eth after God. They are all gone out of the way." Rom. 3: 10-18. Now where was this "written"?—In the Old Testament. To what law, then, could Paul have referred in proving his charge?—The law in the Old Testament, of course,—the law of ten commandments.

It is unreasonable to suppose that Paul would have been guilty of appealing to Old Testament witnesses to prove a person guilty of violation of a New Testament law, or of a law to which they were not amenable, or under which they never lived. Hence we conclude that the law in the Old Testament must have extended to both Jews and Gentiles. The apostle then adds: "Now we know that *what things soever the law saith, it saith to them who are under* [*"in;" i. e., "within its jurisdiction."*—*Young's Translation.*] the law: that *every* mouth may be stopped, and *all the world* [are not the *Gentiles* a part of the world?] may become *guilty* before God." Rom. 3: 19. This settles the question; "for by the law is the knowledge of sin" (verse 20), and by it "*all the world,*"—"every mouth," "*both Jews and Gentiles,*"—are to be proved "guilty before God." If all the world is not amenable to the law, we know that they cannot all be proved guilty by it; for, as has already been observed, no one can justly be tried and pronounced guilty by or under a law to which he is not accountable, or under which he never lived. To do so would be a flagrant violation of every principle of law and justice. Who would dare to charge such a thing upon God? But one of his commandments enjoins the observance of the Sabbath; hence it follows that both Jews and Gentiles are required to observe it. God's requirements are the same upon all classes: "*One ordinance shall be both for you of the congregation, and also for the stranger [Gentiles]: . . . as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.*" Num. 15: 15, 16. "Moreover concerning a stranger [Gentile], that is not of thy people Israel, but cometh out of a far country, for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray toward this house: hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel." 1 Kings 8: 41-43.

Here we are plainly told that the "stranger" (the Gentile), "*all people of the earth,*" were to fear, or serve and obey, God in the same manner as did the children of Israel. None are left out or excused from his service or from his requirements.

But how were the Israelites to show that they "feared," or served, God? Was it not by keeping his commandments (Eccl. 12: 13, 14), one of which enjoined upon them the observance of the seventh-day as the Sabbath?—Most assuredly. Then, how were "*all people*" of the earth to fear him?—By keeping his commandments, the Sabbath with the rest.

We will now introduce evidence speaking directly of the Sabbath: "Also the sons of the stranger [the Gentiles], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for [or, because] mine house shall be called a house of prayer for *all people.*" Isa. 56: 6, 7.

The terms, "the sons of the stranger," mean the Gentiles, and "all people" must include the Gentiles as well as the Jews. From this conclusion there can be no escape; and from this we learn that the Gentiles as well as the Jews were to "keep the Sabbath." "For," he adds, "mine house shall be called a house of prayer for *all people.*" Said the Saviour: "The Sabbath

was made for *man*, and not man for the Sabbath." Mark 2: 27. The term "man" is unlimited, and is, therefore, to be taken in its broadest sense, including the race. (See Job 14: 12, 20.) *M-a-n* does not spell *Jew*, but *man*! In 1 Cor. 11: 9, we have another statement, an exact parallel to this: "Neither was the man created for the woman; but the woman for the man." As well might we draw the conclusion that marriage and the woman were made for the *Jew only*, as to come to such a conclusion about the Sabbath.

But the Greek of our text is even more explicit. It says, The Sabbath was made for "*the man*" (*ton anthrōpon*), thus pointing to some definite or particular man,—the man *Adam*. Being made for Adam, it would extend to all his posterity. Again: The Sabbath having been made at creation (Gen. 2: 1-3), twenty-five hundred years before the Jews had an existence, it plainly follows that it could not possibly have been made for the Jews alone.

Should any further proof be needed upon this question, we can readily and gladly furnish it. In addition to the evidence already furnished there is another passage of Scripture, equally positive, that speaks directly and plainly upon this point. In Isa. 66: 18-23 we find the following: "For I know their works and their thoughts: it shall come, that I will gather *all nations and tongues*; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, . . . and they shall declare my glory among the Gentiles. . . . And I will also take of them for priests and for Levites, saith the Lord. . . . And it shall come to pass, that from one new moon to another [from one month to another, as the word rendered "new moon," is the same as the word rendered "month" elsewhere, the Jews reckoning the months by the new moons], and from one Sabbath to another, shall *all flesh* [it does not say, "Shall all the Jews," but, "*Shall all flesh*"] come to worship before me, saith the Lord."

Now we may apply this text wherever we please, in the past, present, or future dispensation,—it matters not where,—and the language is equally conclusive. The text still declares that *all flesh* shall come to worship before the Lord on that day. The duty exists and is binding upon all flesh—both Jews and Gentiles—to observe this day by worshiping before Him, "saith the Lord." Who says this?—The Lord says it. May we, then, in faithfulness and full purpose of heart, surrender ourselves to him and obey.

Here we feel that we can safely rest the case. In addition to all the evidence adduced in support of the proposition that the Sabbath is of universal obligation, from the declarations concerning the law as a whole, we have furnished these last three texts, which speak directly of the Sabbath in particular, and the wise man has truly said, "A threefold cord is not quickly broken." Eccl. 4: 12.

—The Rev. James Durham, minister in Glasgow in the seventeenth century, was a very pious man and a powerful gospel preacher. None understood better, or could more admirably unvail to the minds of others, the unsearchable riches of Christ. Yet when death was approaching, he felt himself deprived, for a time, of the consolation he had so often ministered to others. While in this state, he was visited by the Rev. Andrew Gray, also a clergyman in Glasgow, who pointed him to the words in John 6: 37: "Him that cometh to me I will in no wise cast out." Like the drops of honey to the fainting Jonathan was this promise to the servant of the Lord. "Enough," he replied; "I will cast all my good deeds and all my bad deeds overboard, and swim to glory on this plank of free grace."

## The Mission Field.

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

### INDIA.

I HAVE written several reports since coming here, and have spoken of the need of laborers in this land; and as my knowledge of the people and country increases, the needs of the people make a deeper impression upon my mind. At times as I look over this field and see so many promising openings, my soul is so burdened that I cannot but weep, and pray that the Lord will have mercy upon this people, and raise up and send laborers into this great harvest-field where much golden grain is falling, and where many promising opportunities are passing away. We have been pushing the work to the utmost of our strength and ability. Truly the Saviour has had a personal watchcare, and has given more than human strength to us; he has verified his promise to us.

Our work is still onward with a very promising future. I have met one of the great Maharajas, or native kings, and as the result have secured his order for \$18.60 worth of books. One of his friends lately told me that the Maharaja wants \$10 worth of books more than he has ordered. While it is true that not many of the great men will unite with the people of God, it is also true that some of them will take their stand on the side of truth.

The Lord will use human agents to carry forth the loud cry in this land, and I purpose to mention a few openings where some of these agents are greatly needed; for events of eternal moment are at hand.

Twenty self-sacrificing missionaries, who, like our great Exemplar, would not live to please themselves, but who would be willing to endure hardships as good soldiers, with a disinterested love for souls, are the very least number that the Foreign Mission Board should think of sending to our assistance. We must have a force of no less than twenty-two in this field next year.

I am quite certain that two young men could do good work with "Two Republics" among the wealthy natives, especially so among those who have to do with law. Two colporters are needed to work for our religious literature in each of the following provinces: Bombay, Calcutta, Madras, and Burmah. A ship missionary is very urgently needed for Calcutta. From 200 to 300 ships are always in her port, and a ship missionary would find more than enough to keep him busy. These ships go to all parts of the East, and the truth would thus be scattered far and wide. There should be two general workers, who could readily learn the native tongue, for the extreme south of India and Ceylon. Singapore also seems to be a very promising field. Two Bible workers should be furnished to work among the English-speaking people for each of the following cities: Bombay, Madras, and Bangalore. Some one of considerable experience should be located at Bombay to have charge of a small book depository, so that the workers could be furnished with books on short notice when necessary. By having quite a variety of books, a person might sell a sufficient quantity of them to be self-supporting. He, too, might have a general oversight of the work. By all means three young persons, apt scholars, should be sent to learn the language for translators, one each for the provinces of Madras, Bombay, and Calcutta.

Our smaller publications must be printed in the native dialects before the truth can be placed in the hands of the great mass of people. This work must be done in this country, where labor is cheap. This reading-matter must be furnished them at a very low price; for the poor of India are very poor, and an anna (two cents) is to them more than a shilling is to the poor

man of the West. Many of them have told me that if I would have my works published in a cheaper form, they would gladly purchase them. I know of many other good openings, and would ask for forty instead of twenty laborers if I had hopes of their being sent. Twenty may seem a large number, yet that would only give us one worker to every fourteen million people, or about the same proportion of laborers as if there were but five workers in the United States.

Another point of consideration is that these fields which have been looked upon as less favorable, must be developed much more rapidly than those entered years in the past, and to do this it will require a strong force of consecrated laborers. You may say that these laborers cannot be spared from the home fields; but, brethren, you are better off if they go.

O do not delay the work longer in this field, for now is the time to strike telling blows. You will be amply repaid in the near future, when we see souls coming from these dark corners of the earth, shining as the stars, and swelling the mighty shout that shall make all the pearly arches of heaven ring. Let all especially remember the work in this distant land. Your prayers will be answered, and precious souls will be saved.

WM. LENKER.

### THE WORK IN SOUTH AMERICA.

I AM glad to join hands with the few faithful laborers in this part of the vineyard, and help to occupy the openings which the providence of God has everywhere prepared.

It is true the withering blight of Catholicism is to be seen and felt everywhere in these countries, as that has been the dominant power since they were first settled; yet everywhere the seeds of truth have been sown, and fruits are appearing. In Uruguay, where the Spanish books have just been introduced, a young man who speaks Spanish has begun keeping the Sabbath, and expects to join us in the canvassing work immediately after our institute, which will be held in this city during the month of March. The young German who embraced the message a few months past, is now doing good work in Brazil among the people of his own tongue.

Thus our hearts rejoice in praise to God that he is answering our prayers according to his word, and that the power and glory attending the last call are moving some to give heed to it, and unite with us in giving the pure gospel of the third angel to the people of these countries in their own tongue.

The revolution in Brazil has threatened to stop the work there entirely for the present, as they have been unable to get books put ashore for the past two months. This has put them behind in their deliveries, while there is no end to the trouble and expense in getting possession of the books at all. How long this condition of things is to continue, it is difficult to say. The United States ships of war are in the harbor to protect American interests, and we learn that they have been instructed now to demand that cargoes belonging to North Americans be landed without delay, and to use force if necessary to have it done.

The revolutionists have gained some decided victories the past few weeks, and the prospect now is that they will soon have possession of the government. The condition of things in Rio Janeiro the past six months may serve as a warning to us of what will be the condition of the whole world when the angels of Rev. 7: 1 withdraw their restraining power.

Brother Nowlen is now in the Falkland Islands, and reports excellent success in the work there. But this field is too large for our number of workers. The countries of Chili and Peru on the west coast have never been entered with our work. Certainly that field should be occupied without delay. From all reports it is as favor-

able a field for our work as those already canvassed.

Ministerial help is also greatly needed in all these fields. Calls are coming to hear the message from the living minister, wherever the printed page has been circulated. There are those keeping the Sabbath who have never heard the truth preached, and who wish to be baptized. We know the Lord's work will go, but one of the last messages he sends us is, that "he does nothing without the co-operation of human instrumentality." So if we do not hasten to these people with the message, certainly their blood will be required at our hands; for Satan is destroying them by war and fevers, and multiplying his delusions to prevent them from receiving the last message.

Certainly the time has come for the message to be publicly proclaimed in all these countries; if not, many precious souls will be lost. A minister who can speak German and English is needed in this republic (Argentina) and in Brazil as well as Chili and Peru, while a French minister is greatly needed in Uruguay. Bible workers and medical missionaries would find open doors in Buenos Ayres, Montevideo, and Rio Janeiro.

Another great need now for the Spanish people is a variety of tracts and books. We have but one book, "Patriarchs and Prophets," and a few tracts in the Spanish language. The first delivery of books among the Spanish Protestants is just being completed, with excellent results. Some of the ministers as well as many of the people speak in highest terms of the truths it contains, of the superior binding, and the cheapness of the book. We now have three canvassers among the Spanish people, and others are deeply interested in the truth, whom we hope to see join us in the work soon. We have every reason to believe that the time has fully come for these people to hear the last message of mercy, and the Lord is making it possible by calling out those who are willing to consecrate their lives to the work of carrying it to them. Certainly it means a responsibility on our part to furnish tracts to those who present the message in its various phases. I confidently expect that when the last trumpet sounds, it will call many from these countries to share in the joys of the redeemed. To this end I am working and praying, and I know that "He is faithful who has promised."

R. B. CRAIG.

Buenos Ayres, S. A.

## Special Mention.

### DRUNKEN WITH THE BLOOD OF SAINTS.

"AND I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6. In the revolution of Rome in 1848-49 the Tribunal of the Inquisition, or Holy Office, a building at the rear of St. Peters, erected about 1650, was declared, Feb. 28, 1849, by the Executive Triumvirs and ratified by the National Assembly, to be "forever abolished at Rome."

The Dominican fathers in charge, eight in number, were removed, and the building closed and sealed, pending a thorough inspection. The following I transcribe from the memorial of the inventory made at that time, as published in 1852:—

"The first place visited was the ground floor of the edifice, where were the prisoners, and the stables, coach-houses, kitchen, cellars, and other conveniences, for the use of the assessor and the father inquisitors. . . . Some new doors were opened in the walls, and part of the pavement raised. In this operation, human bones were found and a trap-door discovered, which induced a resolution to make excavations in certain spots pointed out by persons well acquainted with the locality. Digging very deep in one place, a great num-

ber of human skeletons was found; some of them were placed so close together and so amalgamated with lime, that no bone could be removed without being broken. In the roof of another subterranean chamber a large ring was found fixed. It is supposed to have been used in administering the torture. Along the whole length of this room stone steps, rather broad, were attached to the wall; these probably served for the prisoners to sit or recline on.

