

# The Advent Review and Herald

Eliza Smith 1866  
HOLY BIBLE  
IS THE FIELD  
IS 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. 17.

BATTLE CREEK, MICH., APRIL 24, 1894.

WHOLE NO., 2062.

## 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.

### THROUGH FAITH WE UNDERSTAND.

BY \* \* \*

THOUGH man with puny reason gilds  
His theories broad and grand,  
As foolish as the one who builds  
His mansion on the sand,—  
No vain philosophy we teach;  
Through faith we understand.

While man evolves from fire to clod  
A universe ne'er planned,  
In vain attempt, without a God,  
God's works to understand,  
"Through faith" we know he spoke the word  
That made both sea and land.

The Greeks seek wisdom deified;  
The Jews require a sign;  
The carnal mind would fain deride  
Intelligent design;  
But we preach Jesus crucified  
To save from wrath divine.

## 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.

### VICTORY IN TEMPTATION THROUGH CHRIST.

BY MRS. E. G. WHITE.

SATAN assailed Christ with his strongest temptations in the wilderness. Jesus was forty days tempted of the Devil. "And in those days he did eat nothing: and when they were ended, he afterward hungered. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that he is indeed the Son of God, the Prince of heaven? Satan sought to engage him in controversy; but should he concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshiped and adored by the angelic hosts. What evidence would avail in the case before him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart. Jesus dealt with the tempter in the way in which all his followers are to deal with him through all time.

In meeting the challenge of the evil one to prove himself the Son of God, Christ answered not a word that would in any way lead to a con-

troversy. He said: "It is written, That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the word of God, thus making it manifest to the tempter that in the conflict he would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honoring the word of God, he could not hope for victory over him. Changing his tactics, he bore Christ up and placed him in a most perilous position. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

In the second temptation, Satan supposes that he has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but he knew that there must be no presumption manifested by him, that he must not imperil his life to give the evidence for which Satan had asked. He withheld himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome him. Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God."

Jesus had humbled himself, clothing his divinity with humanity, and subjecting himself to all the temptations wherewith humanity should be beset; although weakened by his long fast, he would not give Satan the least advantage, or stop to argue with him over his imputation of doubt in regard to the divinity of Christ. He knew that appearances were all against him; for human weakness, human necessities, were upon him, and he felt keenly the want of food and the results of his long fast. In a time like that, he might have allowed a series of suppositions and doubts to assail him, and have given up to the enemy, and have murmured against God in the humiliation of his position, looking at his great want and the lack of that which would supply his needs. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that he was not the Son of God. Like the children of Israel in the wilderness, he might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said: "Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that he was among them, and that he was able and willing to fulfil his promises to them. Afterward instruction was

given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted him in Massah."

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care, or give any heed to Satan's suggestion to question his divine character and mission. "And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him."

Although the only begotten Son of the infinite God humbled himself and took upon him humanity, his faith wavered not; but under the trial and test, he was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily dismissed. At the word of Christ, "Get thee hence, Satan," the powerful fallen angel had no choice but to obey. Angels that excel in strength were on the battle-ground, guarding the interest of the tempted soul, and ready to resist the foe. This is always the case in the trial and temptation of any one of the human race; when man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of Him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe; Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature through divine power, Christ placed man on vantage-ground. In believing on him as our personal Saviour, we place ourselves under his blood-stained banner, and the

wicked one cannot take us from under his standard as long as we desire to prove loyal to Him who has died for us.

In all the temptations of Satan, there is a deeply-laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honor. Satan sought to turn him from his integrity by challenging him to prove his relation to God by some act that would call forth a special miracle on the part of God for his preservation, and he presented to him the bribe of the world and its glory, if he would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in him may be more than conqueror.

### THE FIFTH COMMANDMENT.

#### The Life Work.

BY GEO. W. PAGE.  
(Heber, Ark.)

DURING how much of a person's life here is he under obligation to keep the fifth commandment? We have learned that parents were to teach it to their children, even *little* children. When does their duty in this respect end? At ten years of age? at fifteen? twenty? twenty-five? or when? Does that part of the law of the Lord which says, "Honor thy father and thy mother," ever relax its claims because of added years?—No. "This is the first commandment with promise. It is binding upon childhood and youth, upon the *middle-aged* and the *aged*. There is no period in life when children are excused from honoring their parents. This solemn obligation is binding upon every son and daughter, and is one of the conditions to their prolonging their lives upon the land which the Lord will give to the faithful."—"*Testimonies for the Church*," Vol. II., p. 80.

Then if we would have a home in the new earth, we have a lifelong work to honor our parents. "The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn it. . . . I was referred to many passages of Scripture that clearly show the young the will of God concerning them. These plain teachings they must meet in the judgment. Yet there is not one young man or young woman in twenty professing the present truth who heeds these Bible teachings."—*Id.*, Vol. I., pp. 497 and 498.

O, then, how much need that the heart of the children be turned to the parents, so that those who are and have been classed with the "disobedient to parents" will be turned to the wisdom of the righteous and obey their parents in the Lord. "Even after they are of age, children are required to respect their parents and to look after their comfort. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. . . . In these last days children are so noted for their disobedience and disrespect that God has especially noticed it, and it constitutes a sign that the end is near."—*Id.*, Vol. I., p. 217.

How much need, then, that Elijah's work be done quickly and thoroughly. The Lord says, "Ye shall fear every man his mother and his father." Lev. 19:3. Then the fear (reverence) of mother and father is not to cease with a few added years, but the men are to do this. The word translated "fear" in this verse is translated "reverence" in verse 30 of the same

chapter: "Ye shall keep my Sabbaths and reverence my sanctuary." Then as love to God and love to man are in obedience to the law of God, so reverence to God and reverence to mother and father are in obedience to his law. Is it not time that the hearts of the children were turned toward their mothers and fathers, as they must be to complete the work of the prophet Elijah in the earth? All the youth can see that they cannot be among the company that are declared to "keep the commandments of God," if they do not keep the fifth as well as the other commandments. May all arouse speedily to their duty and privilege in reference to the long-neglected fifth commandment.

### LOOKING UNTO CHRIST.

BY N. W. VINCENT.  
(Mound Valley, Kans.)

In Jesus rest is found,—  
Life, truth, and righteousness;  
Love, joy, and might in him abound;  
Thy name, O Christ, we bless!

Our Saviour, Prince, and Friend  
Will soon in glory come,  
O then with him may we ascend  
To our eternal home!

There we shall die no more,  
Nor ever feel a pain—  
Where all the storms of life are o'er,  
While the new heavens remain.

### THE BEST ADORNING.

BY ELDER J. G. MATTESON.  
(College View, Nebr.)

THE best adorning is not the outward adorning "of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4. How good it is to have a meek and quiet spirit like our Saviour! He who has this spirit has the Spirit of Christ, because his Spirit alone can produce this meek and quiet spirit in that which is not corruptible, and this spirit is in the sight of God of great price. It is the life of Christ revealed in the heart of the believer, and he that has the Son has life. 1 John 5:12. This life is now hid with Christ in God, and when Christ, our life, shall appear, then shall we also appear with him in glory. Col. 3:3, 4.

Dear reader, have you this life? Are you meek and lowly of heart like Jesus? Are you quiet before the Lord? Do you daily learn in his school? Have you learned something of your Saviour to-day? If we have, let us thank him for it, and realize that there is a great deal more to learn. But if we are to learn, we must be quiet before the Lord. We must listen to the still, small voice of his word and Spirit. We must be quiet and sober as well as kind and gentle in our conduct. This was the character of our Saviour under all circumstances. When the Lord has wrought in us, we have a desire to work for others. Then it is unbecoming to be forward and highminded. We must learn with meekness and fear, to answer every man who asks for the reason of our hope. 1 Peter 3:15.

The apostle exhorts us, "by the meekness and gentleness of Christ," to follow Jesus in all things. 2 Cor. 10:1. Cannot exhortations from such a source move our hearts? Cannot the love of Jesus draw us? Cannot his sufferings and death make us earnest? Cannot the astonishing fulfillment of the prophecies in our own time arouse us to diligent study of the word of God? Cannot the dark clouds of persecution which hang threateningly over us change our jesting to sorrow, our laughter to weeping? Cannot the last plagues which are coming on apace remind us

that time is short, and that we must give all our time and strength to the Lord, that he may use us as instruments in his hands to rescue perishing souls from destruction?

Has not the hour of God's judgment come, and Jesus nearly finished his high priestly work? Is it not time to lift up our heads and look up because the hour of redemption draws nigh? Luke 21:28. Shall we not with John the Baptist say, "Behold the Lamb of God, which taketh away the sin of the world"? (John 1:29), and with the apostle, "Behold, he cometh with clouds"? Rev. 1:7. Has not God committed to us both of these messages? and can we proclaim them to the glory of God and the salvation of sinners unless we put on the best adorning, that adorning which is incorruptible, even a meek and quiet spirit?

The Lord exhorts us to study to be quiet, and attend to our own business, and to work with our own hands. 1 Thess. 4:11. He exhorts us first of all to make supplications and intercessions for all men, "that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1-3.

Do you not, dear reader, need to make some advancement in this direction? Would it not be well for you to pray more, and to pray so earnestly that your life may be adorned more with meekness and quietness, that your devotion and sober conduct may be a reflection of the life of Christ before others? What do you say? Cannot you by the grace of God produce a better image of Jesus than you have produced hitherto? Cannot you be the image of Jesus just as he reflects his Father's glory and is the express image of his person? Heb. 1:3.

There is a fulness of grace in Christ. Let us live in such a way that we can say with the apostle, "And of his fulness have all we received, and grace for grace." John 1:16. When the Lord causes the knowledge of the glory of God to shine in our hearts, the darkness passes away, and the true light will shine until the Lord lifts up his countenance upon us and shines upon us with the light of his heavenly truth and love. He is willing to do this, and we honor God by believing his word and receiving his rich grace.

"The Lord taketh pleasure in his people: he will beautify the meek with salvation." Ps. 149:4. The meek are blessed, for they shall inherit the earth. Matt. 5:5. Let us, then, every day ask the Lord to teach us how we may adorn ourselves with a meek and quiet spirit; then we will obtain the effect, or reward, of righteousness which is "quietness and assurance forever;" and we shall dwell with God's people "in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. 32:17, 18.

### AN OPEN LETTER.

BY ELDER L. D. SANTEE.  
(Princeville, Ill.)

To the Editor of the Soldier.

DEAR SIR: Something over a year ago your paper commenced coming to my address, sent, I suppose, by some friend. I read, as its chief aim, "This paper is issued in the interest of the Christian Sabbath," which the reading of your articles shows to mean the first day of the week. I have read carefully many of the articles published, and among your contributors there is certainly no lack of talent; but one cannot fail to be impressed with the utter lack of divine authority.

Your paper has never shown that Jesus ever took the name of the first day in his lips. You have not shown that Christ or the apostles ever kept it. You have not given any divine law for its observance; and yet, with the statement looking up at you out of your Bible, "Sin is not imputed when there is no law" (Rom. 5:13), you condemn those who choose to labor on a day that God has never made holy.