"In a third underground room was found a quantity of very black, rich earth, intermingled with human hair, of such a length that it seemed woman's rather than man's hair; here, also, human bones were found. In this dungeon a trap-door was found in the thickness of the wall, which opened into a passage in the flat above, leading to the room where examinations were conducted. Among the inscriptions made with charcoal on the wall, it was observed that many appeared of a very recent date, expressing in the most affecting terms the sufferings of every kind endured in these chambers. . . .

"Passing to the upper flat, the attention of the government was especially directed to the chancery and the archives,—the first containing all the current affairs of the Inquisition; the second jealously guarding its acts from its institution until now. . . .

"There results, from a careful examination of these documents, which remain for the inspection of such as desire proofs, that the past government [papal] made use of this tribunal, strictly ecclesiastical in its institution, also for temporal and political objects; and that the most culpable abuse was made of sacramental confession, especially that of women, rendering it subservient both to political purposes and to the most abominable licentiousness.

"It can be shown, from documents, that the cardinal's secretaries of State wrote to the commissary to the assessors of the Holy Office, to procure information as to the conduct of suspected individuals, both at home and abroad, and to obtain knowledge of State secrets by means of confession, especially through foreign courts and cabinets. . . .

"There is an immense quantity of information and processes on scandalous and obscene subjects, in which the members of regular religious societies are usually implicated. . . .

"But, as yet, only the threshold of the office, presumptuously and impiously accounted 'holy,' has been gained. Go where the men are digging in the vaults below; they have cleared a downward flight of steps which are choked up with old rubbish, and have come to a series of dungeons under the vaults, deeper still, which cannot be regarded without horror. In old masonry irregularly arranged, skeletons appear in various recesses, the relics of humanity in years long since past.

"From another vault, full of skulls and shattered human remains, there is a shaft of about four feet square, ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suit of rooms, destined for one of the officials. The object of this shaft admits of only one surmise.

"The ground of the vault is filled up with decayed animal matter, a lump of which, shoveled up from below, holds imbedded in it a long, silken lock of hair. . . . This, however, is not all.

"There are two large subterranean beehive-looking heaps, in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor, in the immediate neighborhood of the shaft already mentioned. Much may be told of the sufferings, followed by death, in the experience of numerous victims of the Inquisition; but the depth of its atrocities, the aggregate of its crimes, will never be known till the secrets of all hearts are revealed in the effulgent and all-disclosing light of the last great day." — *"Rome," pp. 249-258.*

Such is a specimen of what Rome did for Italy and other countries of Europe. That she sanctions the bloody massacre of St. Bartholomew is obvious from the fact that in the Royal Hall of the Vatican is a fresco painting commemorating that event. A. SMITH.

#### SOUTH AFRICA.

##### Important Points To Be Considered.

If I mistake not, some erroneous opinions prevail among our people concerning South Africa, which, especially for the benefit of those who may think of coming here, ought to be corrected.

Our brethren who have represented this country in the States would naturally give a good report; for you know "there is no place like home." It would not be strange if they should prefer Africa to America.

I do not want any of our brethren to come here expecting to better themselves temporally, for they will be liable to disappointment.

A man of means who has some ingenuity and energy, might find employment in which he could live out the truth. But a poor man who would have to labor for others, would, on account of the Sabbath, doubtless find difficulty in getting steady work.

The more menial work is done principally by the natives, and no respectable white man can compete with them; for they live in small huts or hovels, and subsist upon fish, bread, "mealies" (corn), etc. Tradesmen (carpenters or masons) and farmers would be more independent here, and in my opinion would be most likely to succeed; but they would find the business very different from what it is in the States.

It seems evident that those who have represented South Africa in the United States have dealt more in generalities than in details. While the former are interesting to the masses, a few, especially those who are seriously contemplating a residence here, will be even more interested in the details—the little things of practical, everyday life. Those who view this country only from across the sea, will always have more or less imperfect ideas concerning it, no matter how much they may read or hear about it, or how accurate or vivid the descriptions may be. Although there are many things to be desired in the "sunny land of Africa," let no one think this a paradise.

There is probably no other country where the marks of the curse are so prominent. True, we have diamond and gold mines, but we have thousands of acres of land almost as barren as the hills of Gilboa, and in some seasons of the year as destitute of dew or rain.

Between Cape Town and Kimberley (after leaving the former some fifty or sixty miles) is the karoo, which is a sandy, stony, barren, sun-dried region of country, some six hundred miles along the railway line, extremely desolate, and almost destitute of both vegetable and animal life. The stations named on the railway maps are not towns, nor even villages, as a rule, but simply represent the home of the station master and a few of the railway employees.

A low bush called the "karoo bush" grows in this part of the country, and affords scanty pasture for sheep and cattle.

The farms are very large, requiring in many cases several hours to ride from one farm-house to another. Agriculture is very limited in the karoo, owing to the unfruitfulness of the soil and the general absence of rain.

The monotony of the scenery is relieved occasionally by a small plat of ground under cultivation, usually near some stream where irrigation is practicable. A United States farmer would have to learn the business all over again to be successful in the karoo, and to stock up with enough sheep or cattle to be profitable, would require no small sum. If he attempted missionary work, he would need a smart riding horse, in order to visit two or three of his nearest neighbors in one day. In the Eastern Province and also along the coast, it is different. The soil is more productive, rains more frequent, grass grows instead of the karoo bush, and agriculture is practicable; though on the whole I think grazing is more profitable.

The whole country is subject to drouth and to plagues of locusts and other destructive insects. Diseases prevail among the animals.

Everything in the vegetable kingdom decays quickly. Potatoes and apples cannot be kept for any length of time free from decay. The standard fruits, grains, and vegetables of the United States are also grown here. The supply, however, is not equal to the demand, hence the prices are considerably in advance of Chicago or New York markets.

The art of canning fruits has been more recently introduced, and is growing in favor. The Mason jar is kept in stock by leading merchants; the two-quart jar retailing at about \$2.50 per dozen.

The cost of maintaining a family here is more than double what it is in the States. Rent is very high. An ordinary four- or five-roomed house brings from \$20 to \$30 per month. We are paying \$25 here in East London for four rooms and a kitchen—no garden.

Furniture, too, is very expensive. One dollar in New York will buy as much in this line as three or four dollars in Cape Town; so the expense of furnishing a house in Africa may be very nearly estimated. A person planning to reside in Africa would do well to bring his furniture.

A very ordinary bed, including bedstead (which is all iron), springs, and mattress, costs \$25 or \$30,—bedding extra of course.

Woolen goods, boots, and shoes, compare favorably with home prices; cotton goods are more expensive here. Fuel costs three or four times as much as in America. Kerosene is sixty cents per gallon, and is used a good deal for fuel. Gasoline has not yet found the colony. The necessaries of life are to be obtained in nearly all parts of South Africa, but a good many of the little conveniences, especially of an American kitchen, are not to be had. The more recent food preparations of the States, especially the hygienic foods, are evidently unknown to our merchants, or else they are not appreciated by them.

I suppose the time is nearing when many Seventh-day Adventists in the United States will go to other lands. As families they will go burdened with the closing message. Some may think to better themselves temporally, and at the same time stand as living witnesses for the truth. So far as missionary work is concerned, there are open doors everywhere, opportunities for great good awaiting those who go forth with the true spirit of sacrifice. "The field is the world," which includes the dark continent.

Possibly the financial aspect of the question may have a tendency to discourage some who would otherwise be glad to come to Africa. I do not think for a moment that any man *upon whom the Lord lays the burden* of coming here or going anywhere else, should be discouraged by either known or imaginary difficulties.

Those who go to foreign fields should be prepared to sacrifice the comforts of a pleasant home, and cheerfully submit to whatever circumstances may await them. If one should go expecting to find things very much better than they really are, and should experience financial embarrassment, he might be more easily tempted to believe that he had made a mistake in going, and that the Lord had nothing to do with it.

I can readily see how brethren who have sufficient means at least partially to support their families may be a help to the cause here; but how poor men, whose whole time and energy would be required to support their families, could be of



any special service in missionary work, I fail to see. Yet I am persuaded that *if the Lord sends men* of limited means, he will bless them and make them a blessing. No one should take this step unless the Lord clearly indicates his duty in the matter, and then, when trial and temptation come, he may with assurance seek grace to overcome.

A little more about expenses: For a family of four, counting two children at half fare, the voyage from New York to Cape Town, second class, would be about \$475. To furnish a house of three or four rooms, \$250 or \$300; and to maintain the family the first year, not less than \$700. If a man were to farm after the ordinary manner of farming, it would cost him for a wagon and a span of bullocks (16 oxen in a span) about \$800, and in proportion for necessary farming implements. Of course farming on a smaller scale, growing fruits and vegetables, would be less expensive, and if near a good market, about as profitable. But land for rent is not as easily found as in the prairies of Nebraska or Dakota. These facts, if generally known, may not be encouraging to those who contemplate a sojourn in Africa; but it is better that they come with a previous knowledge of the facts, than that they learn these things to their sorrow and discouragement after their arrival.

To sum up the whole matter, nothing but a burning desire to save souls and to help swell the loud cry of the message, should now prompt any Seventh-day Adventist to come to Africa.

IRA J. HANKINS.

#### WHAT HUMANITY GAINS FROM UNBELIEF.

WHAT good is there in Infidelity, Atheism, or Secularism? Who is made better by it, in mind, body, or estate? Let us hear the testimony of their own leaders and writers on this point. G. W. Foote, a prominent English atheist, says:—

“Christian and Jew shame us when we compare our respective charities. I know I may be censured for speaking thus plainly, but I am nevertheless sure that truth, even if disagreeable, is profitable to every man. He who will not utter it is a hypocrite, and he who will not listen to it is a coward or a fool. The fact stands plain and palpable that we, Secularists, although lavish enough in protestations of general benevolence, are not conspicuous practitioners of it in particular; a great many of us seem quite content in gratifying our charitable instincts through the medium of speech, instead of through the medium of action.”—*Secular Work and Organization*, p. 17.

George Hurst, an English Secularist, asks, in the *Secular Review* for Jan. 29, 1881:—

“Is it not a fact that many Secularists think the be-all and the end-all of their philosophy is to talk what should be done—not to do it themselves? To my own knowledge, there are many Secularists who are well known for their ability in the advocacy of Secular principles, but who practically manifest no interest in furthering the cause of progress and enlightenment. They talk loudly of the beauties of the museum, of the value of the library, of the morality of temperance; but they are never to be seen at the museum or the library, and often are to be found encouraging the elasticity of the revenue.”

Doubtless some of the Secularists encourage “the elasticity of the revenue” by drinking and smoking, but this is not a very lofty mission. Let us hear the testimony of Joseph Barker, a late president of the British National Secular Society, who has tried both sides. He says:—

“To you who are beginning to entertain skeptical views, let me offer a word of warning and advice. I assure you, you know not what you are doing. The path which you are entering on may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourself matter for bitter repentance. I have trod the dreadful path from beginning to end. I know it all; it is a weary and a

dismal road, and it leads to wretchedness and ruin. I have seen the dreadful effects which infidelity produces on men's characters; I have had proof of its deteriorating influence in my own experience—its tendency to utter debasement. I have read and studied both sides, and, what is more, I have tried both; and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness.”—*John H. Mitchell*.

#### THE RUSSIAN ARMY.

SVIET, St. Petersburg, observes that Russia, unlike other European countries, incorporates in the army only one fourth of the young men who are drafted every year when they reach the legal age for military service. The recruiting in 1892 enlisted 768,672 conscripts, but only 260,390 were actually sent into the ranks. Of these 195,000 were orthodox, 16,000 Israelites, and 9000 Mohammedans; the Russian army is therefore composed of men belonging to the national religion. There were also in the contingent called to service in 1892, 193,000 men of pure Russian origin, 17,000 Poles, 4000 Germans, 16,000 Jews, 3689 Bashkires, and a small number of Lithuanians, Tartars, etc., so that the Russian army can be considered as being quite homogeneous in regard to its nationality.—*Literary Digest*.

#### CHRISTIAN SCIENCE.

WE can almost thank the *Inter Ocean* for its inane comments upon the Sunday-school lessons, since its “expositions,” from the standpoint of Mrs. Eddy's theology, have caused us to look into some of her books. We have not had so much fun in many a day. It is better than a circus to a small boy. In fact, Mrs. Eddy's “science” is a whole Midway of barbaric conceits, which are no more related to each other than the Circassian and the Polynesian. The most orthodox expressions are jumbled in with all the paganisms that were ever dreamed, and the cloud of Polonius that was “humped like a camel,” “backed like a weasel,” and “very like a whale,” was a marble statue beside it. One is reminded of the showman's exhibition of the fiction, Daniel in the Lion's Den, who, on being appealed to to determine which was Daniel and which the lion, replied, “Which is Daniel and which is the lion? Now, gentlemen, it makes no matter to me; you just pays your money, and you takes your choice.” If you believe in the personality of God, you will find it on one page; if you believe in a pantheistic universe, you will find it on the next; and if you don't know what you believe, you will find plus and minus, affirmation and denial, follow each other so steadily through the whole book that you can come out at the end of it as creedless as you began.

The funniest part of the whole is where Mrs. Eddy becomes profound. For a good scholar the English Bible is usually sufficient, but an ignoramus is always appealing to “the original.” And for Mrs. Eddy the name of our first ancestor, Adam, has as marked a fascination as his “tomb” had for Mark Twain. She wrestles with it in each new edition, until it would seem as if she had made it the subject of all the blunders of which it is possible to make it. In her edition of 1885, she says, “Adam is from the Latin *demens*.” A most astonishing bit of philological information, since the Hebrew was a dead language before the Latin was born. Then in 1886 she asserts that “Adam is identical with the Latin *daemon*.” Still more wonderful, since “*daemon*” is not Latin at all. And finally, as if to complete the tale of all conceivable absurdities,

she asserts in one book that “its meaning is a damn,” and in another place that it “ought to be interpreted as a dam.” Here you can take your choice between the Latin or the Teutonic, after you have compensated Mrs. Eddy for her erudition.

We could fill the whole page with similar blunders which would disgrace a school-boy's composition; and yet this is the high-priestess of a cult that one of our “great” dailies parades before its tens of thousands of readers!—*Interior*, March 1.

#### THE GOAL OF THE ROMAN CHURCH.

IF the Catholic Church had the power, she would, no doubt, enforce the platform printed below. It is very plain, and leaves no one in the dark as to its real meaning. It is not a collection of opinions expressed by unreliable men or papers. The sentiments expressed are those of men of high standing within the Roman Church, and the Catholic Church, as such, is responsible for them, especially as they have not been repudiated.

Here is the platform:—

“To give the Bible to the lay people is to throw pearls before swine.”—*Cardinal Hosius*.

“There is no other help against the evil than to kill the heretics.”—*Bellarmino*.

“Let the public-school system go to where it comes from,—to the Devil.”—*Freeman's Journal*.

“We hate Protestantism; we despise it from all our heart and soul.”—*Catholic Visitor*.

“It is evidently wrong to distribute the holy Scriptures in the language of the country.”—*Archbishop Ximenes*.

“We are no defenders of religious liberty; we repeat it, we are not.”—*Shepherd of the Valley*.

“Religious liberty is only tolerated till the opposite can be enforced.”—*Bishop O'Connor*.

“God's tribunal and the pope's tribunal are the same; all other powers are subjects to it.”—*Muscovius*.

“There will some day before long be a State Church in this country [the United States], and that will be the Roman Catholic Church.”—*Father Hecker*.

“We will conquer this land, and build our institutions on the grave of Protestantism.”—*Id.*

“No religion can be without inquisition, which surely is destined to propagate the true faith.”—*Boston Pilot*.

“I would sooner give the sacrament to a dog than give it to a Catholic who sends his children to the public schools.”—*Father Walker*.

“We hold that the public instruction belongs to the Church, not to the State; therefore we do not admit that the State has a right to provide for our instruction.”—*New York Tablet*.

“We declare, hold, and maintain that it is necessary to salvation that all Christians be subject to the pope.”—*Cardinal Manning*.

“Cursed be those cunning and nefarious societies which call themselves ‘Bible societies,’ and which give the Bible to the inexperienced youth.”—*Pius IX.*

“The people have the right to depose any ruler, when it is done in the interests of the Church.”—*Brownson's Review*.

“All those who, from the Church of Rome and the followers of Peter, take one of the swords, leaving them only the spiritual one, are to be branded as heretics.”—*Baronius*.

“When the Catholics once, which surely will happen sometime, obtain the majority of votes, then there will be no religious liberty.”—*Archbishop of St. Louis*.

“Heretics, schismatics and rebels against the said lords, the pope and his followers, I will to the utmost, persecute and fight.”—*Roman Bishop's Oath*.

“I do renounce and disown any allegiance as due to any Protestant king, prince, or State, or obedience to any of their inferior magistrates and officers.”—*Jesuit Oath*.

“We do assert and renew the former decrees which by apostolic authority earlier have been published against the publication, distribution, reading, and possession of the Holy Bible in the language of the country.”—*Gregory VI.*

“He [the pope] alone has the right to assume empire. All nations must kiss his feet. His name is the only one to be uttered in the church. It is the only name in the world. He has the right to depose emperors. No council can call itself general without the consent of the pope. No one can invalidate his sentence; he can abrogate those of all others. He cannot be judged by any. All persons whatsoever are forbidden to condemn him who is called to the apostolic chair. The church of Rome is never wrong, and will never fall into error. Every Roman pontiff, when ordained, becomes holy.”—*Bull of Gregory VII.*

B. N. W. RASMUSSEN.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 3, 1894.

URIAH SMITH, - - - - - EDITOR.  
M. E. KELLOGG, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:

A. T. JONES, O. A. OLSEN, GEO. I. BUTLER,  
S. N. HASKELL, G. C. TENNEY, L. R. CONRAD.

## PROSELYTING.

It is almost everywhere charged upon Seventh-day Adventists that the chief object of their "missionary work" consists of "making proselytes from other denominations." To proselyte is defined to mean, "to cause to become converted to some religion, opinion, or system." If this be so, how, then, can sinners be brought to Christ, or those who sit in darkness be brought to the light, whether they be in one degree of darkness or another, without being proselyted? It is true, we consider that we have learned truths from the word of God, and discovered light in its pages in advance of what is taught by other religious bodies. If we did not think so, the consistent course for us to pursue would be to cast our lot with those whom we thought to be farthest advanced in these respects.

Believing, then, that we have advanced truth, what shall we do with it? give it only to those who are down in low grades of daily life and error? They of course need it, and should (and so far as in our power shall) have it. But all who are destitute of any advanced light, lack just so much of what they might enjoy. All need it, and would be better for having it; for the truth makes free; and it is "in truth," as well as "in Spirit," that we are to worship the Father. John 4:24. We, therefore, purpose to give what we believe to be the truth to saint and sinner alike. The fact that a man is already a Christian is no bar to our giving him the truth which we possess and he does not; and if he is a true Christian, he will be thankful for it.

Carrying out their idea a little further, our critics add: "If they can succeed in unsettling some good Christian on the Sabbath question, they rejoice over it." Ah, gentlemen, you state what is exactly the opposite of the truth. It is not to *unsettle* any one that we seek, but to *settle* all who are unsettled. "No question is settled till it is settled right." No one can be truly settled on the Sabbath question till he is settled on the *right* Sabbath; and the only Sabbath upon which one can be firmly settled, is the Sabbath which alone is brought to view in the Bible as the true Sabbath, the sanctified rest day of the Lord Jehovah.

The main thing is for people to obey the truth. Now, if those in other denominations can receive and live out the truth, and still retain their denominational affiliations, let them do so. But they cannot do it. Their people will not allow them to do it. And this is just the trouble; the different denominations will not permit their members to receive new truth and still remain in their fellowship. In this they are unjust to their members, illiberal in spirit, and bigoted in their action.

Every true Christian desires all the light and truth there is to be had, from whatever source it may come. This is to him more than creeds or church fellowship; and if those with whom he has been associated will neither receive the light themselves nor allow him to enjoy it in peace in

their company, it is a law of nature as well as of religion that he should seek some place where he can enjoy it, as it is his privilege to do.

## AND SO SAY WE.

THE Michigan *Christian Herald* (Baptist), is also stirred up over Seventh-day Adventism, as well as the Michigan *Christian Advocate* (Methodist), as noticed elsewhere in this paper. In the issue of the *Herald* of March 15, a writer, hiding behind the name of "Veritas," came out with an article headed, "To Controvert the Seventh-day Adventists." She (*veritas* is feminine) is considerably exercised because the Seventh-day Adventists are scattering out through the country to make known to the people what they believe to be solemn and important truths for this time, which it is of the greatest interest and necessity that every one should know. But this woman is anxious that the people should be prepared to controvert them. All right. If we hold any views that can be successfully controverted, we desire to have them fully shown up and exposed, that we may put them away.

She says that the majority of those who keep the Lord's day are not well posted in its history. That is so, as we have long been well aware. And she wishes them to post up on the subject. And so say we. Nothing would suit us better than to have all the inhabitants of the land take hold in earnest of the work of posting up on the subject of the Lord's day, or Sunday-keeping, or the first-day Sabbath, or whatever it may be called, both Scripturally and historically; for the more people post up, the weaker the Sunday structure becomes, until, when they are thoroughly posted, the whole thing is found to have collapsed.

To accomplish the end in view the writer recommends three books for those to read who are liable to be "unsettled by the specious arguments of the Adventists." These books we would also recommend; for they devour each other; and when the reader is through with them all, he will be more confused than ever before from the Sunday standpoint, and ought to know where the truth of the Bible lies; for the word of God does not cross and contradict itself.

This authoress offers no argument to disprove the views of the people against whom she inveighs; but with the remark that sarcasm is sometimes better than argument, closes with the following anecdote concerning the Quaker poet, Whittier:—

"Mr. Whittier had some country neighbors who were Millerites. One, a woman, in explaining her belief, told her neighbor that the elect would be caught up on a cloud while the earth was purified by fire, then they would descend and live upon the earth, after it had been made fit for their habitation.

"Then," said the unbeliever, "thee will look down and see the fire consuming everything and everybody?"

"Yes."

"Well, for my part, I would rather be down here burning than to sit up there on a damp cloud and see my neighbors burning."

This will do very well for a story, probably as true as a thousand and one other reports designed to create a little flurry of prejudice and mirth at the expense of the Adventists; but really, how does it look in a paper, and from the pen of one whose theology requires us to contemplate the whole host of the redeemed as looking down from the edge of a cloud, or some other place, and beholding the innumerable company

of the lost of all ages, continually burning in the flames of an endless hell, and yet never consumed? We would vastly prefer that sarcasm to such a theology as that.

But another point might be noticed in this connection. The anecdote by no means gives a correct representation of the views of the Adventists; but the Bible truth remains, nevertheless, that there is a day of wrath and vengeance to overtake and destroy the wicked; and he who believes that he has true evidence that that day is near, and who will not raise a voice of warning to those he believes to be in such danger, deserves to be down here burning in that day, rather than safe on a cloud or anywhere else.

The point to be really considered is this: Are the Adventists right in their views? If they are not, let it be shown. If they are, then let it be acknowledged that they are not even yet as zealous as they should be in heralding that truth to the world.

## DISHONESTY OR IGNORANCE: WHICH?

If some of our clerical brethren of other denominations would so order their speech as not to force us to apply to them the term of "liar," it would be very gratifying to us; for that term seems harsh and severe, and we dislike to use it. More pleasant would it be to look upon all, especially those in the ministry, as Christian gentlemen, and so speak of them. But when they come before the public with bold and bare-faced untruths, what are we to call it?

We find an example of the wrong course here alluded to, in the Michigan *Christian Advocate* of March 10. In that issue one "Rev. L. Wigle" has an article of over a column and a quarter in length, entitled, "Seventh-day Adventism," telling what a terrible people Seventh-day Adventists are, what evil they are doing, and what a dismal failure they have been from the beginning, generally. He affirms that they are in a state of confusion, apostasy, and disintegration; and to prove this he introduces the following testimony. He says:—

"One of their prominent men, Elder U. Smith, is compelled to make this sad confession: 'The history of that once happy, united people has been marked by discord, division, confusion, new mistakes, disintegration, and apostasy.' Sad confession, indeed, to be made by one of their own leaders!"

Now what are the facts in the case? That quotation is taken from the work called, "The Sanctuary and the 2300 days of Dan. 8:14." On page 14 we speak of the Adventists at the passing of the time in 1844, concerning which we say: "They passed the point of their expectation and realized not their hope. That a mistake had been made somewhere none could deny. From that point the history of the majority of that once happy, united people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration, and apostasy."

Of whom was this written?—Of Adventists in 1844, before there was a so-called Seventh-day Adventist in the world! Of how many of them was it spoken?—Of the majority only. But that word "majority," Mr. Wigle carefully leaves out, and then claims that we spoke those words in reference to Seventh-day Adventists, when they applied to another people entirely. It is the First-day Adventists, not Seventh-day Adventists, of whom it was written, and of whom it was true. At first they were a majority; but the minority, who avoided the confusion which



befell the others, by a further study of the prophecies, are the ones who have developed into the body known as Seventh-day Adventists, and who are now in the majority, as compared with any other class of Adventists, and who have been from the beginning a *complete unit* on all the fundamental principles of their position.

Is this a specimen of the extent of Mr. Wigle's power of discrimination? If so, he is hardly competent to appear on any subject in the public prints. If it is not, and he intentionally perverted the language, as would seem evident from his deliberate change of the phraseology, then he comes under the charge first suggested in this article. It would be charitable, perhaps, to let him pass as one a little below par, intellectually, rather than as a knave. But we would take occasion kindly to suggest to our religious contemporaries that it is not safe for them to admit into their columns communications from correspondents who are wrought up to such a pitch of frenzy as Mr. Wigle evidently was when he wrote; for they will be almost invariably imposed upon by misrepresentation and falsehood.

The book from which Mr. Wigle took his quotation was published in 1877, seventeen years ago; and if such was the state of Seventh-day Adventism then, as he would have it appear, then it certainly ought by this time to have completely run out, instead of being in a state to call forth this frantic cry of danger from Mr. Wigle.

#### TRAFFIC IN SOULS.

THE traffic in souls still goes on. We do not refer to the African slave trade, although that is still in progress, but waning under the close watching of the European powers, which are parcelling out the dark continent for themselves. The traffic we refer to is that carried on by the Catholic Church, under the pretense of rescuing souls from purgatory, which is supposed to be accomplished by means of masses offered by the priests for a stipulated sum of money. The priests have one rule upon this point from which they never deviate. That rule is, No money, no masses! So all the tender love for a departed relative or friend,—all the anxiety for his salvation from purgatorial flame, is made to serve the purposes of the priests in drawing money out of the ignorant people who believe the Romish doctrines. Every Romish priest claims to have this power to rescue souls from purgatory by his prayers, but there are some priests who make a specialty of this business.