Your *Soldier* has a valiant title, but without a sword his work is a failure. In Eph. 6:17 I read that the sword of the Spirit is the word of God. You have not furnished him this weapon. Is it this lack that causes him to covet so eagerly the sword of man? I copy this extract from a later issue of your paper:—

"The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes. Otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as Christian example is in accordance with the fourth commandment."

Now can you not see that the fourth commandment does not say one word about Sunday? Which day did those who listened to God's command spoken from the summit of Sinai, understand to be the Sabbath? Which day do you understand the fourth commandment teaches? It would be well if the *Soldier* had the candor of Balaam when he asks, "How shall I curse, whom God hath not cursed?" Num. 23:8. While reading your articles on the "Christian Sabbath" (Sunday) and your pleas for its observance, I have been reminded of Ezek. 22:28, where the false prophets said, "Thus saith the Lord God, when the Lord hath not spoken." I learn that you are not a Catholic, but you are not as consistent as they; for they have for Sunday observance the authority of the Catholic Church, and they deem it sufficient, whereas you, professing to go by the Bible, have no authority.

I inclose you a copy of "Rome's Challenge," which I know not how you can answer. A million copies have been published and circulated, and not a single Protestant Sunday-keeper has been able to answer it. The Sabbath of the Lord, the seventh day of the week, is commanded and honored in both Testaments. No person from reading the Bible would ever get the idea that Sunday is any better than Monday. It was wrong to labor on the Sabbath, and the women taught of Christ, would not embalm his body until a secular day; so on Sunday morning they came to do that which they would not do on the Sabbath. 1 Cor. 16:2 furnishes a similar instance. We are doing work of the same nature for the poor in Chicago. We have sent boxes of things needful, but the work of sorting and packing is not suitable for the Sabbath; and Paul recognized this fact when he appointed the first day of the week as the day to ascertain how much they could afford to give and then to lay it aside.

Do not quote Rev. 1:10 and apply it to Sunday, unless you have some proof that Sunday is meant. John, when writing his Gospel, two years after he wrote the "Revelation," called Sunday "the first day of week." If he had referred to it in Revelation, he would undoubtedly have called it in his Gospel by the same title, unless we conclude that he was more inspired when writing Revelation than he was when writing his Gospel. I suppose you advanced the best arguments you could find in support of Sunday, but you have never shown from the Bible that there was ever a religious meeting in the daytime Sunday. You have only shown one evening meeting. Acts 20:7. *You have not given a divine command for Sunday observance.* In the light of these facts do you wonder that your work appears to us a failure? Doesn't it look pretty much the same way to you?

Standard authorities frankly confess that there is no divine command for the observance of the first day. Are you willing to confess as much? "Smith's Bible Dictionary," Article "Lord's day," after giving all the texts referring to Sunday, speaks of the proof as "scarcely adequate;" that is, *it does not quite prove it.*

"The Christian Sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath."—"Dwight's Theology," Vol. IV., par. 401.

"It is true there is no positive command for infant baptism, . . . nor is there for keeping the first day of the week."—"Binney's Theological Compendium," pp. 180 and 181.

Now while advice isn't always taken, suffer one word: Put "the sword of the Spirit, which is the word of God," into the hand of your *Soldier*, and tell him to cease beating the air with his weaponless fists.

I would sooner run as Ahimaaz did, *without a message* (2 Sam. 18:22-30), than to bear a message that lacked the divine imprint. I suppose we both believe the Bible. In 2 Tim. 3:16 I read: "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works." Now what scripture contains a command for Sunday-keeping? What scripture says that the apostles were in the habit of meeting together on the first day of the week? What scripture says the apostles or the primitive churches disregarded the Sabbath of the fourth commandment and observed Sunday in its stead?

Once more: I ask attention to Rom. 5:13: "Sin is not imputed when there is no law." How can you appeal to the conscience when urging Sunday observance, as long as there is no law to convict that conscience of sin? The question is a pertinent one: "You profess to believe in the other nine commandments. Who gave you authority to tamper with the fourth?" I will not follow the gradual change to Sunday made by the fusion of paganism and Christianity and culminating in Catholicism, but I will make this proposition: If the Bible furnishes no evidence for Sunday-keeping, then it is only a human institution, even if it began in the apostles' days.

The antiquity of a falsehood does not make it true. In the days of Paul, Hymenæus and Philetus taught that the resurrection was past already (2 Tim. 2:18), but the doctrine was not and is not true. Many of your contributors are clamorous for a legal enactment compelling the keeping of Sunday. They do not realize the danger of religious legislation. Many fear (and their fears are not groundless) that Romanism will obtain control of the government. Should this prove true, and Rome enact religious laws which are repugnant to you as a Protestant and compel your obedience, she will only follow your precedent.

I am a Protestant in the fullest sense of the word, and that is why I refuse to accept the Catholic dogma of Sunday sacredness. I love and observe the Sabbath of the fourth commandment, but I ignore the rival that would usurp its place.

And now, dear sir, if you will furnish Scripture evidence that Sunday is the Sabbath, or Lord's day, you may consider me a life subscriber to the *Soldier*. If you cannot, please discontinue it, as I have no sympathy with an institution that is founded on custom and tradition, and which makes void the Sabbath of the Lord God.

#### LAST-DAY MESSAGE OF ELIJAH.

BY A. SMITH.  
(Grandville, Mich.)

THE Lord has ordained that in the last days a message should go forth to the world in the spirit and power of Elias, and that its effect would be to turn the hearts of parents and children toward each other. Mal. 4:5, 6. The phraseology of the text indicates that an unwonted estrangement between parents and children would exist at that time, which nothing but the grace of God could remove. This message is now being given to the world, and the people who keep the commandments of God and the faith of Jesus are its living embodiment.

Many parents wonder why their children are so unimpressible by the most solemn appeals of the truth; and conclude that it is owing, mainly,

to the prevailing evils of the times in which we live. The inference is doubtless in part correct; for unfilial conduct is to be one of the characteristics of the last days. 2 Tim. 3:2. But many parents overlook the possibility that a large measure of the responsibility may lie at their own doors. As startling as the hypothesis may appear, it is, nevertheless, capable of demonstration.

When special seasons of awakening are appointed by the church, and earnest appeals to the unconverted are made, and the Holy Spirit is present in power, parents wonder that their children are not apparently impressed by the most solemn appeals from the minister or by their own tears and pleadings. When the camp-meeting season arrives, parents take their children to the holy convocation, thinking that the hallowed associations of the place and the power of the word as proclaimed in the Holy Ghost, will surely soften the proud heart of the children and lead them to God. But all in vain. The parents return to their homes with disappointed hopes and sinking hearts, and with only a lingering faith that the Lord will, at some time and in some way, awaken and save their children. But in all these experiences the parents themselves had failed in a most important sense of being co-workers with God.

When at home, the mothers, especially, had intervisited as matrons of families, which was right in itself; but what was bad at such visits, they had indulged in evil-speaking and backbiting about the brethren and sisters in the church, and that, too, in the presence of their own young children. Then, on the Sabbath, when they met those same slandered and badly backbitten brethren or sisters, they greeted them with a smile, a shake of the hand, or a holy (?) kiss; and in the meeting stood up and testified how much they loved Jesus and their brethren and sisters. Their children were witnesses of the whole transaction both at home and at church, and in their plays often enacted the shameful farce.

Jesus has said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. 18:15; James 4:11. But the custom of many is to go at once into the families of other members of the church, and sometimes even into the families of outsiders, and tell the whole story of the real or supposed wrong, in direct violation of the most positive Scriptural injunction. The plastic minds of their children thereby receive a mold that advancing years harden into rigidity; and many, no doubt, will be lost forever because of the deceit and slanderous conduct of their own parents. Fathers and mothers, when an oily-tongued sister or brother comes into your family, and tries to awaken your sympathies by pouring into your ears a story of somebody's evil-doing, for Jesus' sake and for the sake of your children, check it at once by a merited rebuke. If you listen to the story without reproving the backbiter, you become a partner in his sin.

The only way possible, if it be indeed possible, for the message to accomplish its specified purpose, is for parents to confess their faults on this point to their own children and to those of whom they have spoken evil, and forever stop the unhallowed practice of evil-speaking.

It is true that some parents may not be at fault on this point, and yet their children are quick to learn that other members of the church are at variance with each other, and the fact has its pernicious influence upon their minds. In such cases unwavering faith in God's promises, with fervent prayer, is the only safe conduct of the parent, and the Lord will reward his patient waiting.

—"You are one of the whosoever may believe. But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts."



## The Mission Field.

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

### TURKEY.

OUR brethren at Constantinople show commendable zeal in accepting the faith in all points. Most of them discontinued wine, tobacco, etc., and began paying tithes and donating for the support of the work as soon as they learned of the truth, in some cases several months before being baptized. They also show much respect for the house of God. Those not wearing rubbers, which can be removed, take off their shoes, and attend meeting in their stocking-feet; and they will not sit cross-legged in the meeting, as this is considered a disrespectful attitude to take in the presence of God.

The Lord has sent us a good class of people, a number of whom can be useful in the work. Three of them are teachers and know English, and two are colporters. Some have been reclaimed from the lowest depths of sin, and are living examples of the power of God. One of them, a Greek, being one of the best sculptors of the city, was a notorious drunkard, and a terror to his family. But on hearing the truth, his heart was changed; he left his drinking and smoking wholly, is kind, and the joy of his family. His brother was still worse in sin. On learning that the end of the world is near, he gathered his ungodly companions into the saloon and told them that the end is near, and they had but little time left; therefore he said, "Let us drink and be merry while we may."

But his friends brought him to our Sunday meetings, and soon he became so much interested that he hardly knew how to pass the six long days of the week till another Sunday, when he could attend meeting. Conviction fastened upon him and deepened till he left his ungodly ways and companions and became as a little child,—kind and humble; while before he was a terror. He claimed that there was no sin of which he had not been guilty. This is the best feature of the work here,—that God is working, and that hardened sinners are being converted.

Our brethren show commendable zeal in saving means for the work of the Lord. For example, change is scarce in Turkey. When one purchases an article and cannot make the right change, he has to pay the merchant or an exchanger for doing so, except the piece to be changed is quite small. By making it a study, one can often avoid this expense of making change, and use such money that he secures as many of the smallest coins as possible. These he saves and sells to the exchangers at a good premium, and this premium our brethren have dedicated to the "Pitcairn." Already over \$5 have been gained in this manner. If all our people would exercise as thoughtful care as this in all their dealings, to save as much as possible for the Lord, it would doubtless make quite a difference in our donations.

The European meets many new things in Turkey, and yet many of them are very old. Time is reckoned according to the Bible plan,—the day beginning with sunset. All the year round sunset is twelve o'clock, and from this point the hours are counted just as we count from midnight. Accordingly, breakfast is taken at one o'clock, dinner at six o'clock, and our evening meetings are held at half-past one, while we retire at four and rise at eleven o'clock. This mode of reckoning is most convenient for our people, as they always know the minute of sunset. In Constantinople it is announced by the firing of cannon in various parts of the city. As in Russia the old calendar is used, which is twelve days behind our calendar.

Our people are mostly artisans, and to the present have met less difficulty in observing the Sabbath than in Europe. As the Turks work on Sunday, it is much easier for our people to

find employment, or keep their shops open on this day. The Turks nominally keep Friday, but it is not such a rest-day as the Christian has, and is not kept nearly as strictly as is Sunday in so-called Christian nations.