There is an establishment in France where this work is systematically carried on. We gather from a late number of the *Catholic Mirror* the fact that during the month of January of the present year 13,233 masses were offered for souls, whose needy condition, with appropriate sums of money, had been reported by 6676 associates. These "associates" number 3,500,000, and they are scattered all over the world, acting as solicitors for the business in France. They are supposed to keep as close an eye upon the deaths in their community as the gravestone man does. The relatives of the deceased are visited, the painful condition of the departed is described, the efficacy of the prayers offered at the headquarters of the business at "Chapelle-Montigleon" is dilated upon, and last, and yet not least, the small sum of money needed to pay for such great benefits is, perhaps, casually (?) mentioned.

The money is paid, and so 10,000 trickling streams of small cash become, when they reach "Chapelle-Montigleon," one swollen golden stream for the priest's coffers! A business which employs nearly as many agents as the entire population of the State of New York, and whose commodities offered for sale are such that they appeal to the deepest emotions of the human heart, love and fear as incentives to trade, ought to be in a flourishing condition; and judging by the amount of orders received in January, as noted above, they can have no reason to complain at the volume of business they are doing. And the beauty of this business is that it requires no outlay to fill the orders, no shipments of goods, freight, or express charges! Those who pay never know whether they get their money's worth or not! For a money-making scheme the Louisiana Lottery was nowhere compared with this.

As an illustration of the deep poverty of some of the dupes of these priests, we note the fact, recorded with evident pride by the *Mirror*, that from a workhouse in Middletown, England, where nothing but abject poverty finds a lodgment, seventy-five francs were collected to send to France for "the poor souls in purgatory"!

And now, lately, the manager of this gigantic swindle and traffic in the souls of men, Father Didier, has visited the pope, who was so astonished and delighted at what he was doing, that he pronounced upon him, and all those associated with him, the following papal blessing, which I quote from the *Mirror*: "We are rejoiced at these wonderful results. We bless in a very special manner the work of expiation, its director, its priests, its promoters, and its associates."

With this papal blessing to serve as an advertisement, which the Catholic press will herald throughout the world, the business of saving souls, as it is conducted at "Chapelle-Montigleon," France will undoubtedly receive a great impetus; and so, while African slavery of the body may pass away, this slavery of both mind and body to a false system of religion, will go on in its terrible career all over the world, until stopped by the coming of the Lord to destroy the mystic Babylon, which has waxed rich by her traffic in "slaves and souls of men." Rev. 18:13.

M. E. K.

#### NOTES BY THE WAY.

In connection with what was said in my last Notes, with reference to our educational work in general and in Australasia in particular, I will here add a few statements.

For two years our people have had a school in hired quarters in one of the suburbs of Melbourne. This school has been very successful in every way, and many have been benefited thereby. They feel that the time has now come to secure a permanent location and buildings that will better accommodate the school, although the present buildings are as favorable as it could be expected any would be that have been built only for the use of private families. They are not convenient for a school of such a number of pupils as this has already reached and is still destined to reach.

The plan with reference to the permanent location of the school, is to find a suitable country site not too far from some leading city and also near a railway station, where they can obtain a tract of land on favorable terms and locate the school. There are several reasons why

this plan seems to be the best. First, we find that a location in the heart of a large city is not the most favorable, in order that the best influences may pervade the school. Hence a rural district is preferable. Secondly, it would be too expensive to secure the amount of ground necessary even for a campus for the school in a city. Therefore, a country place must be sought where land is more abundant at a moderate price. Thirdly, there are many of our own people who would like to obtain a home near the school. Many would like to go there with their families for the privileges of the school, and others who find it impossible to get work in the cities on account of the Sabbath are desirous to locate where they can have as many privileges as possible. Another reason we might also mention is that if a good location could be found, and sufficient land could be secured, this could be divided and sold in smaller parcels, of a few acres, and the advance in the price of the land would be a help in the way of funds necessary for buildings; and at the same time, the arrangement would be a great help to many of our people who would thus obtain homes.

As this school is intended for all Australasia and not for Australia alone, it was thought by all that it would be most consistent for the District Conference to take this enterprise in charge, as this Conference is composed of delegates from New Zealand as well as Australia. After canvassing the question quite thoroughly, it was voted that the matter be placed in the hands of the executive committee of the District Conference, with power to act. This committee spent considerable time after the close of the Conference looking for a location. Up to the time of our leaving no decision had been reached; but they intend to push the matter to a conclusion as soon as consistent. Therefore we cannot at this time tell the reader where the Australasian school will be permanently located.

We enjoyed our stay in Australia very much, but regretted that the time was so limited. Under the circumstances it was not possible to do justice to the interests of the work. We would have esteemed it a great privilege to visit all our churches, but as it was, we could only visit some of those in New South Wales. We were favorably impressed with the field, and from the short time spent there and the limited observations that we were able to make, it appears that much larger results may be expected from work here in proportion to the population than we can expect in some other parts of the world much more thickly populated. This fact will necessarily have to be considered in our planning for the work at large. The results from the efforts already put forth are very encouraging.

At the present time the country is suffering from the severe financial shock that befell it two years ago. This has seriously affected every line of business, and thousands have been thrown out of work. Our work also feels the effect of this shock in a very perceptible degree, though the part of the work most seriously affected is the *Echo* publishing house. The book sales, which have heretofore been so encouraging, were considerably smaller the past year. But I am glad to say that there is no trace of discouragement. The people have full confidence that with the blessing of God the work will go forward and accomplish its purpose and triumph gloriously.

Some important changes and advanced steps have lately been made with reference to chang-

ing the *Bible Echo* from sixteen pages fortnightly to an eight-page weekly. This change was very highly commended by all. While it added but little to the expense of producing the paper, it has greatly increased its sale and its subscription list, thus improving the outlook and prospects for the paper very much. The responsibility of the *Bible Echo* was also taken by the District Conference, which appointed a committee on management and an editorial committee. The present prospects for the paper are very encouraging.

The book work is also more promising than for some months in the past. At the close of the camp-meeting and the Conference quite a large number of canvassers went out in the field; they cannot expect to have the success of former years, though the prospect is they will do fair work. The good camp-meeting gave new courage and increased the confidence of all. The interest that is manifested in the tent-meetings that are now in progress in Melbourne is also a source of joy. May God continue to bless the work greatly, is our earnest prayer.

O. A. O.

#### THE SIN OF MIRIAM THE PROPHETESS.

MIRIAM was own sister to Moses and Aaron. By virtue of her family connection and devotion to the cause of God, she held a prominent position in the work of God. When Israel miraculously crossed the Red Sea, Moses and the children of Israel sang that wonderful song (Exodus 15) which will be immortalized in being sung by those who get the victory over the beast and his image. Rev. 15: 1-3. Miriam was a prophetess, a musician, a poetess, and a woman of commanding influence; for while Moses led Israel, she, "the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Ex. 15: 20, 21.

Miriam and Aaron were counselors of Moses. God sent before Israel, "Moses, Aaron, and Miriam." Micah 6: 4. Thus they were associated together in their early experience in the deliverance of Israel from the Egyptian bondage. Miriam had once been the deliverer of Moses, and her courage and tact on that occasion were characteristic of the woman. Ex. 2: 4-10. It was in respect for her high position and in grief for the blow that had fallen upon her at the time of her murmuring, that the whole company abode in Hazeroth awaiting her return into the camp. "In the affection of the people and the honor of heaven she stood second only to Moses and Aaron." But all this did not exempt her from sin, neither did it shield her from God's marked disapproval of it.

"Jethro, Moses's father-in-law, took Zipporah, Moses's wife, after he had sent her back, and her two sons; . . . and . . . came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God." Chapter 18: 1-6. This meeting was celebrated with much rejoicing and honor. The wearing effect of the cares of Moses in carrying so great a burden and the interest taken in him by Zipporah his wife and Jethro her father, led Jethro to suggest an organization which Moses adopted. "So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Verses 13-25. This was done without consulting Miriam or Aaron as was also the choosing of the seventy elders. This aroused the jealousy of the brother and sister. But God had heard the prayer of Moses and granted his request. This same spirit of jealousy, which was the cause of the rebellion in heaven, led to the following words of Miriam: "Hath the Lord indeed spoken only by Moses? hath he not also spoken by us?" Num. 12: 2. But was it not true that he had spoken by them? had they not been in his counsels? and had not everything been harmonious until the arrival of his wife and her father?

Their sin did not lie in the fact that God had not spoken by them, neither because it would have been best to have chosen the seventy elders; for serious evil resulted from the promotion of these men. They would never have been chosen had Moses manifested faith corresponding to the evidence he had had of God's power. But the sin of Miriam was very grievous in the sight of God; for we read concerning their words: "And the Lord heard it. . . . And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." (See Numbers 12.)

God had put his Spirit upon these seventy who did also prophesy. Num. 11: 24-30. So at this time there were at least seventy-one prophets besides Moses. But it may be said, were not their words as important as the words of Moses? If God spoke through them both, what could be the difference in the words themselves? None can carefully read this portion of inspired history without being impressed with the reason why these sayings of Miriam were so sinful in the sight of God. This was the first ease of leprosy of which we have any account in the Bible. It came as the direct result of sin, and it represented sin, which was on this occasion jealousy.

The words of Miriam reflected upon the position in which God had placed Moses. Consequently it reflected back on God. God had chosen but one visible leader at a time, and that leader was Moses. But they regarded themselves equally favored by God; they felt they were entitled to the same position and authority. In this was their sin. God holds those whom he places at the head of his work amenable to himself. It is to him alone, as their Master, that they stand or fall. Even if the moves made are not always the wisest, it is not for man to step in between God and him; neither is it for others to place men or women equal to those in position, nor make their work as important as the work of those upon whom God has laid the burden. The sin is not against the individual, but against God, who placed the individual by his direct calling in the position.

There is as much order in the work of those possessing the prophetic gift as there is in any other branch of the work of God. In the days of Samuel there were other prophets; even Saul was endowed with the prophetic gift; but because he forced himself to take Samuel's position before the people, the word came from God, "Now thy kingdom shall not continue." If he had

not done this, the Lord would have established his kingdom forever. 1 Sam. 11: 11-14. There were other prophets in the days of Elijah, Elisha, Isaiah, and Jeremiah, and at different periods in the history of the past; but upon one and upon only one at a time did God choose to mold his work. That one was often schooled in disappointment and affliction. Others had their work, which in its place might have been as important, but in no instance were they to stand side by side in position. For them to take that place was not in harmony with the plan of God. The more strictly this principle is regarded, the more it will secure to us a shield against the attacks of Satan. We now are retracing the downward steps in sin of six thousand years from the fall of man. In this generation is the culmination of the struggle between Christ and Satan, which began in heaven. Every device which Satan has brought against Christ and his work, he will bring to bear upon us who keep God's commandments and who have the testimony of Jesus Christ. But we can thank God who giveth us the victory through our Lord Jesus Christ.

S. N. H.

#### A SUNDAY-SCHOOL LIE.

A SUNDAY-SCHOOL is a place where it is popularly supposed that the children, also those of mature years, are taught the truths of God's word. We say that it is so supposed, but the truth of the matter is, that these schools often become the means of instilling into the minds of the pupils that which is wholly false; and often, in order to do this, the truth is very carefully concealed. Lest the reader shall think that this statement is stronger than the facts will warrant, we will here insert a portion of the notes on the Sunday-school lesson found in the *Christian Statesman* of March 10. The lesson is in relation to the events of the crucifixion and resurrection of Christ. These events are discussed under the head of "Emphatic Points." The first note closes thus: "As we stand at the grave in which His body was placed on that dark Friday, let us realize the truth of that angelic message, 'He is not here; he is risen.'"

The events of the next day are not referred to in the lesson notes. We recollect, and we believe that the author of these notes also knows that there is a record connecting the crucifixion day with the day following the crucifixion, which reads thus: "And that day [Friday] was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 54-56. But this record of Sabbath observance, "according to the commandment," was not considered to be an "emphatic point" worth noticing by this instructor of babes, and so he passes over it with an expressive silence; and thus, having carefully eliminated the very *emphatic* reference to the Sabbath and its observance, which is plainly stated to be in obedience to the divine law, he intimates that the next day was the Sabbath, in the following insinuating and ingenious manner. We quote the note that the reader may see that the same amount of energy which was exerted to suppress all reference to the Sabbath was also used to introduce a sabbath which exists only in imagination:—

"And very early in the morning the first day of the week." What is your first thought on the Sabbath morning? A good deal for the honor and profit of the day will depend on the state of the mind during your first waking moments. These women were thinking of Jesus, and their thoughts resulted in great blessing to them. Now, suppose you try it for a few Sabbaths. Fix your mind the first thing on awaking Sabbath morning on Jesus. Recall the fact of his resurrection. Remind yourself that Jesus is alive forevermore. Rehearse over to yourself all that it means to you that he is thus alive and reigning, and see if you do not find your heart burning within you as Jesus talks with you by the way. A Sabbath which begins with thoughts of Jesus will prove a Sabbath filled with joy. Try it."

Notice with what Machiavellian tact the day of the resurrection is *assumed* to be the Sabbath, by the mention of the first day of the week followed by these words: "What is your first thought on the Sabbath morning? A good deal for the honor and profit of the day [Sabbath day understood] will depend on the state of the mind during your first waking moments. . . . Now suppose you try it for a few Sabbaths. Fix your mind the first thing on awaking Sabbath morning on Jesus," etc.