From the first our work has met strong opposition from Protestants, especially some of the missionaries. They have written articles against the Sabbath, quoted similar articles from American papers, and have published quite a large tract against the Sabbath, most of it being from the \$1000 prize essay which appeared in America. This tract has been very extensively circulated.

One of the missionaries, who is editor of an Armenian paper, wrote several articles against us and the Sabbath, in which he claimed that they receive all denominations, and pray for them, except the Sabbatharians. All others have some truth and can do good, but these teach the worst and most dangerous heresies. There is nothing good about them.

But all these efforts have only strengthened the brethren and made the truth known. In some quarters of the city where the missionaries have for a long time held meetings without results, the truth has claimed some of the most hardened sinners. In the beginning, the missionaries were truly men of God, and had success, but met with much persecution. But now their efforts are almost fruitless. They seem to have forgotten their persecutions, and are now engaged in the same business.

While deploring this, we would not undervalue the labors of American missionaries for this field. They have accomplished a great and noble work in establishing schools and translating the Bible into Turkish and Armenian, and have thus done much to prepare the way for the message. But now there seems to have been a shift of the work to others, both of the success and the persecutions. In this, we have a threefold cause for rejoicing; first, Because of the success; secondly, Because we see in it a fulfillment of prophecy; and thirdly, Because we are accounted worthy to suffer for His name's sake.

H. P. HOLSER.

Constantinople, March 14.

### THE MISSION SCHOOL AT RAIATEA.

FOR about four weeks now we have been holding a school in one part of our house. Beginning with fifty, it now numbers one hundred and two, and the interest is good. The ability of the children to learn is equal to that of the children in the States, and some are exceedingly bright, and seem to be very anxious to obtain knowledge. Thus far we have had no books or slates, but have sent to America for slates, which we hope will come on the next mail-boat. Brother Bambridge, who has just arrived from Tahiti, brought us some small text-books, which were gotten up by the brethren at Tahiti, and printed on the new press. At present we are teaching the children to read and count in the native language. A few can read quite well. Then we are teaching the alphabet and figures in English and French; also singing and geography. We have school three days of the week, two hours a day; and on Sabbath we teach them one hour from the Bible and singing. We would be glad to do more for them, but think that until we have books and slates, it is not best to hold them longer. We have now but the bare ground for a floor in our school-room, and each scholar has for his seat a little native mat about two feet square, or a leaf of the bread-fruit tree, which resembles an oak leaf, but is several times larger. This they carry around with them from class to class.

We are getting along well with our school, and the interest is very good. The children are very bright and good-hearted, but of course possess by nature the same traits of character as their parents. When we punish them, it only seems to draw them nearer to us. After New Year's the people say that our school will be much

larger, and it will be held in the new church which they expect to dedicate then. Now it seems to me the thing that is needed is to get some one of our brethren who understands school work well, and has good government, to come and take charge of this branch of work. I do not think it would be well to crowd this matter too much, and in fact things cannot be crowded here, but must grow up gradually. Formerly this island sent out some of the best missionaries, and it was in this part of the island that they were educated.

We have labored under great disadvantage since coming here, and have not been able to work for them as we wished on account of our interpreter not understanding English well.

We have recently visited the island of Tahaa and Tevaitoa (Ta-vi-to-a), a district on the other side of this island, which has 600 or 700 inhabitants. They put in a strong plea as usual for a school. It is sixteen miles up here, and they think their children cannot come so far away. So we have planned to have brother Bambridge come and teach at Tevaitoa, if everything opens up well. They have a school building that will seat 300 people. The French government requires all the schools that are not private to teach the French language to some extent, so of course this, with other things, is what we want to have taught. We can do this in both these schools, as brother Bambridge and the young man stopping with us are able to teach it. So you see the kind Father goes before us and prepares the way for his work to be done.

The people who have given some thought to the Sabbath question seem to be confident that we have the truth, but they want first to be sure we are right. They say that when they see that the meat inside the shell is good, they want it. I think this is wise, and if they should turn and keep the Sabbath as they do Sunday, it would only be an injury. What is needed now is the Spirit of God and education.

B. J. CADY.

Raiatea, Society Islands.

### BRITISH GUIANA.

#### Medical Missionary Work.

GEORGETOWN is situated on the eastern bank of the Demerara River, with the ocean for a frontage. The surface is below the sea-level, and to avoid the water flooding the place, a large sea wall over one mile in length, has been erected. It is only during the rainy season that the ground is very wet. Drains have been supplied in all parts of the city. These must, however, be closed when the tides from the ocean are coming in, and then opened again as they go out. Should it begin to rain as the tides are coming in, and continue some time, the ground becomes flooded from the overflow of the drains; but these circumstances do not occur frequently. A few such things might tend to make it a place subject to malaria, etc., but otherwise, under proper precautions, I see no reason why people cannot enjoy as good health here as elsewhere. During our short stay here we have enjoyed as good health as in North America. This place has the name, generally speaking, of being unhealthful; but I think it is owing to the fact that the people here pay very little regard to the principles of right living. They live regardless of nature's laws, in an uncleanly state; consequently many are suffering with fever and ague, etc. When they are once sick, they have not the least idea of applying themselves to the use of simple remedies. If they can afford to do so, they go directly to the physician; and if they are not able, they suffer along the best they can. Some prefer to do this rather than employ the doctors; for they say that they do them no good. Thus much of their sickness is prolonged more than need be if they only knew how to use some simple means.

What we need is some one to work among

them, giving practical instruction in regard to taking care of themselves so as to prevent disease. I have been able to give instruction to a very few, which has been most gladly received by them. I called upon one lady, and found her very sick with a high fever and severe pain in the head. She told me she had been taking castor oil, and had used a mustard plaster for her head. Do you wonder it ached? I gave some instruction in treating the fever, and told them how to use the cold compress for the head. The next time I heard from her, she was feeling much better, and spoke of how much good the water did her head. She is now able to be up and dressed.

The people are sadly in need of practical instruction. Persons without a thorough medical training will be able to enter these places here, and do a vast amount of good; and by this means be preparing the people to become susceptible to the sanctifying influence of the truth of God's word.

We want consecrated persons to come here who will lay aside all prejudice toward the race or condition of these people, and go among them giving instruction in nursing to those who are in need of such help. The souls of these poor colored people are just as precious in the sight of the Lord as are ours. The same precious price has been given to purchase them. O I hope that some one may willingly give up all for Christ, and soon join us in the noble work of uplifting humanity and pointing sinners to him.

MRS. MARY E. KNEELAND.

## Special Mention.

### "CHRISTIAN SOCIALISM."

#### A Religio-political Sermon.

"CHRISTIAN Socialism" was the subject of a discourse in a Methodist Episcopal church of St. Paul, Minn., on a recent Sunday. It was in the nature of a few words of advice to voters at the coming city election. The text was Ex. 18:21: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness. This he claimed as evidence that the Israelites had a "government of the people, by the people, and for the people." He said: "It was not Moses that made the selections, but the people themselves. Moses simply confirmed them."

It is not a little strange how these modern would-be reformers, will dare to twist and pervert the word of God, in order to sustain their theocratical ideas. The facts are, as stated in verses 24 and 25, exactly the opposite: "So Moses hearkened to the voice of his father-in-law, . . . and Moses chose able men out of all Israel," etc. Thus we see the people had nothing to do with the choice of those who were to be their rulers. And Moses also confirmed them, according to his own statement in Deut. 1:13-15. Moses said to the people, "Take [“give,” margin] you wise men, . . . so I took the chief of your tribes, wise men, and known, and made them heads over you," etc.

In speaking of civil governments the speaker said: "There is a law in our nature which compels us to organize and govern." If by this he meant that in a "government of the people, for the people, and by the people," each person was to govern himself, it would be all right. But from what follows, he seems to forget that the officers in a republic are simply the servants, not the rulers, of the people; and that the people are

the rulers and themselves supreme. But these would-be reformers forget their calling, and imagine that they are to rule the people and compel obedience to their dictates in matters religious.

We quote again: "In the Jewish theocracy God was compelled to furnish the people, not only with good laws, but with a good system of government; but when Israel asked for a king, he was very much displeased." It is true that this was "a good system of government," but it was a "theocracy," pure and simple, where the people had no voice in the choice of their rulers. But when they turned and asked for a king, God said to Samuel, "They have not rejected thee, but they have rejected me."

In this they did just exactly what these reformers are doing. They are turning away from a form of government that has been devised in the providence of God, and are repudiating its principles, and are asking for a king. True, they say their king must and will be Jesus Christ; for like those people of old who sought to take him by force to make him king, so these are determined, and expect to succeed by force of civil laws. But as Christ departed from those who would have made him king at that time, and hid himself, so now he has departed from them, because they have allied themselves to the State in civil contract, and are living in spiritual adultery; and when their king does come, and they crown him as king of the nation, it will be antichrist instead of Christ; for Christ has said, "My kingdom is not of this world." Hence it follows that when they shall repudiate every principle of this government as Republican and Protestant, and there is a king, it will be a man-made kingdom, ruled by antichrist and by him alone.

But let us quote again: "In Israel during the time under consideration the people had the privilege of selecting their rulers, and in this particular our condition is similar. For in America the people rule." Now the cases of the United States and the children of Israel, are just as dissimilar as is possible. That was a theocracy. This government is not. There, God chose their rulers and made their laws, because it was a theocracy. Here, it is not so, for the people elect their own officers, or servants, not rulers, and make their own laws through their representatives. But if these men could enact an actual parallel in form, God would not be in it at all, for he said that there would be no more a government after that sort, till Christ should come again. And so this could be only a man-made theocracy, an exact image and counterpart of the papal theocracy. And as God could not be in it without denying himself, the laws, whatever they might be, would be only human laws. Not even if they should ingraft the laws of God bodily upon the statute books, could they be more or have more authority, because it would only be the authority of the State back of it all, with some man or the courts exalted above God as interpreter of that law.

One more quotation must suffice: "In the case of Israel the people were splendidly governed, all things considered; and the reason, or secret, whichever you may term it, was to be found in the fact that none but good men were eligible to office." Now that sounds well. But who are the good men? What qualifications are necessary? Under "qualifications for offices," he says that "ordinary powers are not enough; for unless a public man has ability, sagacity, and practical discernment, he will be a failure," etc. Then, citing the example of Moses again, he says: "Then from these he was to confirm, or install in

office, only such men as feared God. . . . There must be the fear of God linked with the ability, before a man can measure up to the Bible standard." Then quoting Carlyle, "If there be not a religious element in the relations of men, then such relations are miserable and doomed to ruin," he indorsed it as his own sentiments, and said, "I believe it." But why apply this to the State?—For the same reason that the Scriptures can be perverted and misapplied. It was to make a point, to sustain a false position, to maintain a dogma. H. F. PHELPS.

### BUDDHIST ETHICS.

[Just now, while the sound of the praise and flattery bestowed at the World's Fair on the representatives of the great heathen religions still rings in our ears, the following concerning Buddhism is both interesting and instructive.—J. O. BEARD.]

Lying is forbidden in Buddhist ethics. The following explanation is added:—

"Four things are necessary to constitute a lie: 1. There must be the utterance of the things that is not; 2. There must be the knowledge that it is not; 3. There must be some endeavor to prevent the person addressed from learning the truth; 4. *There must be the discovery by the person deceived that what has been told him is not true.*"—Hardy's "Manual of Buddhism," p. 486.

I have italicized the pregnant particular that closes the series of four things mentioned as necessary to constitute a lie. What do my readers say to it? I do not wonder that Mr. Hardy felt it necessary to support himself in his translation by giving in connection, for comparison by Singalese scholars, the original phrase that expressed so incredible a sentiment. Dr. Rhys Davids, in his compact and summary compend of Buddhism, having stated the bare precepts of morality inculcated by the system, remarks that the precepts are accompanied with such comments and explanations as moralists usually add to their injunctions! It would seem that his vigilance must have winked when he read the monstrous statement foregoing that I have italicized. And that statement has curiously escaped the attention of every admiring writer on comparative religion that I have found praising the exalted morality of Buddhism. Look at the statement again, and yet again. Ponder it well, and see if the gist of the matter be not this: You must not lie; but if you lie well enough not to be found out, you have not lied! Who is there, pray, who lies expecting to be found out? A premium is here put, not upon telling the truth, but upon lying expertly. It is like the case of the Spartan boys brought up to steal, and to think stealing disgraceful only when found out. I ask now, What would be the natural, the legitimate, the inevitable tendency of such doctrine on the subject of lying? Would it not be to produce a race of liars? That, in fact, the Hindus are a race of liars, it is not mine to assert. I have no personal knowledge. That they have the reputation of being such is as well known as is anything else whatever respecting the Hindus. I beg to have it steadily borne in mind that I charge upon no particular man—certainly not upon Gautama Buddha—the origination of the foregoing monstrous doctrine about what is necessary to constitute a lie. The doctrine may not be the doctrine of Buddha, but it is the doctrine of Buddhism; and I insist that on Buddhism its own proper responsibility shall abide. That is an inseparable part of Buddhist morality. Let Buddhist morality swim, if it can, with such a millstone tied, in a knot that none will untie, about its neck. (Wilkinson's "Edwin Arnold as Poetizer and as Paganizer.")—Toledo Blade.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 24, 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.

## THE "FRIENDS" ALSO.

WE have given a hearing to about every religious denomination on the subject of the Sabbath, and shown the utterly groundless nature of all the arguments that are urged in favor of the first day of the week as the rest day of the Lord. We now have occasion to listen to what the Friends, or Quakers, have to say in reference to the same. A correspondent has sent us a leaf from a recent issue of the *Friends' Expositor* (date not given), setting forth the views of that denomination upon this subject. To this we are willing to give the same careful consideration as to the views of any others.

The article trots along innocently in the run-way of theories long ago exploded, and now generally abandoned by those best acquainted with the present progress of the Sabbath discussion. It starts out, however, with the following statement, which to us is very encouraging:—

"The country is flooded with publications abounding in arguments to prove that the 'seventh day' of the week is the only true Sabbath, and endeavoring to show that the first day of the week has no divine sanction whatever."

This is good. We have designed to flood the country with just this kind of reading-matter, and if we have succeeded so far that people begin to recognize it, it is so far very gratifying. We are glad to see it admitted, and also that these books abound in arguments. That is likewise the way we designed to have it. For brevity's sake we will designate the extracts from the article under notice, upon which we wish to comment, by the letters "*F. E.*" (*Friends' Expositor*).

*F. E.*—"All of this effort is accompanied with a zeal that might be most telling, if it were according to knowledge and in some useful and worthy cause."

*Answer.*—The Bible is the source of all true knowledge on this question; and is not our zeal according to the Bible? If not, let it be shown. But if it is, then, certainly, it is "according to knowledge." And as for the "cause," there is no more "useful and worthy" cause than turning the minds of the people from error to truth, and none will be in the end more "telling."

*F. E.*—"The Sabbath that God ordained and hallowed was more than a day of twenty-four hours. It was an institution, a moral principle, unchangeable in its nature, and belongs as fully to the first day of the week as to the seventh, if it can be shown that this transfer has been made in the divine order; and of this we shall give some proof."

*Ans.*—God, by resting upon a day, and then blessing and hallowing that day, that is, setting it apart to sacred use, made an institution called the Sabbath; but that institution could no more exist without that particular day, which was rested upon, blessed, and hallowed, than we could have a tumbler of water without a tumbler, or a house without the material of which it was built. Such a conception is absurd enough in itself, but is made still more so by the next declaration; that this institution, composed of the seventh day, belongs equally to the first day. An important condition, however, comes in here,—*"If it can be shown"* that such a transfer has

been made, etc. We look for the promised evidence on this point, and here it comes:—

*F. E.*—"That the observance of the Sabbath should occur on the seventh day, in order to celebrate the work of creation accomplished in six days that preceded it, was indeed most fitting. . . . But in the birth, life, death, resurrection, and ascension of the Lord Jesus, there was laid the foundation of a new creation, infinitely more glorious than the first."

*Ans.*—Ah! how do our friends know all this? Where did they gain such wonderful information? This is of course with them "according to knowledge," but where did they obtain such knowledge? Is it possible that they can stand upon the circuit of the heavens, and take in and comprehend all the infinite power that brought forth the first creation, and then balance it up against the new creation, and pronounce the latter infinitely more glorious? It is really marvelous with what wisdom some people are endowed. But quite a number of things are mentioned as entering into the foundation of the new creation. Now which of these should be celebrated? Is it the birth of Christ? Is it some great event in his life? Is it his death? Is it his resurrection? Is it his ascension? These events were all on different days, and which one of these days should be taken as the one only supreme day to celebrate the new creation? These things the *F. E.* should have told us.

*F. E.*—"If the former creation was worthy to be celebrated by a Sabbath on the seventh day, much more is the latter by a Sabbath on the Lord's day, or the first day of the week."

*Ans.*—And how did the writer learn this? Where is the information to be found? Has God left it with man to speculate upon his works, and then change his institutions to meet their own finite ideas? If what is here called the latter creation is more worthy to be celebrated by a day, why did not the Lord give us some day for that purpose? But even if he had, what warrant would that afford us for disregarding the seventh day of the former creation?—None, whatever. If the first day has also been instituted, then we simply have two days to be observed instead of one. But, in the absence of all directions or any instructions of any kind on the subject, what presumption it is in man to take the affairs of the Lord into his own hands!

After some general remarks about Christ being the Lord of the Sabbath, and having power to make an animal which was unclean to the Jews clean to the Gentiles, the writer proceeds:—

*F. E.*—"Just so it does not impeach the unchangeable character of God, that the Son of man, by whom the fourth commandment was given forth, and the seventh day of the week appointed to the Jew for his observance of the Sabbath, should, as 'Lord of the Sabbath,' move its observance one day forward to the first day of the week for the Christian believer. Nay, this is most reasonable, and harmonizes with divine methods and dealings throughout."

*Ans.*—Yes, but please tell us when, where, and by what means the Lord of the Sabbath ever has moved its observance forward one day, to the first day of the week. There is not a lip of any such work to be found in all the Scriptures. On the contrary Christ confirmed it as it was, declaring that not the least jot or tittle of the law should pass away so long as the heaven and the earth endured. It is quite an interesting spectacle to see something that never happened held up as most reasonable and harmonious with divine methods! But the *F. E.* undertakes to show that our Lord did this, as follows:—

*F. E.*—"(*a*) The typical import of the Sabbath seems to require the removal of its observance to the first, or Lord's day, of the week. But upon this we cannot dwell."

*Ans.*—The Sabbath had no typical import. There was nothing typical about it. As it was instituted before the fall, in the garden of Eden, before a type could possibly have had an existence, it is altogether wrong to call it a type. But if it was a type, it was a type of the future heavenly rest of God's people, not of another day just like itself.

*F. E.*—"(*b*) This day was distinguished from all other days of the week by our Lord, when, on its early morning, he rose from the dead. This was not an accident."

*Ans.*—Why was the day of his resurrection distinguished, any more than the day of his birth, death, or ascension? The writer has already admitted that Christ's birth, life, death, resurrection, and ascension, all entered into the foundation of the new creation. Then why, again, we ask, take the day of the resurrection for all this significance, to the exclusion of all the other days, which, in the very nature of the case, would be equally important? There is no reason for it whatever.

*F. E.*—"(*c*) On the first day of the week Jesus appeared to his disciples after his resurrection, as it is repeatedly declared."

*Ans.*—Well, after Christ was risen, what else would he naturally do but appear to his disciples? It would have been very singular indeed if he had risen and then kept himself in hiding away from his disciples. His appearance was not to honor the day on which it occurred, but to prove the fact of the resurrection itself. And his appearance on the day of his resurrection was only to individual disciples. It can be easily shown that his first meeting with them when they were assembled as a body, was after the first day had ended, and the second day had begun. This meeting is mentioned in Mark 16:14 and John 20:19; but, mark, it was after the two disciples had returned from Emmaus. Mark 16:12; Luke 24:33. But the day was already "far spent," or nearly expired, when they were at Emmaus (Luke 24:29), and they could not possibly have walked back to Jerusalem as they did, seven and a half miles, in time to reach the place before the first day would have ended and the second day would have begun. Then, "after eight days," even calling that expression just a week (John 20:26), when the disciples were again within, would have been at the earliest possible limit on the second day, not the first, of the following week.

*F. E.*—"(*d*) It is almost certain that the descent of the Holy Ghost at Pentecost was on 'the first day of the week,' and that on that day the Lord Jesus began to 'build his church,' with the 3000 souls that gladly received the word and were baptized."

*Ans.*—The Holy Ghost descended because it was the day of Pentecost, not because it was the first day of the week. And suppose there were 3000 added to the church then, there was another day in which 5000 were added. Acts 4:4. On the ground here stated, this day would have the best claim to be called the Sabbath.

*F. E.*—"(*e*) That the church from this time forward observed the first day, and not the seventh, as the Sabbath is beyond all reasonable doubt. It commemorated the resurrection of Jesus, which was a corner-stone doctrine in all of their ministry."

*Ans.*—The church from that time did not observe the first day of the week as the Sabbath. There is no hint of it in the days of the apostles, nor in history, for over three hundred years after the time of the apostles. The observance of that day could not commemorate the resurrection of Christ, because it is not the right kind of service for that purpose. Baptism



is the divinely-appointed memorial for that object. Rom. 6:3-5.

*P. E.*—“(f) It was upon the first day of the week, when the disciples came together to break bread or to eat the Lord's supper.

*Ans.*—Suppose it was, what right have we to claim from that, that the day was therefore made into a Sabbath, and especially that that Sabbath was to usurp the place of the one which had been established at creation? The best critics deny that it was the Lord's supper that they met to celebrate, but only the *agape*, or love feast, which was common to the early church. But whatever it was, the meeting was on Saturday evening, with which the first day, according to Biblical reckoning, began; and Paul traveled all the following daylight part of that day on the wearisome foot journey from Troas to Assos, nineteen and a half miles. His companions had been sailing all the night before. Acts 20:11, 13, 14.

*P. E.*—“(g) It was upon the first day of the week that Paul charged the church at Corinth to lay in store their offerings to the Lord,—an *act of worship*.”