Here the women are set forth as examples of Sabbath (really Sunday) keeping, whereas according to the scripture plainly expressed, they observed the day before as the Sabbath. Again, "A Sabbath which begins with thoughts of Jesus will prove a Sabbath filled with joy." Here again it is *inferred* that the holy women were keeping the Sabbath on the Sunday of the resurrection!! Thus, a deliberate attempt is made all through the note to convey the false impression that the first day of the week was actually kept as the Sabbath by these holy women; and that is to say that there was a determination to falsify the record, and to leave out what is really taught, and to read *in* what is not taught at all. To do this it was necessary to do two things: First, all that is said about the Sabbath, and the way it was observed, is entirely ignored; secondly, the first day is clothed with Sabbath honors, and the women are represented as very piously thinking of Jesus that morning, and the reader is exhorted to do as they did, and thus to keep the Sabbath!

How any one who has still left in him one spark of conscience or respect for truth could so distort and warp the facts and truths of holy writ, which he claims to uphold, is more than we can understand. A common lie is bad enough, but to falsify the Scriptures with deliberate intent, as the above case is an evident example, is terrible.

We recommend to the author of the above-mentioned notes that he study carefully the 5th chapter of Acts, with the thought in mind as to whether it is not fully as bad to conceal the truth in regard to the Sabbath, for the purpose of setting up a Sabbath unknown in the Scriptures, as it is for a man to conceal the price received for a piece of land, that he may retain the money while pretending that he has given all he has to the Lord.

M. E. K.

— "Even reckonings make long friends. If I were to die in the pulpit, I would desire to die preaching repentance; as, if I die out of the pulpit, I would desire to die preaching repentance."

## 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.

### "ACCORDING TO YOUR FAITH."

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

We shall not always grope  
Like one devoid of sight;  
The darkest way will shortly be  
Illumed with heaven's light.

This troubled night of time  
Now nears the dawn of day;  
We've only just a little while  
To wait, and watch, and pray.

And we rejoice that when  
Earth's stormy scenes are o'er,  
We'll find serene and cloudless skies  
Upon the other shore.

There, too, we'll find a house  
Prepared for us redeemed;  
O never hath the rolling sun  
On such a mansion beamed.

We know, for Jesus said  
He would a place prepare,  
And we are waiting for him now  
To come and take us there.

If to the end we trust  
And on his promise stand,  
By his sure word, we know ere long  
We'll cross that threshold grand.

How changed! Eternal youth!  
Gray hairs like burnished gold!  
With undimmed eyes through endless years,  
What wonders we'll behold!

According to our faith  
Will the reward be given;  
But unbelief will surely bar  
'Gainst us the gates of heaven.

Perfect our faith, O Lord,  
Quicken our feeble sight,  
That we may catch the first glad beams  
Of the swift-coming light.

### OUR AUSTRALIAN LETTER.

ANOTHER month has come and gone, and its hurrying pace has startlingly reminded me how,—

"Like an arrow in its flight,  
Mocking the pursuing sight;  
Like a short-lived, fading flower,  
Or a rainbow after shower;  
Like a momentary ray  
Smiling in a winter's day;  
Like the closing watch of night  
Dying at the rising light;  
Time flees before our face,  
Ne'er waiting for us in the race  
To the eternal goal."

And yet, as the days have passed, hearts and hands have been busily engaged in trying to work out some of the great problems of present duty in these colonies. The closing days of our good camp-meeting were exceptionally pleasant, and we trust profitable as well. Important measures were adopted, looking to the speedy location of a school site, and the erection of buildings suitable to the work demanded for all Australasia. Plans have been approved by which it is hoped the truth will spread farther and faster the coming year than ever before.

Near the close of a long-to-be-remembered meeting, the last Sabbath in camp, an ordination service was held, in which brother A. S. Hickox was set apart to the work of the ministry. The charge and right hand of fellowship were given by Elder O. A. Olsen, which left solemn impressions on many minds. The entire ceremony was so different from anything to which the people here are accustomed,—the extreme simplicity, which ignored bishop's robes and other trappings,—that some were led to remark about its being so free from pretentious display, and how much more in harmony with the spirit of the gospel it seemed, than such occasions usually are.

The outside interest continued to the close of the meeting, and so anxious were the people in the vicinity to hear more of the principles of our faith that it was thought best to select a central point, and there continue meetings in the large tent. Accordingly the tent was removed to an eligible site, and in company with Elder Robert Hare, the writer was asked to labor for the development of the interest. The tent has now been two weeks in its present location, and several more have identified themselves with the truth. This has so awakened the ministers that they have commenced a systematic warfare against the Sabbath, until, go to church Sunday night where one will, he hears some position taken against the work of God for these days. True, the various positions cannot be harmonized any more than a lunatic's statements. But they all serve their purpose. Instead of quieting the people, it has stirred them to the depths, and many are coming to the tent to hear these things first handed.

One minister has gone so far as to print and circulate a paper opposing our work. Many of his points were stated in the words of one well known, who apostatized from the truth in America, and published a book of bitter things against it and our people. We advertised a reply in the tent for last night, and the minister, with quite a number of his friends, was present, with plans to defeat the object of our gathering, but failed. More were present than at any other time since the meetings began, and all gave good attention. At the close of the service, little knots of men gathered at the street corners, and for quite a long time discussed the truth in its various bearings.

But the conflict is not yet ended. There is a determined spirit to break up our work here, if possible, and further efforts to this end will be made. We believe that God has many precious souls here, to whom he wishes to give the truth, and so we trust he will give a decided victory on its behalf. There is a prospect for a good church here, which will be the third in the suburbs of Melbourne.

In another suburb twelve miles distant, Elders Israel and Baker are conducting a tent-meeting with a growing interest. We hope that a church will also be organized there, and add still another to the number in the suburban cities of this great metropolis. There is so much to be done here that one hardly dares look beyond his own immediate work, for fear of growing disheartened at the great dimensions of the already whitened harvest-field. O for helpers in the work! men and women who can fill numberless little demands of the cause, and be content with plenty of earnest toil for the Master. Will they be forthcoming? God grant that they may be.

We are glad for the progress of the message in America. We have read with deep interest reports of late meetings in Battle Creek. Quite an extended account of them appeared in a New York letter published a few days ago in the Melbourne *Age*. Of course some inaccuracies appeared, as might be expected; but the fact that the meetings were thought worthy of notice in a letter from the metropolis of America to so distant a land as Australia, shows how closely our steps are being watched. The time is now past when any important move in this work can pass unnoticed by the world, and it behooves us all to act as if we really believed the message we advocate. We can well afford to risk our whole weight on a platform which is being so evidently sustained by the God of heaven as is the third angel's message.

As this letter is already too long, I will not now say anything regarding the financial condition of the colonies except that, on the whole, they do not seem to be much worse off than most other parts of the world, judging from what we hear. But more on this next time.

J. O. CORLISS.



## SOUTH AFRICA.

I HAVE been in Cape Town during two sessions of the Colonial Parliament, at each of which Sunday measures were brought forward, resulting in much discussion. But as these were the last two sessions of the then existing Parliament, and a new election was coming on, the lines were not as clearly drawn on the Sunday question as its advocates desired. Before the closing session, different religious bodies passed strong resolutions on the question of Sunday laws, which were presented in Parliament. Threats were embodied in some of these resolutions that the members who did not favor them would not be supported for re-election. The principles of some members being opposed to such legislation on the ground that it is religious, and the indifference of many others, on the one hand, and the fear of not coming back on the other hand, made it quite amusing to observe how the Sunday question was handled by the last Parliament during its expiring session. Many of the members tried to appear to be wonderfully in earnest on the subject, while carefully avoiding committing themselves on either side of the question. This was apparent to many of the Sunday-law advocates outside Parliament, and strong measures have been taken to make the Sunday question an issue in the next election. By combining temperance and Sunday legislation in a series of questions which have just been sent out to each candidate in the field, they are asked to place themselves on record as favoring or opposing religious legislation. The country is now in the heat of the election campaign. There seems to be something almost intoxicating in this Sunday question. I have been impressed with this of late in observing that as the candidates, in addressing their constituents, touch on different election issues, there is no question which evokes so much demonstration and cheering, on the part of the audiences, as when a candidate commits himself on this question, as one of the candidates did last evening in a speech in this city, in the following words: "I unhesitatingly and unflinchingly take my stand in favor of honoring the Lord's day." This was loudly cheered, and nearly brought the whole audience, which was a large one, to its feet.

At our Conference in 1892, it was thought by some of our brethren that this very condition of things would be brought about at this election, and that we should take measures to meet it by preparing to enlighten the people on the subject when it should be brought before the country. By vote of the Conference, a series of leaflets especially designed for circulation at such times as this, were prepared. I took occasion during the last session of Parliament, while the Sunday question was under discussion, to preach a series of discourses on the subject in our church in Cape Town. These were published in the Sermon Column of the *Cape Argus*, one of the city dailies, which has the widest circulation of any paper in the colony, and were afterward reprinted in a series of six leaflets, which are now being sent out, accompanied by a circular letter, to all the candidates for seats in Parliament, all the ministers in the colony, and all the leading lawyers. These leaflets were issued several months ago, but we have not been in favor of their being circulated until the question should be brought prominently before the people. A short time ago the Christian Alliance met and formulated the questions above referred to, which have now been sent to all the candidates. This of course opens the field for us, and we propose to let every one know about the third angel's message. Nos. 14, 15, and 16 of the *Religious Liberty Library*, of which we have received samples, will be widely circulated in this country. They are just as well adapted for this field as any other. I took the *Catholic Mirror* articles, as they appeared in the *Sentinel*, cut out a few paragraphs referring to the work of Luther and

the Lord's day, etc., and had these paragraphs published in the *Cape Argus*. We sent copies of the *Argus* to 200 ministers in the colony. We thought to have it come to them first in the *Argus* with nothing to indicate that Seventh-day Adventists had anything to do with its so appearing, might have more weight than anything coming direct from us. We have already had "Rome's Challenge" translated into the Dutch language by Professor Elfers, of Cape Town. I received the copy yesterday, and placed it in the hands of the printers. Professor Elfers, who is a sworn translator, and who is recognized as the best authority on the Dutch language in this country, is now at work translating "Christ and the Sabbath," the copy of which we will expect to receive in a few days. We are hoping every boat will bring us the English editions of these two tracts, for which we placed our order as soon as we learned they were to be published. When we receive them, and also get them in the Dutch, which we will do in a few days, we propose to give them the widest circulation that any tract has ever had in this country.

The Dutch people have recently published a pamphlet against our people and work, entitled, "De Sabbatariers." The Dutch Reformed Church is the element of all others that we have to meet on the Sunday question in this country. They evidently think they can publish what they like in that language, and we cannot get at them; but they will open their eyes in a few days when they find the country flooded with "Rome's Challenge" in their own tongue. From what I have been able to learn of the pamphlet they have published, I think "Rome's Challenge" is the best reply to some of their positions that could possibly be written. Then after we give them a week or two to digest this tract, we will follow with "Christ and the Sabbath."

So you see the Sabbath question is by no means a dead issue in this country. We propose to take advantage of the issues raised by the enemies of the Lord's Sabbath, and make them opportunities of extending the warning and light of God's message for this time to thousands to whom we could not otherwise get access.

The third angel's message is a message for no one country or people, but is to be heralded to every nation, kindred, tongue, and people. So may our presses run, night and day if necessary, sending out tracts by the hundreds of thousands, and bearing the solemn message for this time; let them fall like the leaves of autumn in every nation under heaven.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night [the long, dark night of sin] is far spent, the day [the day of deliverance] is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

We have not to go with our heads bowed down, offering an apology to the people for our existence. No, no; the eternal destiny of all the people in the world depends upon their knowing just what we know. May God help us to be "living epistles, known and read of all men."

A. T. ROBINSON.

Claremont, Cape Colony, Jan. 10.

## RHODE ISLAND.

PROVIDENCE.—Since my last report the work here has moved slowly onward, and we have much to praise God for. March 15 a canvassers' institute was begun here with an attendance of eight, besides several others who were present at most of the instruction. The institute closes

to-day, March 26. Elder Porter was with us and rendered much assistance. We had services each evening, and a few not of our faith came in to hear the word; two we trust were converted, and others interested. A general meeting was held Sabbath, March 24, and quite a number from other churches came in. The donations were sufficient to meet all the expenses, for which we are thankful. The canvassers all put in good hard study, and we believe they will do good work in the field. We all rejoice in God, and are sure that with his continued blessing, we may go up and take the good land and possess it forever.

H. J. FARMAN.

## MINNESOTA.

HEWITT.—Since Nov. 18 I have labored at Hewitt, Bertha, and Wrightstown. At each of these places there has been and still is a good interest. The Lord has blessed the labor put forth. Some twenty or more have publicly professed their acceptance of the truths of the message, and many others are interested. Some who have had for many years little or no faith in the Bible or Christianity, and who were in rebellion against God, after they had heard two or three sermons, gave up their unbelief, and accepted Christ and his word to their great joy. I rejoice and praise God.

E. A. CURTIS.

March 22.

## SOUTH DAKOTA.

WATERTOWN.—The Lord has been working for us in this part of the State. Brother Streman came to this locality about two weeks ago, and began holding meetings in a school-house about twenty-five miles northwest of Watertown. The attendance was not very large, but marked attention prevailed. On account of the season, those who were most interested were obliged to begin work on their farms. For that reason the meetings were discontinued, as it is a country place, and a great many came from a distance. Brother Streman agreed to come back after the spring's work was over, and labor with us again. Most of the members of the tract society at Watertown had moved away, but a few were left, so the books were brought here. New officers were elected, and a society started. Four were baptized, and nine united with the church. Brother Streman held a quarterly meeting at the close of his labors with us, and sixteen persons partook of the ordinances. A Baptist lady began to keep the Sabbath, and there are quite a number who are, I believe, almost persuaded to keep the commandments of God and the faith of Jesus. Pray that God may do a great work for this people.