*Ans.*—To lay our offerings in store, making it necessary to look over our secular affairs, to see how far the Lord has prospered us, is business for a business day, but not a part of the religious service at a religious meeting. It was proper occupation for a working day, but not for the Sabbath. That text alone is sufficient to prove that the first day was not the Sabbath, and was not so regarded by the apostles.

*P. E.*—“(h) John speaks of the Lord's day in a way that clearly *implies* its general observance for public worship; and that this change of day for the *Sabbath*, was by the authority and teaching of Jesus Christ, and so understood by the apostles, is fully testified to by Justin and others.”

*Ans.*—A looser statement of the question, and one which indicates a more befogged view of the subject, it would be difficult to find. The Lord's day of Rev. 1:10 was not the first day of the week, but the seventh day; and Justin never calls Sunday the Lord's day. Much less does he ever call it the Sabbath. He simply says, “On the day called Sunday, we meet together,” etc. The day was never called the Lord's day till the time of Tertulian, A. D. 200, and was not observed in place of the Sabbath till after the edict of Constantine in the fourth century.

*P. E.*—“(i) The example and practice of the apostolic church is good authority for us, since they were invested with power in the administration of the affairs of the church, which Christ declared would be sanctioned in heaven.”

*Ans.*—We have no objection to any one following the example and practice of the apostles. In fact, the trouble with the professed church today is that they do not follow that example and practice. But to the setting up of the apostles as examples of unscriptural and antichristian practices, we object. The apostles never gave any example for Sunday-keeping. They never gave any precept for it. They never held a meeting on that day, except in the first, or night, part of the day (Acts 20), and then worked all the light part of that same day. Their course of action, intelligently examined, shows that they devoted the day to secular uses; while on the contrary they did observe the Sabbath, the seventh day, according to the commandment, after the crucifixion of Christ. Luke 23:56. The book of Acts also is full of their recognition and observance of the Sabbath. So much for the position held by the Friends on the Sabbath question. How does it strike the reader? Is it not evident that they are at least half a century behind in the discussion of this subject?

#### BAPTIST PRINCIPLES APPLIED.

A WRITER in the *Canadian Baptist*, replying to some who think the Baptists of Canada are too aggressive because they attempt to preach to the Roman Catholics, defends their course in a very vigorous manner, and justifies the Baptists in their work of this character among Catholics; and while he does so, he also takes occasion to justify the Baptist's missionary efforts among other Protestant bodies. The grounds taken by this writer are so straightforward, consistent, and withal are in such perfect harmony with the positions maintained by Seventh-day Adventists, that we cannot forbear giving them to the readers of the REVIEW. Remember that the Baptist position, apology, and defense for laboring for souls, both in the intense darkness of Romanism and also in the twilight of Protestantism, which is not clear in regard to baptism, is set forth in the following propositions:—

“That the church is a spiritual body. That men are led to live righteous lives through the knowledge of, and faith in, our Lord Jesus Christ. That God's way of peace, pardon, and holiness is ‘repentance toward God, and faith toward our Lord Jesus Christ.’ That conversion to God is the giving up of one's self to the Lord Jesus Christ to be saved by him alone. That the door of admission into the visible church is the public expression of this entire surrender to the Lord Jesus Christ by and in the act of baptism. This, in few words, is the Baptist position and contention, and the line of demarcation between Baptists and other Protestant bodies.

“To emphasize this distinction, and to propagate Baptist doctrine, we from year to year spend large sums of money throughout the Dominion. We go where there are other Protestant denominations. We set up and maintain a separate organization, where one would amply suffice for the entire population. And when we succeed in bringing others over to our opinions and practice, we think we have accomplished something of the first importance. And still we acknowledge that the other bodies have the gospel; that they preach the gospel; that many of the people are saved, enlightened, spiritual, and exemplary Christians. Now, why disturb these people? Are the things which unite us not greater than those that separate us? Wherefore all this waste?”

“To which there is the reply, ‘O, infant baptism is an old rag that smells of Rome, a deadly delusion and snare.’ And because of a bit of old rag that smells of Rome, we separate ourselves from our fellow Protestants, and keep up a costly separation on the ground that we are contending for the spirituality of the church, and that the Baptist position is a necessity; and yet some who admit all this, are prepared in certain circumstances to accept of the entire garment with its filthy odor, as decent, and fragrant, and Christian.”

We take special satisfaction in quoting the above, because, as we have said before, it is in such perfect accord with the positions maintained by Seventh-day Adventists. We do not intend to shun any one in our labors who is in anyway in the darkness. We preach to heathen both at home and abroad; we labor for the conversion of Catholics for the same reason that Baptists do,—to convert them to Christ. We go among Protestants, who, while having clearer light than the Catholics, and enjoying much of the blessing of God, are still clinging to some of the traditions of Rome, hoping, by the help of God, to bring them to a more Scriptural faith. In doing this we are doing precisely what the Baptists do, and the justification for their work in so doing is our justification also in the course we pursue.

Truth, however, compels us to state that we carry this work of reformation in some points further than the Baptists do. Infant baptism and sprinkling for baptism are not the only rags of Romanism that we discover, and which are worn by those who profess to have cast off her polluted garments. Sunday-keeping is another ancient rag of the same category as those above mentioned. The Scriptures, which are able to make

us wise unto salvation, and which thoroughly furnish us unto all good works, are as silent concerning the observance of Sunday as they are about the baptism of infants. This has been admitted during the past year by able ministers of the Baptist denomination. Catholics openly and authoritatively declare that the change of the Sabbath from the seventh to the first day of the week was the work of the Catholic Church; and, allowing that this church includes the apostasy which prepared the way for its greater pretensions and power, and this is the way the Scriptures regard it, their claim to have changed the Sabbath cannot be successfully disputed. Sunday-keeping, then, is a non-scriptural and antichristian invasion of the territory of the fourth commandment. Like infant baptism it is a Romish rag; and we are, therefore, anxious to induce all who wear it to tear it off and take something clean in its place, even the commandments of the Lord; for “the commandment of the Lord is pure, enlightening the eyes.”

But it sometimes happens that when our laborers go to a place where there are Baptists, they take umbrage that we should come to labor where they have a church; they say, “Why do you not go to the unsaved?” To this question the statements we have quoted from the *Canadian Baptist* are a sufficient answer. All we have to do is to substitute the words “Sunday-keeping” for the words “infant baptism,” and the argument is complete, and the reply one that cannot be successfully contradicted.

We are not yet prepared to accept the Romish Church as a branch of the Christian Church, nor are we ready to take any of her doctrines that contradict and subvert the word of God; and we shall, in Christian kindness and love, but we trust with apostolic earnestness, point out Romish traditions wherever found, and plead for a return to the old paths. And if in doing this we shall bring upon ourselves the charge of unnecessarily troubling Israel, we shall bear it with all the more equanimity, knowing that many of those who thus accuse us do the same kind of work, and justify themselves in so doing by solid arguments, which in *principle* also justify us in our work, both in regard to the *Sabbath* and also in other things wherein the Protestant churches have manifestly departed from the word of God.

M. E. K.

#### “CLEAN” AND “UNCLEAN” MEATS.

“EVERY scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.” Matt. 13:52. The scribes were those who had been educated in the law. If they had been instructed unto the kingdom of God, so that they accepted Christ as the Messiah as he was revealed in humanity, they would have seen more and more of a divine fulfillment of the law. “It is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples, and in wonderful miracles wrought for the sons of men.”

Many who are conscientious have supposed the eating of certain kinds of flesh-meat was justifiable and had received the divine sanction by the law of meats, as recorded in Leviticus 11. The chapter closes with these words: “This is the

law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten." Verses 46 and 47.

It should be noticed that the law itself does not make the beast clean or unclean. It is simply a regulation concerning that which already exists. This distinction between clean and unclean beasts existed before the flood. Gen. 7:2. God at this time had given man no permission to eat animal food. He intended that the race should subsist wholly upon the productions of the earth. Noah took with him into the ark only "of all the food that is eaten, . . . and it shall be for food for thee, and for them," (the animals). Chapter 6:17-22. No carnivorous animals, therefore, existed before the flood. Concerning the sins of the people before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Chapter 6:5. Polygamy also existed to an alarming extent. "Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference."—"*Patriarchs and Prophets*," p. 96. This is an inspired comment on the time when the wicked ate flesh for food, and the righteous did not; and those who resort to the eating of flesh, thinking it is of divine sanction, because it is "clean," would do well to consider the above.

Another consideration that should not be forgotten is the fact that God gave this law while Israel was in the wilderness around Mount Sinai. But the Lord never gave them one meal of flesh-meat from this time until they asked for it while on their journey to Kadesh-barnea. It is not recorded that they asked for any unclean meat even at that time. On the contrary, the record shows that they did not; for God gave them their heart's desire, which was "clean" fowl—quail from the sea. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." (See Numbers 11:33.) David furnishes us with an inspired comment upon this: "So they did eat, and were well filled: for he gave them their own desire." Ps. 78:27-31. "And he gave them their request; but sent leanness into their soul." Ps. 106:15.

For our further benefit, the Spirit of God through the great apostle to the Gentiles, in 1 Cor. 10:6, 11 says: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples: and are written for our admonition, upon whom the ends of the world are come."

And still further, while there is no evidence that the nature of the animals has changed, yet the law itself of Leviticus 11 is among those ceremonies that ceased in Christ. Everything upon which an unclean animal should fall, whether it were an "oven," or "ranges," or "pots," should be "broken to pieces," for they

were unclean. Even "every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it." We know of no Christian who regards this feature of the law, but there must be some very impressive lesson in this.

When God brought his people from the land of Egypt, he made them a twofold promise: First, If they would hearken to the voice of the Lord, and do that which was right in his sight, and give ear to his commandments, and keep all of his statutes, that he would put none of those diseases upon them which he brought upon the Egyptians. And secondly, That he would bless their bread and their water, and would take away sicknesses from them. Ex. 15:26; 23:25. This last expression implies that even if they should break his commandments and disease come upon them (for when he brought them forth, "there was not one feeble person among their tribes." Ps. 109:37), and then they should turn and keep them, he would remove their diseases. Then came this law recognizing the distinction of meats; and even after these promises on the conditions mentioned and the giving of this law, the first diseases of Egypt which came upon them were because they desired flesh-meat, which was in harmony with those meats which God had said "may be eaten," thus showing that the lusting after clean meats was contrary to the commandments of God.

What, then, is the lesson taught by the eleventh chapter of Leviticus? It should be remembered that all laws or ceremonies which governed these things, which were simple representations of Christ, or an object-lesson of the gospel, are all ceremonial, and are done away in Christ. The object of this law of clean and unclean meats is most distinctly stated in Lev. 11:44: "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. . . . Ye shall therefore be holy, for I am holy."

But was it the outward ceremony of eating or not eating that made them holy? "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Mark 7:14-23. The apostle Peter, under the inspiration of the Spirit of Christ, quoting Lev. 11:44, makes the following application: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:14-16.