H. L. MORGAN.

March 21.

## ARKANSAS.

THE cause in Arkansas is still progressing. The greatest need in our State is laborers. Just at this time we could use quite a number of colporters if we had them,—men and women who would be willing to go out with our tracts, and scatter them from house to house. People are willing and glad to read. The few who have gone out in this way have not only brought a blessing to those they have supplied with reading-matter, but they have been greatly blessed. We have but three laborers in this Conference, and it seems as though the work is accumulating on our hands.

I have just received a letter from a brother, stating that there are at least ten Sabbath keepers in his neighborhood who have never heard a sermon from one of our ministers; and another reports eight or ten in another place belonging to the Christian Church, who are keeping the Sabbath. These, too, have never seen

one of our ministers. The call comes in from every direction, "Come over and help us."

In January I was taken ill with pneumonia, from which I have not fully recovered. On this account I have labored but little the past winter. What labor I have performed, however, has been with the Springdale church. We have had some most excellent meetings; quite a number have embraced the truth and united with the church, until now the membership is 143.

The tithes in the State were larger last quarter than in any preceding quarter since I came to the State.

Those of our canvassers that we can keep in the field still find sale for our books, and we are sure they are being read; for wherever the canvasser has gone, there is a call for labor. With our three laborers we expect to start three tents by the first of May. This will be hard labor, but we feel that we must redeem the time. Our daily prayer is, Lord, burden men's hearts, that in some way they may carry the truth to perishing souls around them. J. M. REES.

#### WEST VIRGINIA.

SINCE my last report to the REVIEW, there has been a great interest awakened here in Greenbrier county. When I came here, the truth was unknown to the people. Brother Row and I have left about 150 copies of "Great Controversy" Vol. IV., in the county, and there are now nine persons who have begun to keep the Sabbath as the result, while there are others who are searching the word. It was decided that I should return from the institute to Greenbrier county, while brother Row went to Cabell county. I returned, and found another brother who had begun to keep the Sabbath since I left for the institute, preparing to go to work with me, thus giving me a companion in labor. He comes from the Disciples, and is full of zeal. He recognizes the gifts of the Spirit, and rejoices in the truth.

The Lord has prepared the field, and the work is going forward. Those who have received the truth here are all parents, and the children who keep the Sabbath would increase the number considerably. The Lord is at work here in West Virginia.

The Disciple minister has given out that he will preach on the subject of the Sabbath next Sunday evening. We pray for God's Spirit to be present to convince for the truth. Pray for us here in this county. THOMAS ROBERTS.

#### KANSAS.

THE message is onward in Kansas. I gave the results of our work from April to October, 1893, in a former report, closing with our camp-meeting season, which showed 148 baptized at the four camp-meetings; these, with other additions, make 240. Many of these are the result of reading-matter distributed since last spring. God has blessed our people with "a mind to work," and much fruit is already being seen from the package plan of tract distribution, which was begun early last spring. Since Oct. 1 we have held six general institutes, and now have a Bible school in progress, where sixty are daily receiving instruction. The school is under the charge of Elder S. B. Whitney, assisted by his wife and the State agent, brother Osborne. The writer also assists part of the time. As a result of the institutes held, thirty-nine were added to the church. Many received instruction and went to work at once distributing tracts and reading the Bible with their neighbors.

General prosperity has attended the work of the ministry, and over 240 have been added to the faith during the last two quarters. Six new churches and three companies have been organ-

ized, and two new church buildings have been erected.

The city mission work has been continued in Kansas City, and regular missions have been established in Wichita and Winfield, and one Bible worker is located in Topeka. We have recently raised the amount of means necessary to pay for 100,000 of the tract "Our Answer," and they have been ordered. The canvassing work has been especially blessed during the hard times.

We would notice as not least in the items of progress that we have been able to add to our force in the ministry Elder H. W. Woodruff, from Arkansas, S. B. Whitney, of South Dakota, and Elder G. G. Rupert, who has devoted a portion of his time to the work with good results following. Also five young men who are entering the work as licentiates and six ladies as Bible workers.

For all these blessings we give praise to Him who has wrought it all by his power. Though crops have failed and times have been very hard, God has blessed us with sufficient means so that no debts have been incurred. Our tract society has done more than double the amount of business the last six months that it has ever done in any previous half year, and is out of debt.

Peace and harmony prevail in all branches of our work, and our souls do magnify the Lord for what he is doing in our midst.

C. MC REYNOLDS.

#### MICHIGAN.

FERRIS.—Nov. 19, by invitation, I began meetings in the Pine Grove church, continuing them three weeks and holding twenty meetings. The interest was fair when I began, but after the second evening the weather was unfavorable and the roads almost impassable, so the attendance was irregular. A large amount of prejudice was removed, but the cross seemed too great for any one to lift and walk in harmony with their convictions of duty.

Jan. 8 I began meetings in a private house in Crystal township, and remained in this neighborhood until Feb. 10, holding thirty-five meetings in all. I never saw a greater evidence of the deep movings of the Spirit of God than in these meetings. It seemed to me that conviction was thorough and obedience certain; but all at once another spirit seemed to move them, they became very happy, and the witness in them told them they were all right, and that the law was not binding in this dispensation! From this time the scriptures that were not in harmony with their experiences were of no weight to their minds. It seemed to me that was as clear a case of Spiritualism as one would wish to see. Five began the observance of the Bible Sabbath, but so far only two have been hopefully converted. There are some others for whom we hope. The few friends here were strengthened, and a class of eight was organized. I then began meetings in Evergreen. There seemed to be a few here who had a love for the truth, but it proved to be only for the theory. I have not seen all accomplished that I hoped to see, but I have tried so to relate myself to the Master that I might be a channel of light. Brother Wm. Kellogg was with me the last few weeks and assisted me in the work. L. A. KELLOGG.

March 6.

SINCE our last report we have held institutes and meetings at Scottville and Denver. At the former place the attendance was small both in the day and evening meetings, yet the power of the Lord was present, and all things considered, the meeting was a success. Five of the youth gave their hearts to God during the meetings, and three united with the church. Five subscriptions were received for the *Sentinel*. On our way to Denver we stopped at Baldwin and held three meetings with one of our brethren who resides there. Though the meetings were held

in a private house, the attendance was fair and the interest good.

We arrived at Denver one day in advance of the time appointed for our institute to commence, and finding an appointment out, we entered at once upon our work in that place. We were pleased to see so large an attendance at our first meeting. The brethren who came from Fremont and Hesperia, with the members of the Denver church together with quite a large outside attendance, gave us a good hearing, which increased during the entire meeting. Our institute work during the day and from six till seven in the evening, was most excellent indeed, all the brethren and sisters taking an active part. The preaching services beginning at seven were attended by the power of God; for in nearly every meeting hearts were moved by the Spirit of God to confess Christ. Twenty-three started to serve the Lord for the first time. Thirteen of those who had backslidden and turned away from God were reclaimed and brought back again to the fold of Christ. Heartfelt confessions were made both in public and in private, and those who have been at variance for years are now united in the bonds of heavenly union. Six united with the church, and quite a large number of others will unite as soon as they have opportunity for baptism. Eleven subscriptions were obtained for the *Sentinel* and two for the *Home Missionary*. Our hearts are full of praise to God for the good work that has been done at Denver. To God be all the glory. R. C. HORTON, J. E. EVANS.

#### OHIO.

I HAVE just closed a two months' series of meetings at Scott, laboring alone. The field is a forbidding one on account of poverty, want, the general use of tobacco and intoxicants, and the low condition of spirituality among professed Christians.

On Tuesday, March 20, I baptized five adults, and six united with the Van Wert society. After baptism we celebrated the ordinances. It was a good day to us all. Brother Welch, the elder of the society, has stood alone for ten years, the only male member of the Van Wert church.

Four good brethren will now aid and encourage him in his work. A Sabbath-school of about twenty members will be held at Scott, and the Van Wert friends will continue their school as before. O the poverty and suffering there is in this sin-cursed earth! May the dear Lord hasten his coming, and bring again Edenic beauty and eternal life. A number of subscriptions were taken for periodicals.

More than 25,000 pages of tracts and nearly 300 periodicals were distributed free. Brethren N. O. Coffman and R. A. Boardman visited me a few days, and distributed tracts to almost every family in a territory of twenty-five square miles.

The word has gone forth, the seed is scattered, and the harvest of the earth will reveal the fruits of our labor. D. E. LINDSEY.

March 22.

#### UPPER COLUMBIA CONFERENCE.

LAST August I pitched a tent for meetings in Pendleton, Oregon, and was assisted most of the time by Elder R. S. Donnell, president of the Conference, and brother C. L. Ford. Though considered a very hard field, the Lord gave us many precious souls, and forty-one new names were placed on the church covenant. After the tent season a commodious hall was secured, and my wife and I were placed in charge of the work. I was called out into the field the latter part of January, and Elder G. W. Davis and wife were summoned to the work in Pendleton. A thrifty church, Sabbath-school, and missionary society

speaking for the permanence of the work there; and it is steadily increasing.

I went to Pullman, Wash., and secured the Baptist church for a month, but could not get it longer, as some of their members had in the meantime accepted the third angel's message. However, the Lord opened the way, and the opera house was rented to us for one week. Fourteen staunch children of God took hold of his truth, and others expect to obey in a few weeks. A Sabbath-school of forty members was organized.

From that place I came to Garfield, Wash., where Professor F. W. Hiddleston had been holding meetings three weeks with an excellent interest. Our church building is scarcely able to give room to the large audiences that come night after night. Four of the best people of the place have already taken hold of the commandments of God and the faith of Jesus. The town is mightily stirred. The Disciples have a large congregation here, and are very much agitated. We have received several challenges to a discussion of the Sabbath question, and at present it seems as though we cannot avoid one. But we believe that God will give victory to his truth, and even make the wrath of man to praise him.

D. E. SCOLES.

March 21.

#### A MINISTER ACCEPTS THE TRUTH.

I WAS converted in the year 1867, at a meeting held by the Freewill Baptists in southern Illinois. I was reared under Methodist discipline; but, when converted, I united with the Baptists. I could not endure their creed, and when I came to Missouri, I worshiped with the Christian Union Fraternity. While hearing the Christian elders preach, and learning of their faith and order, I tried to find a home with them, but I was not satisfied. I commenced to read more church history, comparing it with the Bible. I believe that genuine repentance and baptism by immersion are required. I believe that foot-washing is a church ordinance and should be observed; and I believe the *seventh* day is the Sabbath; for God said, "Remember the Sabbath day [not Sunday] to keep it holy." I am sixty-five years old next June. I have been an ordained minister for over twenty years, and the first Sabbath that I ever kept was Feb. 24. I am so glad that myself and wife have got out of Babylon into the clear light of the gospel of the kingdom.

Praise the Lord for *liberty*! We feel that we are free, for whom the Lord makes free are free indeed.

E. M. GEARHART.

March 18.

## The Sabbath-School.

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

#### LESSONS ON THE BOOK OF LUKE.

##### Lesson 15.—Christ's Proof of His Ministry.

Luke 7: 18-35.

(Sabbath, April 14.)

REREAD the introduction to the last lesson, and do not neglect its instructions. The gems of Scripture do not all lie on the surface, but can be found only by digging. (See Prov. 2: 1-5.) It is a mistake to suppose that such searching of the Scriptures and finding of rich treasures can be accomplished only by those who have great educational advantages. Remember that the things of God are hidden from the wise and prudent, and are revealed unto babes. Matt. 11: 25. The deep things of God are revealed to the most unlearned person who comes to the word with simple reverence, and who meditates in it. The Spirit of God makes known "the deep things of God" (1 Cor. 2: 9, 10), and it is given to all who believe. John 7: 39. It is not by brilliancy, but by continually dwelling upon a passage, that one learns much from it. You cannot exhaust the Scriptures. The longer you search, and the deeper you dig, the richer will be the treasure. So do not count it a vain thing to spend much time upon a small portion of the Bible.

This lesson is all devoted to John the Baptist: First, his message to Jesus; secondly, the answer that Jesus returned; thirdly, the testimony of Jesus concerning John; fourthly, the inconsistency of the people concerning them both.

1. What was done to John the Baptist soon after the baptism of Jesus? Luke 3: 19, 20.
2. When he heard, in the prison, of the wonderful works of Jesus, what message did he send?
3. When the disciples of John delivered their message, what did Jesus do?
4. What did he then say?
5. When the messengers had departed, what question did Jesus ask?
6. What was implied by the first question?
7. What second question did he ask?
8. What was the form of the question the third time?
9. What testimony did Jesus give as to John's standing as a prophet?
10. Who did the Lord say that John was?
11. What is it said that the publicans did?
12. What course did the Pharisees and lawyers pursue?
13. To what did the Lord then liken the men of that generation?
14. How did they exhibit their petulance and inconsistency?
15. How did they regard John because of his rigid abstinence?
16. What did they say of Christ because he mingled with the people?
17. What did Jesus say of wisdom?