Here lies the key and the lesson itself. He refers to their former lusts in their ignorance, and exhorts them now, as the light has come, not to fashion themselves according to them. So in the fallen condition of Israel, while in their ignorance the Lord permitted them to eat the less unwholesome food, he took that as an object-lesson to lead them to discern certain practical truths that took hold upon their hearts. The apostle then leads the mind to consider how important was this truth by saying, "Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot:

who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Man had sunken so low in sin that he came to regard flesh-eating as nothing unlawful. They had ceased to realize that life was only to be taken to represent the great truth that Christ's life was to be given to the world. Losing sight of this truth, they sat by the flesh-pots of Egypt and were filled. But now God had taken them by the hand to bring them from the land of Egypt and make them his peculiar people. He first restored to them the Sabbath. Exodus 5. After giving them the law upon Mount Sinai, he proceeded to regulate their diet and bring them back to his original plan. He did this by taking the kind of flesh-meat they ate in Egypt, which was the less unwholesome, as an object-lesson to show that the blood of Christ had redeemed them from their former habits; and Peter compares this to their "former lusts." But as they saw Christ more clearly in the law, they would discern that that object-lesson was simply to lead them from flesh-meats altogether. Yet should they eat flesh-meats at all, in love he pointed out that which was less objectionable.

To simply see nothing but the ceremony itself, was the sin of the Pharisees. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods, having need of nothing in the way of spiritual knowledge, which lies beyond the ceremony, because they sought strictly to observe the letter of the law. They thought they had no need of depending upon, and drawing from, the resources of the deep, spiritual truths that Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. 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." This field of truth 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. He said unto them, 'I have 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."

Shall we heed the lesson here taught, leave the flesh-pots of Egypt, and return to man's original diet, which is the open door into that revelation of Christ which fits the soul for the heavenly garner? S. N. H.

#### FAITH A FREE GIFT TO ALL.

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Eph. 2:8. By grace are ye saved, because it is the grace, that is the favor of God, that brings salvation. That favor being given freely and



without measure to every one of us, bringing salvation to all, so the salvation of God is free to all men. To every one of us it is given freely, without measure and without reserve.

Though all this be true, the Lord will never compel any man to take it. God has made man free, too, and therefore every man is absolutely free to accept this salvation or to reject it, as he chooses. God does not want and will not have any unwilling service. And therefore it is that "by grace are ye saved *through faith*." Faith is for us to exercise. Therefore it is written: "Choose you this day whom ye will serve." "Whosoever will, let him take the water of life freely." God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life."

And God has given the faith too. For did we not read above that "by grace are ye saved through faith; and that not of yourselves; it is the gift of God"? And is it not written in another place, "Looking unto Jesus the author and finisher of our faith"? And yet again: "Faith cometh by hearing, and hearing by the word of God"? Jesus Christ is the Author of faith; the word of God is the channel through which it comes; and God gave both Jesus and the word,—or rather, in giving Jesus he gave the word, and in giving the word he gave Jesus,—so that in every sense, faith is the gift of God.

And he has given faith to every man. For it is written: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Rom. 10:6-8. "Think soberly, according as God hath dealt to every man the measure of faith." Chapter 12:3. Thus God has put faith into the mouth and into the heart of every man.

Again: the word of God is the means, the channel, of faith; for "faith cometh by hearing, and hearing by the word of God." And the word of God has been heard by all, in at least two ways; for "that which may be known of God is manifest in [margin, "to"] them; for God hath showed it unto them." Rom. 1:19. Both text and margin are true; for that which may be known of God is manifest both *to* men and *in* men.

It is manifest *to* men in the things that are made, in the visible creation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Verse 20. And through these things that are made, men hear the word of God, through the hearing of which comes *faith*. That this may clearly be seen, turn to the tenth chapter of Romans and study carefully verses 12-18. There it is said: "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Then come the questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Then comes the statement: "But they have not all obeyed the gospel." But did they not all *hear* the gospel?—Assur-

edly they did, for no one is held responsible for not obeying the gospel who has not heard the gospel. The above questions show that. So, then, they have all heard the gospel, though all have not obeyed it. And so this, too, is written: "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Now these last words are quoted from the nineteenth psalm, where it is telling that the heavens declare the glory of God. See: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. *Their line is gone out through all the earth, and their words to the end of the world.*" These last words are the very ones that are quoted in Rom. 10:18, and notice that they are quoted there, not only to show that all men have heard the word of God, but to show that they have heard the very gospel itself. Therefore it is plain by the word of God that the speech that the heavens utter day by day is the word of God, and the knowledge which night unto night they show is the knowledge of God. And this is how that which may be known of God is manifest *to* all men, for God has thus showed it to them. And as it was by *the word of the Lord* that the heavens were made (Ps. 33:6), so through the heavens and all things that are made, this word of God is speaking to men, declaring the creative power and glory of God. Thus all men hear the word of God, and by the hearing of the word comes faith, so that by this means God has given faith to all.

And that which may be known of God is manifest *in* them also, as certainly as it is manifest to them, and this too by the word of God. In Rom. 7:14-24 there is written the experience of every man that comes into the world and to the age of knowledge and accountability,—that experience in which he *knows* better than he *does*. He wants to do good, but does evil instead. He hates the evil, yet does it. He would do good, but evil is present with him and keeps him from doing the good that he would. There is a constant warfare in which he is defeated and taken captive and held in bondage. Now whence comes this experience? What is the cause of this warfare? Ah! the word of God created it.

When man chose Satan for his lord and master, and sinned, he was entirely overwhelmed in evil, and had not a shadow of desire for good; his mind was fully content with evil and that alone. But God said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." This putting enmity between man and Satan has broken up man's contentment with evil, and now he hates it. In the hatred of evil there is also created a desire for the good. And as good is found only in God, and as Christ is the revelation of God, this desire for good is the desire for Christ. And so the prophecy of the coming of Christ to the world expressed it thus: "The desire of all nations shall come." Hag. 2:7. This desire for the good that is in the experience of every man is the desire for Christ, and this desire will never be satisfied in any single soul till he finds Jesus Christ the Saviour of the world.

Thus in creating enmity between man and Satan, God opens to man the door of faith, that

he may find Jesus Christ and in him the fulness of the salvation of the eternal God. And so it is written: John "came for a witness, to bear witness of the light, that *all men* through him might *believe*. . . . That was the true light, which lighteth *every man that cometh into the world.*" John 1:7, 9. Thus God has dealt to every man the measure of faith. Thus God has put faith into the mouth and into the heart of every man. And every man who will exercise the measure of faith which he has, that faith will "grow exceedingly" (2 Thess. 1:3), and will work in him the fulness of the salvation of God.

And so "unto every one of us is given grace according to the measure of the gift of Christ;" and this "grace of God bringeth salvation to all men;" and this grace, this blessed favor of God, has opened the door of faith to all men, giving them power to choose and ability to receive the fulness of the salvation which the abundance of grace has so freely given. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Rom. 4:16. And therefore again, and finally, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or *who hath first given to him*, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

A. T. J.

#### THE DUTIES AND PRIVILEGES OF CHURCH-MEMBERS.

It is evident that very many church-members do not attach to their relations to the church all the importance that pertains to those relations as they are set forth in the New Testament. With too many professed Christians the impression seems to prevail that it is at most but a matter of preference or convenience as to whether the duties which the individual owes to the church are discharged or ignored. And if the voice and opinion of the church coincides with their sentiments, well and good; if otherwise, so much the worse for the church.

That such an impression involves a very serious mistake must be apparent to every one who will consider the words of our Saviour, the great Head of the church. His words, as recorded in Matt. 16:19, are: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." That these words apply to the church we learn from a considerate reading of the context as well as from a comparison with Matt. 18:18, where the same assurance is repeated in reference to the church. The church is Christ's representative upon earth. When the church acts in the counsels of Christ, those actions are sanctioned in heaven; and the individual then sustains the same relation to Christ that he does to the church. If God has a church upon earth, there is where he desires his people to be. There is where his work is being carried forward. To that church he vouchsafes his special blessing and guidance.

What, then, is the position of those who set at defiance the discipline or instructions of the church of Christ? Let them beware of such a

step; for if heaven recognizes the church, they are in arms against heaven.

But there is another and more familiar phase of this serious matter, which affects many who probably do not realize the gravity of their conduct in things which seem to them of but little significance. The church never was designed to be simply a city of refuge into which the sinner might flee with his sin, and fleeing, be safe. Nor was it intended for the cultivation of that passive kind of religion which relegates to others all the labor, responsibilities, censures, etc., while the average member is but a passenger, at liberty to go or stay, to act or refrain, to pray or prate, to help or hinder, just as his fancy or feelings may dictate. On the other hand, the work of the church devolves upon every member. Its obligations are mutual. The responsibility of success or failure, of progress or retrogression, rests upon each one according to his ability. The maintenance of Sabbath meetings, of prayer services, missionary meetings, Sabbath-school, or other legitimate services, pertains as much to one as to another,—as much to the younger as to the elder.

Frequently it is the case that at quarterly meetings members of churches excuse themselves upon one pretext or another from attending the ordinances. Perhaps they do not come at a convenient hour; perhaps there are some chickens to feed, or a fire to keep up, or a warm meal at stake, or some one is a little indisposed, or company is expected,—almost anything will do for the conscience to hide behind. But in most cases the real cause is simply the want of a disposition to attend. This may be from simple indifference, it may be from a sense of unworthiness, it may be because some one else is unworthy. And so this duty and high privilege is neglected.

Let us consider that these ordinances were instituted by Christ himself. Consider also their solemn import. Read the sixth chapter of John, noting especially these words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." It may be that Jesus did not here refer specifically to the Lord's supper, but the principle involved in those ordinances is identical with that here expressed. To be separated from Christ is death to church-members as well as to any one else. Not to partake of Christ is to be separated from him. Do we realize, then, that by neglecting these means of grace we are taking the fatal step of separation? Such is the case.

It is true that ordinances and ceremonies have no virtue of themselves except as means of expressing the sentiments of the heart. It is also true that the heart that is imbued with Christ will earnestly seek every proper means of expressing that fact. It is further true that these means of grace, if improved in a right spirit, encourage the inward devotion; they minister to spiritual life; for they are not only channels through which sincerity finds a practical manifestation, but also avenues through which blessings from above come to the thirsty soul.

Those who would be deterred from coming to the Lord's table by a sense of their own unworthiness, should realize that by remaining away they are avoiding the remedy that God has provided for their cases. None of these things are to signify our worthiness. On our part it is sin and weakness, on God's part, mercy and grace.

Then in view of these things let us individually

make our relations to the church all that they should be. By faithfulness in duty and in privilege let us afford to others the help we may, and at the same time place ourselves where God can do for us all that he designs to do for his people.