#### NOTES.

1. "To the poor the gospel is preached." Let every poor, afflicted soul remember this. Poverty, either of purse or of intellect, is no bar to the favor of God. He was made in all things like his brethren. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. As a poor man he mingled with poor men, those whose poverty would not admit of their being learned in the wisdom of this world, adapting his teaching to their comprehension. The gospel is simple, suited to the comprehension of a child. This does not exclude the rich and learned; for what the weak and feeble can comprehend may easily be understood by the great, if they are only willing to receive it. The truth of God is revealed to faith, not to intellect. They who trust only to their own reasoning faculties cannot perceive the things of God. Not that reason is to be ignored, but faith is to be its guide and instructor. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1: 22-24.

2. "And all the people that heard him, and the publicans, justified God." God declares that his words and ways are right; but, tried by that standard, every man is sure to be wrong. Every man, therefore, who either directly or indirectly justifies his own course, thereby condemns God's way. But every man who acknowledges his guilt, thereby declares that God is right. This is what is done in confession of sin. God says that we are sinners, and he points out to us the particular sins. Confession of sin is the simple acknowledgment that God is just in declaring us to be sinners, by the standard of his own life. And when we thus justify God, he justifies us; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

3. Fault-finding is a necessary accompaniment of unbelief. It is useless to try to remove objections from the mind of a man in whom is the spirit of unbelief. Though you answer one objection to his satisfaction, you have accomplished nothing; for the same process must be repeated on every point, and objections will rise faster than they can be met. Each individual objection must be met; and though ninety-nine out of a hundred were satisfactorily explained, the objector would be no nearer the truth than at first. Neither would he be if the hundredth one were explained. The reason is that those objections have been explained satisfactorily to his reason; he can plainly see that there was no reason in them. But the spirit of unbelief is still in him, ready to raise a hundred other objections equally inconsistent with reason. If, however, that spirit of unbelief is once destroyed, those objections will not arise to require explanation. The Pharisees and others were full of the spirit of unbelief, and so, although they refused to receive John's teaching on the ground that his abstemious habits indicated that he possessed a devil, they as promptly repudiated Jesus just because he did not follow John's practice, but ate as other

people did. Those who are so cautious that they cannot receive the truth, unless it is in harmony with their captious intellect, are the very ones who eagerly devour the most flagrant falsehoods. 2 Thess. 2: 9-12.

## Special Notices.

#### MICHIGAN CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute, for the canvassers in Ontario and Michigan in Battle Creek, from April 4-16. All canvassers in our Conference are invited to attend.

I. H. EVANS.

Ovid, Mich.

#### BOOKS OF REFERENCE.

PERSONS wishing to secure the books quoted from in the new tract, "Protestantism, True and False," can obtain them at a discount by addressing the International Religious Liberty Association, 185 Dearborn St., Chicago, Ill.

A. O. TAIT.

## News of the Week.

FOR WEEK ENDING MARCH 31, 1894.

#### DOMESTIC.

—Heavy snow-storms fell in the northwestern States, March 28.

—President Cleveland is suffering from gout and rheumatism.

—Wheat has gone up three cents a bushel in the Chicago market.

—The czar is recovering his health, and will now go to the Crimea for a change of climate.

—The United States will endeavor to establish a naval station on the Hawaiian Islands.

—Encouraged by the reprieve granted him, murderer Prendergast grows ugly and assaults his keeper.

—Five buffaloes were lately killed by a poacher in the Yellowstone Park region. He has been arrested.

—Senator Colquitt, of Georgia, died March 26. He served in the Mexican war, and was a Confederate general.

—Assistant Secretary Reynolds has made a decision admitting insane, idiotic, and helpless children of soldiers to the pension rolls.

—President Cleveland has vetoed the Bland bill, which provided for the coinage of silver from the bullion in the vaults, commonly known as the seigniorage.

—Forty or fifty Newfoundland fishermen were blown to sea on a large sheet of ice, March 25. It is feared that they have perished. Boats are sent out looking for them.

—The severe cold weather following the remarkable warm spell with which the spring opened, has done much damage to the fruit crop through Michigan and other States.

—General P. M. B. Young, minister of the United States to Honduras and Guatemala, who has been home for some time on leave of absence, has suddenly left for his post of duty, affairs in those countries demanding his immediate attention.

—The attempt to save the "Kearsarge" is a failure. The wrecking vessel, on arriving at Roncador Reef, found that she had been burned. It is supposed that the natives, after robbing the vessel of all that could be carried away, set her on fire.

#### FOREIGN.

—Admiral Mello has been chosen provisional governor of the rebellious States of Brazil.

—Funeral services over the remains of Louis Kosuth were held at Turin, in the Evangelical church.

—An immense forest fire near Monclova, Mexico, has lately destroyed hundreds of thousands of acres of timber.

—Mr. Gladstone has been offered an earldom by Queen Victoria, but he declines the honor, saying that he desires to follow his political master, Sir Robert Peel, who refused similar distinctions.

—Admiral Walker, with several vessels, will proceed to Bering Sea to see that the provisions of the treaty between Great Britain and the United States concerning the preservation of the seals in those waters, is carried out.



—The Austrian minister of foreign affairs has given permission for the body of Kossuth to be taken through Austria into Hungary for burial.

—Since the determination of the Catholic Church in France to support the Republic, the government has relaxed its severity toward the church.

—A bomb was exploded in a church near Grenoble, France, during the Easter services. The explosion injured twenty-one persons, three fatally.

### RELIGIOUS.

—A gold cross two feet high, inlaid with precious stones, was given to Trinity church (Episcopalian), New York City, as an Easter present.

—For the first time in New York City religious services were held in the Russian language, March 18. Four hundred members were in attendance.

—Archbishop Kain, of St. Louis, has condemned the *Western Watchman*, edited by Father Phelan, as "a most unfit paper to be introduced into Catholic families."

—A new railroad between St. Croix and Yverdon in Switzerland was dedicated at its opening by religious services. One of the conditions for building the road was that no train should be run on Sunday.

—Several Protestant chapels have been closed in Spain by the government acting under the pressure brought to bear by the Catholic clergy. The front entrance of a Protestant house of worship in Madrid is kept closed, and the worshipers are obliged to enter by a side door.

—The proposed religious amendment to the United States Constitution, proposed by the Reformed Presbyterians, was not favorably regarded by the committee of Congress to whom it was referred. The House committee, March 27, by a *vote* vote, decided to allow the resolution to lie on the table. The only dissenting vote was that of representative W. A. Stone, of Pennsylvania.

### Appointments.

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

No providence preventing, I will begin a series of meetings at Memphis, Mich., Wednesday evening, April 11. The object of these meetings will be to present the special points of our faith, so we trust our brethren and sisters will make an earnest effort to get as many to attend from the first as possible.

O. C. GODSMARK.

### BUSINESS NOTICES.

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

WANTED.—A single man to work on a farm until Nov. 1, 1894. Address, stating wages wanted, Lucius Sanborn, Hadley, Lapeer Co., Mich.

WANTED.—Work with Sabbath-keepers at any kind of labor by a young single man of good standing. Address Howard C. Taylor, Calumet, Jefferson Co., Ohio.

FOR SALE.—A good improved farm of 160 acres for sale cheap, on easy terms, near city limits, good brick dwelling, good orchard. For particulars, address Box 708, Owosso, Mich.

WANTED.—To rent in Michigan a small place among Seventh-day Adventists, not far from church and school privileges, suitable for keeping a cow and poultry. Write description and state rent. Address 222 Washington St., Battle Creek, Mich.

### LABOR BUREAU.

WANTED.—Work on a farm in Iowa for a Seventh-day Adventist. Can give good references. J. F. Adams, Vinton, Iowa.

WANTED.—A place to work on a farm for a Seventh-day Adventist. Am twenty-two years old, and have always worked on a farm. Address O. M. Kittle, North Branch, Mich.

WANTED.—A Seventh-day Adventist who is a good bricklayer; also a man to work a team on farm. Good wages will be paid for good help. Address Mrs. M. J. Madill, Elmvale, Ontario.

### DISCONTINUE PAPERS.

I have all the papers I need for the present. Mrs. E. Standof.

### PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. Mrs. W. H. Covell, 265 S. Harwood St., Dallas, Tex.

Seventh-day Adventist publications. H. W. Miller, 35 Franklin St., Springfield, Ohio.

REVIEW, Signs, Sentinel, Instructor, and Little Friend. E. W. Webster, Spartanburg, S. C.

REVIEWS, Signs, Sentinels, and other periodicals and tracts gladly received for missionary work here. Mrs. H. Hendrix, Millington, Md.

### HOMES FOR CHILDREN WANTED.

A HOME is desired for awhile among Sabbath-keepers for two children,—a boy fourteen years old and a little girl seven years old. These children are without a mother. Address John M. Bryant, W. Paris, Me.

### Obituary Notices.

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

SHANNON.—Died at Topeka, Kans., Feb. 26, 1894, William Shannon, in the fifty-fourth year of his age. He leaves a wife, two sons, and one daughter to mourn. Funeral discourse by the writer, from Ps. 39:4, 5.

OSCAR HILL.

WHITE.—Fell asleep in Jesus, Feb. 5, 1894, at her home in Riverside, Berrien Co., Mich., of consumption, sister Minnie White, daughter of Mr. and Mrs. P. J. White, aged 16 years and 5 months. She was a very amiable and patient Christian, and was beloved by all who knew her. The funeral services were largely attended by sorrowing friends, thus showing how highly she was regarded in the community where she lived. Words of comfort were spoken by the writer, from 1 Cor. 15:22, 23.

O. F. CAMPBELL.

MC QUEEN.—Died Feb. 28, 1894, at the home of her son, in Pacific, Columbia Co., Wis., of pneumonia, Mary Mc Queen, aged 78 years, 1 month, and 8 days. She accepted the present truth under the labors of Elders C. W. Olds and S. S. Smith some fifteen years ago, at Pardeeville, Wis. In her last hours she put her trust in God. She sleeps in hope that when the Lifegiver shall come, she will have a part in the first resurrection. Words of comfort were spoken by the writer, from Luke 10:40-42.

ENOS MC INTOSH.

GARNER.—Died Feb. 14, 1894, of heart-disease, Mrs. Joanna Eliza Reed Garner, wife of Joseph Evert Garner, aged 27 years, 5 months, and 22 days. A husband, a little son five years old, and a large circle of relatives are left to mourn. Sister Garner had a rich Christian experience. She was baptized by Elder Victor Thompson, Jan. 19, 1891, uniting with the church at Mt. Etna, Ind. She faithfully served her church as its clerk as well as in other lines of church work. A large concourse of neighbors and friends attended her to her final resting-place.

I. S. LLOYD.

VANCELEVE.—Died in Atlantic, Iowa, Feb. 8, 1894, Charles Vancleve, aged 45 years and 2 months. In early childhood he contracted catarrh, which ended in consumption. He was a great sufferer for many years, but did not give up work until a year ago, when he was obliged to lay down his carpenter tools, never to take them up again. Although he suffered much, he never complained; for his trust was in God, and his hope in the resurrection of the just. A wife and one son are left to mourn. Funeral discourse by Elder R. W. Parmele, assisted by brother C. W. Smouse.

S. E. VANCELEVE.

WILSON.—Died at Lexington, Nebr., Jan. 31, 1894, of erysipelas, sister L. M. Wilson, aged 49 years, 11 months, and 16 days. Her native State was Ohio, but for twenty years prior to her death her home was in Nebraska. She leaves a husband who sorely mourns her departure, but rejoices in the assurance of meeting her in the first resurrection. She, with her husband, had been striving for fourteen years to live the truth for the present generation, most of which time they had been separated from all other persons of like faith. By her godly life, she won the confidence and highest respect of all. During her illness the theme of conversation was the Christian's life and the joys of the better world. Among the many encouraging words to her husband were these: "O, will it not be glorious when, in just a little while, we, together, will walk up to the tree of life, and partake of its lifegiving fruit?" The services were attended by a large concourse of people. Text, Hos. 13:14.

W. A. HENNIG.

POOLE.—Died in Lincklaen Center, N. Y., Jan. 11, 1894, Elder Ezra A. Poole, aged eighty-seven years. He was ordained a Congregational minister and labored several years in that capacity. About 1840 he became a believer in the near coming of the Lord, and in 1850 he began the observance of the Bible Sabbath. He was a kind husband and father, an honest neighbor, and an earnest Christian. He leaves a faithful wife, sons, and daughters, and a large number of other relatives and friends to mourn. The funeral was held Jan. 13, in the Seventh-day Adventist church, which was crowded. The services were conducted by the writer, assisted by Elder S. H. Lane. Text, Rev. 21:4.

A. E. PLACE.

SOUTHWELL.—Died at South Monterey, Mich., Dec. 20, 1892, of spinal fever, Susan B. Southwell, aged 62 years and 20 days. Sister Southwell embraced the present truth in Allegan, under the labors of Elder M. E. Cornell, in 1855, and afterward united with the Monterey church, of which she was a consistent and faithful member until her decease. She always delighted to read the REVIEW and our other literature, and did what she could in disseminating the truth. Though afflicted with lameness, she constantly tried to lend a helping hand to others. Truly, "She hath done what she could." She leaves two sisters, one brother, and other relatives and friends to mourn. Funeral services by Elder Wm. Ostrander.