G. C. T.

#### THE HUNGARIAN KINGDOM.

DURING my recent trip I visited different parts of Hungary, which compares very favorably with Austria; for while the latter still suffers under the iron grasp of Romanism, which has ever tried to crush Protestantism and religious liberty out of its dominion, Hungary has, while struggling for national independence, also learned to esteem religious liberty. The real founder of the present independence of Hungary, Ludwig Kossuth, a Protestant by faith, died lately at Turin, Italy; and I found Budapest, the beautiful Hungarian capital, all draped in black, the royal buildings excepted, awaiting the remains of the national hero. What he was unable to accomplish in the struggle of 1849 by the force of arms in direct opposition to the Austrian government, has since been gradually attained by the force of circumstances. After Austria was defeated by Prussia in 1866 the emperor felt the need of a better state of feeling between Austria and Hungary. Hence the independence of Hungary was acknowledged, and the emperor of Austria was solemnly crowned as king of Hungary. Hungary was granted her own cabinet, her own army, and her special postage-stamps; and the Hungarian language, though spoken by about 8,000,000 of the 18,000,000 of her inhabitants,—the rest speaking German, Rumanian, Croatian, Servian, etc.,—was made the official language, and its study became obligatory. The transition being so recent and gained after such great sacrifices and not without strong opposition, especially by the Slavonic population, Hungary guards very enviously her rights, and closely protects her fast-developing home industries. Thus, while publications printed in Hungary can be sold by colportage by such firms as have acquired a state-patent, all publications printed in foreign countries are dependent upon a special permission from the ministerial cabinet. But even the state-patent is restricted again by local permission on the part of the comitatus, or county superintendent. Hungary is nearly the size of Iowa and Missouri, and is a very productive country. As to religion there are 9,000,000 Roman Catholics, some 4,500,000 Greek Catholics and Oriental Greeks, some 3,500,000 Lutherans and Reformed Unitarians, also of late a number of Baptists, and some 800,000 Jews. The present liberal cabinet favors religious equality, and just now the introduction of civil marriage is the great issue. Roman Catholics are as usual the most fierce opposers, as they are most in danger of losing thereby, because of the rich fees they gain by their influence over the people's consciences. Yet some of their prelates are surely wealthy enough; the primate of the Roman Catholic church at Gran, is said to have an annual income of \$400,000 from his church estates.

But what will most rejoice the hearts of the readers of the REVIEW, is the fact that we are getting a foothold in the very heart of Hungary. In 1890 two German sisters embraced the truth at Klausenburg, while I was making literary researches for the Sabbath history. As one knew the Hungarian language, we began to publish Bible readings in that tongue, and we educated her as secretary for that field. We began to send publications in German and Hungarian all over the country, knowing that the word of the Lord would not return empty. Last fall we sent out our first laborer, brother Benecke, and after labor-

ing some at Budapest and making a visit at Kronstadt, he settled at Klausenburg. When I visited Klausenburg this year, the number of believers had increased to ten. Father Rottmaier, one of the first Baptists in Hungary, had followed his wife and daughter; and the bitter opposition lately manifested by the Baptists by pen and word, only ripened him in his decision, and to-day he is fully with us. For many years he had charge of the British Bible depository; but now he will devote his time to laboring in private for the spread of the truth.

March 17 we had our first regular Sabbath service, and to my great joy at 8 A.M. two Hungarian brethren came, who had walked some twelve miles to attend the meeting. The Lord gave me freedom to speak to them through an interpreter (a kind brother from Vienna) of the great seal of God, its meaning, and power. The interpreter himself thanked the Lord for the truth he had been privileged to convey, and asked God to make his own heart willing to obey. As I looked over this company, I felt that the little efforts we had made in securing Hungarian publications had already borne a good harvest; and now as men are ready to carry the publications to the homes of their countrymen, we surely do not want to slacken our efforts. All desired to unite with us, part of them by baptism; but the illness of father Rottmaier caused us to put it off until my visit next summer, when we hope to have our first church in Hungary.

I also had a pleasant visit with Professor Kovacs, who is in charge of the Unitarian college, and who is a great admirer of American principles and education. He reads the REVIEW with great interest. A kind friend secured me an official compartment in the crowded cars, and after a night's travel I spent Sunday with interested friends at Kronstadt, close to the Rumanian border. I spoke to quite a company on the truth for these days, and since then have received some \$10 for more publications. I would also mention that the Klausenburg Sabbath-school gave me their first contributions to foreign missions, amounting to some \$3.

Returning from Rumania I had a short but very pleasant visit with the Reformed pastor who translates for us. I found the manuscript about all ready for "Steps to Christ" in the Hungarian; also parts have been translated into the Servian by our Servian translator there. Quite a number of orders have been received, and the pastor will do all he can to circulate it. I then called on our publisher in Budapest, and arranged fully for its publication and for our publishing work in general. As he has a state-patent, the way is open for circulating our Hungarian works as fast as they appear. He will also make a petition to secure permission to circulate our works in German, Servian, Rumanian, etc. Here I made the acquaintance of a noted professor of the Reformed college, to whom I gave "Steps to Christ" in German for a review.

We feel grateful to the Lord for the beginning made in Hungary, and that we shall soon have our first Hungarian book. We do hope and pray that as there are so many from Hungary seeking homes in America, our people there will also embrace every opportunity to circulate our Hungarian literature among them. We will supply all who want these publications, at the usual rates, from our office here, and also furnish catalogues. While the light of the Sabbath, which was kindled in Hungary at the time of the Reformation, has been about entirely smothered by the rude hand of the oppressor, the Lord in his mercy opens the way by providing freer laws and by arousing the people on the subject of religious toleration. Now as the ground is being broken up and the minds prepared, let us sow the seeds of truth, and we shall soon see the Sabbath with all its kindred truths arising in the divine strength of the last message in living witnesses, who will be trophies from that country at the appearance of the King of kings.

L. R. C.

## 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.

### GOD'S BLESSINGS.

BY JONATHAN SPENCE.

(Eve, Mo.)

Like beams of the sun in its rising,  
God's blessings are flowing so free,  
And scattering the darkness disguising  
His mercies to you and to me.

The sunbeams our hearts are now filling  
With peace that abundantly flows,  
The showers of grace are distilling,  
And deserts all bloom as the rose.

Life's water so freely He offers,  
The thirsty may drink and abide;  
The sheep of his keeping he proffers  
In pastures of richness to guide.

The Saviour, the sweetest of blessing  
Is waiting in patience to give,  
That we, all his riches possessing  
Through all the long future may live.

The rain of the latter-day falling  
Upon us beginneth to pour;  
"Get ready," a voice is now calling  
To us from the bright, happy shore.

Then let us be watching and ready,  
Though darkness surround us as night;  
Our lamps burning brightly and steady  
Till Jesus appeareth in light.

His servants our God is now sealing;  
Soon Jesus our Lord shall descend;  
To us his bright glory revealing  
With blessings that never shall end.

### NEW MEXICO.

THE readers of the REVIEW will remember I made an appeal for some Seventh-day Adventists to move here to help us build up a church. Brother C. H. Rogers with his family, from Atchison, Kans., has come to stay with us. They are a help and encouragement to us. Nine have been added to our Sabbath-school since Jan. 1. Our donations for the past quarter were \$8.76; tithe, \$36; first-day offerings, \$1.95; Christmas offerings, \$22.75. Total, \$69.56. Elder Palmer is expected here in a short time to hold tent-meetings. I have sent in since Jan. 1 nine subscriptions for our periodicals. Two years ago there were five Seventh-day Adventist periodicals received at this post-office, now there are twenty-three. The Methodist minister preached Sunday evening, April 8, on the "Christian Sabbath." He invited all Seventh-day Adventists to come. He proved nothing for Sunday. He is in trouble because one of his members is now keeping the Sabbath.

April 12.

J. A. SWENEY.

### NEW ZEALAND.

SINCE leaving Wellington, Feb. 9, we have held meetings at the following places: Foxton, Palmerston, N., Ormondville, Hastings, Napier, Auckland, Whangarata, and Kato, and we have still a few days to spend at this place. Two were baptized at Foxton, and a Sabbath-school was organized. At Palmerston we held two services, gave one Bible reading, and four were baptized. We trust that this company may soon receive further help and organization. I believe that a fair interest can again be awakened in that city. I held only one meeting at Ormondville, and sought to encourage the dear brethren and sisters at that place. They have rejoiced in the truth, but have had some trials to endure, which are common to all new churches; yet we are glad to see them trusting in God and going forward. At Hastings we held two preaching services and one social meeting. We found the new church there apparently growing in the Lord and of good courage. They are talking of

building a new church there. The meetings at Napier were held in connection with a canvassers' drill class, which brother W. M. Crothers was holding. He gave a lesson each morning at six o'clock on the plan of redemption, the origin of evil, and the fall of Satan. These were very much appreciated by all who attended, and we generally had a fair attendance. During the day, class drill went on at which only a few were in attendance, but those who did attend gave earnest care and diligent labor to fit themselves for the work of the canvasser. A Bible class was conducted by the writer each afternoon on some of the prominent points of our faith, for the benefit of those going out to canvass. Each evening we had preaching service, and there was a good general attendance from the members of the church, and also from those not of our faith. We labored earnestly for the church at that place, visiting from house to house, and seeking to arouse and encourage them. Here we have the largest church and Sabbath-school in the Conference, and its spiritual condition affects all the rest. It has sent several promising young persons to the Bible school, who we hope will soon be able to render some assistance in the work.

The church at Auckland was next visited, and there we met Elder Olsen, accompanied by brother Reekie, on their way to America. We learned much in the few moments we had about the cause in Australia and the results of the excellent camp-meeting just closed at Middle Brighton. We also consulted with Elder Olsen some in regard to the future of the work in North Island.

Elder Olsen had time to hold one service with the church at Auckland, but we were too late in getting there to attend, as we came in from Napier on the Sabbath. We suffered from seasickness on that passage, but we are now enjoying good health, for which we praise God. At Whangarata, we held one service in the house of brother Bree, who has a large family that love the truth. They invited in their neighbors to hear.

We returned to Auckland, where we visited the brethren and sisters and held a few services with the church. A few came in from the outside, and while our own people were stirred up anew, we trust those who came were also helped. From Auckland we came to Kato, where we are now holding meetings, and some interest has been awakened. Four have fully decided to obey the truth, and there are others who we expect will soon do so. We are to have baptism next Sunday. We have had some precious seasons at this place, in meetings and in Bible studies in families, when it was indeed good to be present; for angels of God seemed near, and his Holy Spirit gave us new insight into the precious promises of God.

This is the place where the first Wesleyan mission was planted among the natives of New Zealand, and where at one time a small company of the Maoris held class-meetings; but they now are as sheep without a shepherd. There is no minister among the natives here, and how sad it is to think that we have no one who can break to them the bread of life. The Maoris are the largest in size and the most noble in general appearance, of any of the native races which I have ever seen. May the Lord raise up some one to carry to them the last message of mercy.

We feel sure that God has a people among the natives of New Zealand. The Mormons have gone among them and live with them just as they live. They teach them their doctrines, and claim to have a following of 3000 or more among the natives here; but from all I can see, the teachings of the Mormons are just what suit the natural desires of the Maoris, polygamy being a practice common to the natives here when first discovered. May the Lord raise up laborers for this very important field among the Maoris of New Zealand, is my prayer.

G. T. WILSON.

Kato, New Zealand, March 21.

### SOUTH AFRICA.

EAST LONDON.—Soon after the close of our Conference, Nov. 5, 1893, two companies started out in aggressive work, the first consisting of Elder Robinson, Elder Thompson and wife, and sister Blanche Commin, of Claremont; the second, of D. F. Tarr and wife, E. Hiva Starr, and the writer.

East London, the third seaport in the colony, was assigned to the first company; and King William's Town, forty miles inland from East London, to the second company. These towns are about 900 miles by rail from Cape Town, sixty hours being required to complete the journey.