A. C. BOURDEAU.

### Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

EAST.		Detroit Accom.	Mail & Express.	N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Ad'l'ntle Express.
STATIONS.							
Chicago	am 6.50	am 10.30	pm 2.30	pm 4.00	pm 9.35		
Michigan City	am 8.55	pm 12.15	4.17	5.45	11.35		
Niles	am 10.20	pm 1.15	5.16	6.38	am 12.45		
Kalamazoo	am 12.07	pm 3.20	6.30	7.51	2.20		
Battle Creek	am 7.15	pm 12.07	2.57	7.08	8.23	3.08	
Jackson	10.00	9.00	4.15	8.27	9.40	4.45	
Ann Arbor	11.05	4.18	5.08	9.20	10.33	5.50	
Detroit	pm 12.20	5.45	6.15	10.25	11.30	7.15	
Buffalo			am 12.40	am 6.50	am 6.20	pm 5.10	
Rochester			3.35	9.45	9.35	8.20	
Syracuse			5.35	pm 12.15	11.25	10.20	
New York			pm 2.20	8.50	pm 7.05	am 7.00	
Boston			4.15	11.15	9.25	10.50	
WEST.							
STATIONS.							
Boston	am 10.30		pm 2.00		pm 7.15		
New York	pm 1.00		4.30	pm 6.00	pm 7.30		
Syracuse	8.25		am 12.05	am 2.10	am 3.35	am 7.20	
Rochester	10.25		2.10	4.10	5.40	9.55	
Buffalo	11.20		3.10	5.10	6.30	11.45	
Detroit	am 6.05	am 7.25	9.35	pm 1.00	pm 4.45	8.25	
Ann Arbor	7.05	8.50	10.30	1.55	6.05	9.55	
Jackson	8.10	10.25	11.40	2.55	7.40	11.35	
Battle Creek	9.20	am 12.00	pm 12.53	4.02	9.13	am 1.13	
Kalamazoo	9.55	pm 12.45	1.31	4.35	10.00	2.15	
Niles	11.13	2.55	2.45	6.00		4.05	
Michigan City	pm 12.10	4.25	3.45	7.05		5.25	
Chicago	2.00	6.35	5.30	9.00		7.40	

\*Daily. †Daily except Sunday.

Niles accommodation train goes west at 8.30 a. m. daily except Sunday. east at 6.14 p. m.

Trains on Battle Creek Division depart at 8.00 a. m. and 4.10 p. m., and arrive at 12.30 p. m. and 7.05 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. 19, 1893.

GOING EAST. Read Down.					STATIONS.	GOING WEST. Read Up.				
10	4	6	8	2		1	9	7	11	8
Mail	L't'd	Ad.	Erle	Pt. H		Day	P'nc	Erle	Mail	R'd
Ex.	Ex.	Ex.	Lim.	Pass		Ex.	Ex.	L't'd	Ex.	L't'd
am	pm	pm	am	pm		pm	am	pm	pm	pm
8.40	2.30	8.15	11.25		D. Chicago A...	4.50	8.00	10.30	7.00	9.10
11.10	4.27	10.30	1.20		Valparaiso.	2.45	5.45	8.30	4.27	7.10
pm										
12.45	5.47	12.00	2.35		South Bend	1.20	4.10	7.10	2.50	5.47
1.29	6.32	1.45	3.07		Cassopolis	12.40	5.28	6.32	2.05	5.14
2.21	7.17	1.35	3.07		Schoecraft	12.02			1.19	
2.33	7.17	1.45		am	Vicksburg	11.58	2.37		1.08	
				am		11.15	1.50	6.18	12.25	9.55
3.40	8.00	2.40	4.30	7.40	Battle Creek	10.20	1.30	4.15	12.10	3.60
4.33	8.42	3.25	5.11	7.47	Charlotte	10.19	12.53	4.38	11.15	3.07
5.10	9.10	4.00	5.30	7.40	Lansing	9.40	12.30	4.03	10.40	2.40
6.50	10.00	5.03	6.35	9.30	Durand	9.05	11.38	3.25	9.55	1.85
7.30	10.30	5.40	7.05	10.05	Flint	8.35	10.47	2.53	8.38	1.28
8.15	11.00	6.15	7.35	10.43	Lapeer	8.02	10.07	2.25	7.49	1.00
8.42	am	6.35	11.05		Imlay City				7.28	
9.56	12.10	7.30	8.46	12.05	Pt. H'r'n Tun.	6.50	8.46	1.20	6.25	11.55
				pm						am
9.25	7.40	9.25	11.50		Detroit	6.40				
pm	am	pm	pm					am		
8.30	7.40		8.10		Toronto		1.00	7.40		
pm	am	pm	pm					am	pm	
7.50	7.00		7.25		Montreal	9.30	9.30	10.30		
am	am	pm	pm				am	am	am	
8.15	9.30		7.15		Boston		9.00	7.00	11.30	
pm	am	pm	pm							am
7.25	4.13	3.00	7.30		Niag'ra Falls	1.45		8.40		7.30
pm	am	pm	pm			am	pm	am		
8.30	6.35	4.15	9.00		Buffalo	12.20	1.00	6.20		
pm	am	pm	pm			am	pm		pm	
9.40	7.52	4.52	10.10		New York	9.15	8.30	6.30		6.00
pm	am	pm	pm							
7.00	10.00	9.25	12.00		Boston		7.30			

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Ft. Haron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m.

Valparaiso Accommodation daily except Sunday.

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

†Stop only on signal.

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

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

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 3, 1894.

## CONTENTS OF THIS NUMBER.

[ALL articles, except the department of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *Italics*.]

POETRY.—We Seek a City Yet to Come, JOHN MCCARTHY—Missed Affections, ELIA CORNISH—"According to Your Faith," E. J. JOHNSON.....	209, 211, 219
OUR CONTRIBUTORS.—The Treasure of Truth Rejected, MRS. E. G. WHITE—Danger in Adopting Extreme Views (Concluded next week), ELDER W. H. LITTLEJOHN—The Judgment, JOSEPH CLARKE—Protestant Squatters, ELDER GEO. B. THOMPSON—The Sabbath: for Whom Was It Made?.....	200-212
THE MISSION FIELD.—India, WM. LENKER—The Work in South America, R. B. CRAIG.....	213
SPECIAL MENTION.—Drunken With the Blood of Saints, A. SMITH—South Africa, ELDER IRA J. HANKINS—What Humanity Gains from Unbelief—The Russian Army, <i>Literary Digest</i> —Christian Science, <i>Interior</i> —The Goal of the Roman Church, B. N. W. RASMUSSEN.....	213-215
EDITORIAL.—Proselyting—And So Say We—Dishonesty or Ignorance: Which?—Traffic in Souls, M. E. K.—Notes by the Way, O. A. O.—The Sin of Miriam the Prophetess, S. N. H.—A Sunday-school Lie, M. E. K.....	216-219
PROGRESS.—Our Australian Letter—Reports from South Africa—Rhode Island—Minnesota—South Dakota—Arkansas—West Virginia—Kansas—Michigan—Ohio—Upper Columbia Conference—A Minister Accepts the Truth.....	219-222
SABBATH-SCHOOL.....	222
SPECIAL NOTICES.—Michigan Canvassers' Institute—Books of Reference.....	222
NEWS.....	222, 223
APPOINTMENTS.....	223
OBITUARIES.—Shannon—White—McQueen—Garner—Vancleave—Wilson—Poole—Southwell.....	223
EDITORIAL NOTES.....	224

A telegram from Oakland, Cal., announces the safe arrival of the "Pitcairn," March 31, at San Francisco, with all well on board.

The report from South America, in the Mission Field Department, was so long reaching us for some reason, that circumstances in some respects have considerably changed since it was written, particularly as touching the condition of the rebellion and the delivery of books. But other portions are, notwithstanding, just as interesting.

We would call attention to the article on p. 210 on the danger of adopting extreme views. The thoughts expressed are not of recent conception; for to our certain knowledge the manuscript, just as the article now appears, was prepared more than a year ago. But the principles are applicable to any and all times. Consider them carefully.

The ministers' school, which has been in session for twenty-four weeks, closed March 28. The closing services were held in the Tabernacle. These were very simple, consisting principally in a statement by Elder Durland of the topics of study, and a brief rehearsal by the different instructors of the work that had been done in the school. Those who have been attending the school departed to their homes and several fields of labor full of courage for the work to which they have given themselves.

A paper last week reported that a "Populist minister" had murdered a man in Mississippi. As there is no denomination of Christians which are known as Populists, that name belonging to a political party, we are inclined to think that this item of news was set going in that false light by some member of the church to which this murderous minister belongs, that the blame and the shame may rest upon the party with which he affiliates politically, and not upon the church with which he is religiously connected, and for which he preaches. If all

the misdeeds of professed ministers of the gospel are to be charged to the political parties to which they give their votes, a new topic for debate hereafter will be introduced into every political canvass, and perhaps the parties will not be as anxious as they have been to get the ministers to support their party.

The trial at Washington, D. C., of W. C. P. Breckinridge, famous as a National Reformer, and author of the Sunday bill, for breach of promise, develops a case of the most heartless and shameful treatment of woman by man that ever was ventilated in any court. Let no one think it strange that such a lecherous wretch should introduce a Sunday bill into Congress. Compulsory religion and secret wickedness always go hand in hand.

Elder O. A. Olsen reached Battle Creek, Wednesday, March 28, Elder S. N. Haskell, the 30th. The Council convened the 30th as per appointment. Elder Olsen spoke in the Tabernacle Sabbath forenoon, the 31st, on the duties of the people of God, from Ex. 18:20, last clause. Elder Haskell spoke in the afternoon, on the lessons imparted to the disciples by the Saviour at the several interviews he had with them after his resurrection. Both sermons were full of interest and instruction. After the discourse in the afternoon, eleven persons were baptized by Elder Nicola, and united with the Battle Creek church.

## CONDITIONAL IMMORTALITY.

THE Bible doctrine of conditional immortality is rapidly winning its way among the people. It is now by no means an uncommon thing to learn of men in high position in the various denominations giving it their public indorsement. Such an one is Dr. W. W. McLane, Ph. D., D.D., of New Haven, Conn. In a recent letter to Elder Littlejohn, he says:—

"A large and increasing number of men believe the doctrine of conditional immortality. They do not all agree in respect of the state of the soul between death and the final judgment; but they do all agree that man is a created and dependent creature whose continuance in life, like the continuance of the existence of every living thing with which we are familiar, depends upon the fulfillment of certain conditions. They believe that man is created capable of immortal life, but the fulfillment of this capability depends upon his faith in Christ and the dwelling of Christ's Spirit in him. They all agree that eternal life is the gift of God in Jesus Christ.

"Elder Wolcott H. Littlejohn has rendered very valuable service to the truth in his book, 'Life Only in Christ.' His clear, forcible, comprehensive, and Scriptural argument for conditional immortality should command the attention and win the consent of the truth-loving mind. His original treatment of the parable of Dives and Lazarus is worthy of consideration. I take great pleasure in cordially commending his book."

## THE "GOSPEL PRIMER."

THIS is the title of a little book just issued at this Office. It is designed for use among children, white and colored, North and South. The following from the preface clearly shows the design of the work:—

"The design of the authors of this little book has been to present the truths of the gospel in the form of simple stories, such as children and untrained minds can understand. And while the stories are easy, so that children can read many of them, they have been made so as to interest and instruct the older readers also.

"As the children become interested in the beautiful pictures, and want to know what they mean, it is hoped that the parents will take the time to read the stories to them, and see that they understand them fully. And we feel safe in the assurance that by doing this, the parents will not only teach beautiful lessons to the

children, but will find thoughts for themselves that will amply repay them for the time so employed."

The profits arising from the sale of this work are to be used in defraying the expenses of workers in the southern field, in the organization of schools, and work in general among the colored people. Price in board binding 25 cents; in cloth, 50 cents. Address orders to REVIEW AND HERALD.

## THE BEST EDUCATION AND ITS PURPOSES.

A TRACT of thirty-one pages has just been issued by the REVIEW AND HERALD with the above title. It is made up of extracts from the articles of Mrs. E. G. White in the REVIEW, from Nov. 21, 1893, to Jan. 23, 1894. This tract will be added to the future editions of the book "Christian Education," but it may be obtained as a separate tract. Price 4 cents. Address REVIEW AND HERALD.

## CORRECTION.

By a misunderstanding of the report of Elder Wm. Covert, in the REVIEW of March 20 he is made to say of the Vermont Conference that it "contains perhaps the smallest number of believers of any [Conference] in our work." Vermont is small in area, but as a Seventh-day Adventist Conference it is larger than some other Conferences.

## LITERARY NOTICES.

### Two Good Books.

WE have received from Mr. Geo. T. Angell, president of the American Humane Educational Society, and other humane organizations, No. 19 Milk St., Boston, Mass., two pamphlets; namely, his "Autobiographical Sketches and Personal Recollections," in the work to which he has given his life, that of ameliorating the condition of our dumb friends, including those in fur, fins, and feathers. It is a very valuable and interesting work. The other work is entitled, "The Strike at Shane's," a companion work to "Black Beauty," issued by the same company, gives a pleasing account of a "strike" which was inaugurated by the beasts and birds at the Shane farm to secure better treatment at the hands of old man Shane and his son, Tom. You cannot do a better thing for God's helpless creatures than to place a copy of these books, or even the paper, *Our Dumb Animals*, in the hands of those who may be careless, thoughtless, purposely cruel, or indifferent concerning their care or comfort. Any of these works can be secured, post-paid, by sending ten cents in stamps to the above address. The paper, a nicely illustrated monthly, can be had at 50 cents per annum.

## The Higher Criticism.

As our readers are doubtless aware, the term "higher criticism" has during the past few years been applied to those critics who have been trying to point out inaccuracies and discrepancies in the Scriptures. They have carried this so far that very little of the word of God remains upon which they have not thrown the imputation of "myth," "allegory," or positive untruth. A criticism upon the "higher criticism" is therefore in order, and no one is better qualified to do this than is H. L. Hastings, the author of this tract of 26 pages, which appears as No. 37 of the *Anti-Infidel Library*. Price 10 cents. Address the author, No. 47 Cornhill, Boston, Mass.