Having previously engaged a hall in each town, at \$2.50 and \$5 a night, respectively, we announced meetings through the papers and by posters, but were disappointed by having a very small audience. We continued to advertise and personally to invite the people, but without avail. Finally, in King William's Town, we concluded that the small attendance would not justify an expense of \$5 a night, and so found a smaller hall at \$1.25 a night, and continued for some time longer. It seemed evident, however, that we could not reach the people by preaching; for they would not come to hear. They did not seem to be prejudiced, but wholly indifferent.

After seeking the Lord to know in what other way he would have us labor, the tract work and visiting from house to house were suggested. In this we all saw light, and at once ordered a supply of tracts, and began the work. The people received us kindly, and nearly all were willing to read. Elder Robinson having been called to Cape Town on important work, and sister Commins having returned home to attend the college, the writer joined brother and sister Thompson in the work in East London, Feb. 1. Brother and sister Tarr and sister Starr are continuing the work in King William's Town, having several Bible readings each week and preaching on Sundays. They report a growing interest, and one family obeying the truth.

The experience of the East London company had been almost exactly the same as ours in King William's Town, and they had also concluded to engage in tract work. East London is a thriving town, with a population of some 5000 or 6000 whites, and as many or more natives, mostly Kafirs. The English, Wesleyan, Baptist, Presbyterian, and Catholic churches are represented. During the past month brother and sister Thompson and the writer have visited more than 200 families, and distributed over 11,000 pages of reading-matter. We visit rich and poor, Catholic and Protestant, black and white. In nearly every case we are cordially received, and but few refuse the reading. A few, however, are established in their opinions, and do not wish to be disturbed by new theories; so after an insight into the truth, decline further reading. Others are becoming much interested, and indorse all they have read. One gentleman, who was delighted with the little work on "Home of the Saved," requested me to get him some books it advertised,—"Thoughts on Daniel and the Revelation," especially.

We have many interesting talks with the people. The majority see little importance in the truths they read, but we believe this to be one way of teaching the "few." We are to "sow the seed." Just before the end, the Lord has told us that the tracts are to be scattered like the leaves of autumn. Almost simultaneously this method has been taken hold of anew in different countries, and thus the message is being carried to the homes of the people, so that when the work is finished, no one can say, I knew nothing about it. We know what the results of sowing the seed, the word, will be; for we are assured that it will not return void, but that it will be a savor of life or death; that it will ripen both the wheat and the tares for the harvest.



Our meetings here were discontinued for a time, but as the people are inquiring where our services are held, we hope soon to open meetings again. The local papers have given us favorable notices. The *Standard* recently published an article, copied from the *Argus*, free of charge, containing extracts from Catholics on the change of the Sabbath, their challenge to Protestants, etc. The paper has a circulation of 1000 copies. They issued 100 extra copies which we purchased for missionary work. The truth is making steady progress in this field.

Sister Peck has recently taken charge of a church school in Beaconsfield, and sister Hurd and brother Smailes are there also engaged in colportage and Bible work. We hope soon to see the truth established in every part of Africa. The workers are all well and of good courage.

March 4.

I. J. HANKINS.

#### OUR AUSTRALIAN LETTER.

MATTERS in this country have not undergone any very great change during the last month. Times are just about as hard financially, and the prospects of the poor are a little dark, considering that winter will soon set in, when the chances for procuring work rather diminish. Much has been said and written of late concerning the way out of the present depression. In describing the situation a writer in the Melbourne *Age* said: "The colony as a whole is in a bad way. There is poverty everywhere. It is tempered a little for the immediate present by the summer and the work which the season provides; yet in all the suburbs, partially depopulated though they are, hundreds of families are as dependent on charity for food now as they were last winter."

The cause of all this is not that there is no money in the colony. On the other hand we are told that the banks are full of gold, but from lack of confidence it is kept locked up, and every industry suffers accordingly. Another quotation from the *Age* says: "Husbands and fathers who have gone through the colony and across the border in search of work have, in too many cases, made fruitless quest; and so far from being able to send their families any relief, have had to beg so that they might live themselves. . . . There are mothers now lying on bare boards with their children, and children who cannot be allowed to be seen in the streets for lack of clothing."

Yet let no one think that these things are seen by the ordinary observer. True, the suburban trains do not carry as many passengers as they did a few years ago, but horse-racing, pleasure-seeking, theater-going, and the like, all seem to have a fair share of patronage. Most of those who suffer do so in silence, while others follow their inclinations without much apparent thought of others' weal or woe. So far as outward appearance goes, with few exceptions, things move on as if the present stringency was the normal condition of things. Quite a good many people, though, are now hopeful of a speedy improvement of the financial situation.

The Sunday-law people, however, are as persistent in their cause as though nothing else was weighing on the public mind. Like the Jews of old, they are full of zeal which smacks much of fanaticism. They have their committees at work hunting up cases which may serve to keep their cause before the public until general sentiment will sustain their much-vaunted piety. Only a day or two ago one of their number was on his Sunday rounds looking after refractory individuals, and not happening to light upon any suitable case among Europeans, he went to the Chinese quarters, where he espied one Ah Quie doing something with a carpenter's plane. The next day the celestial was brought up, and charged, under an act of Charles II., with "exercising the worldly work of his ordinary calling (cabinet-making) on part of the Lord's day commonly called Sunday."

It was established that the celestial was not

a cabinet-maker, but was a French polisher, and was, therefore, not working at his trade, but simply planing down the sides of a small mirror preparatory to shaving himself. It was, moreover, maintained by the defense that any man had a right to work on Sunday to make an article for his own use. But the keenest bit of argument made was that it is impossible to compel an alien *unbeliever* to observe the Lord's day, on the ground that its real observance required belief in it. The case was accordingly dismissed, and the prosecutors failed to win their much-coveted glory.

The activity in this line does not pass unnoticed by the secular press. The *Age*, in an editorial on this point, said: "The man who wishes to spend Sunday in the fresh air is not necessarily such a criminal as the Sabbatarian would have us believe; nor will he be goaded into attending divine worship by being absolutely debarred from all rational relaxation and enjoyment on the first day of the week. If regularity at church entailed of necessity a high moral code, it would plainly be desirable to drive every citizen to the church door at the point of the bayonet—that is, supposing he declined to go of his own accord; but, alas! the Jabez Spencer Balfours, the George Nicholson Taylors [noted criminals], and the rest of them are so often distinguished by all the outward manifestation of piety that one feels a doubt as to the efficacy of such a plan. Donald Nicholl, chairman of directors of the city of Glasgow bank, absolutely refused on principle to read Monday's paper, because its publication had entailed a certain amount of Sunday labor; yet he was proved to have knowingly connived at a system of swindling which reduced thousands from affluence to beggary, and caused a shock through Scotland that those who were there at the time will not readily forget. And of course the list might be easily prolonged."

From the above it is seen that the discussion of the Sunday question here is bringing out some of the fine points connected with it, and much to the detriment of those who are so piously jealous of the way the unbelieving world spend Sunday. This topic promises soon to be a very interesting one, and we hope its discussion will result in opening the eyes of many to the truth of the matter. Indeed it is already doing that. Not long since a deputation of ministers waited on the premier of New South Wales, asking for more stringent Sunday laws. He asked if they based their requests on the demand of the fourth commandment. They said that was the very basis of their action. "Well, then," said he, "Sunday is ruled out of the case; for that commandment enjoins the keeping of the seventh day, and that is Saturday." The deputation were obliged to retire rather crestfallen. But these people care little for rebuffs. They will soon stir up the thing again, when we expect to see considerable public agitation about it. Let it come, the sooner the better; for then the conflict will the sooner be over, and the work done which is to bring our blessed Lord.

There begin to be signs of change in the season, from the dry to the wet. In Victoria occasional showers have appeared, to add to the comfort of the pedestrian by laying the dust of the streets, and to give courage to the farmers by tinging their hitherto dry fields with a modest green color. In some other parts of the continent the rainfall has been much heavier than in the vicinity of Melbourne. In fact, the dispatches announce that in some parts of New South Wales the amount of the downpour has been nine or ten inches in as many hours, and that large areas of crops were inundated. Heavy losses will be sustained in consequence, especially in the corn crop, which was just ready to be harvested.

The tent work about Melbourne is prospering, though it is almost too early to report definite results at either place. The congregation keeps

up well in Williamstown, and some there have taken their stand for the truth. There seems to be a good prospect that a staunch church will be organized in that suburb. Here in Brighton more than a score have commenced the observance of the Sabbath. With those already in the truth there will probably be between thirty and forty to attend the meetings here. The tent will probably be removed to another suburb soon, where we hope to see many others added to the truth.

J. O. CORLISS.

#### ARKANSAS.

JUDSONIA.—Since my last report, I have been delivering the books that I took orders for last summer, and closing up my business in Jackson county. I am now near Judsonia recanvassing territory that I worked two years ago, and looking up the interested ones. I find several who have been reading our books, and are deeply interested. I am of good courage in the Lord.

April 8.

E. W. CRAWFORD.

#### MISSOURI.

THE Missouri Conference Bible school closed April 1, having continued three months. The Lord has abundantly blessed the school with unity and harmony.

Many who came discouraged have a new hold upon God, and many others who were unconvinced have given themselves to God and his work. I do not know of one who left the school at its close without a personal knowledge of acceptance with God. I praise God for this. Twenty-seven were baptized. All of the workers go to their different fields with good courage and firm confidence in the guiding hand of God. We expect to see his hand in the work the coming season as never before.

CLARENCE SANTEE.

#### PENNSYLVANIA.

DEARTH.—I will give a brief synopsis of what I have done since my last report. I continued the meetings in Waynesburg, Green Co., till October, when I took down our tent and hired a hall, fitting it up for a chapel. At this time brother Charles Baierle joined me. We held meetings in the chapel four nights each week. Our labor was house-to-house work. The use of tobacco and snuff was the prevailing habit in the church and generally in this section. It required persistent effort to break it up. There were at one time thirty-five who professed to keep the Sabbath before this test came. The habit was so interwoven with their nature that it took an effort to overcome it.

A doctor of divinity from the Cumberland Presbyterian College, who has been here about forty years, came to our meetings; he made the statement that we had more scripture for the seventh-day Sabbath than they had for Sunday, and frankly admitted they got their Sunday from the Catholic Church; so there was silence in all the churches here upon that subject.

We attended the week of prayer with the Washington church and spent three weeks with them. We baptized six, and left four more keeping the Sabbath who would have united with the church had not sickness prevented them. Three of the Waynesburg converts moved here and united with the church. We left in Waynesburg and vicinity twenty-two keeping the Sabbath, a good Sabbath-school, and a leader to take charge of their prayer-meetings.

Hearing that there was an interest to hear in German township it seemed to be the will of God for me to look after that interest. I found two Sabbath-keepers. There had been a strong prejudice awakened against Seventh-day Adventists. That is nothing strange as this is a

new field. I have been here now one week, and have taken up house-to-house work to remove the prejudice and get the truth before them that way. They opened the church to me, and I have now held three public meetings with a good attendance at each meeting. Four more have now decided to obey. We have held twelve Bible readings thus far. This is a prosperous farming community, each farmer owning from 100 to 1000 acres of land. This is a good field, and many of these farmers are wonderfully interested. Pray for us. J. J. SAUNDERS.

April 4.

#### RHODE ISLAND.

PROVIDENCE.—Since my last report the church here has enjoyed much of God's blessing. It was my privilege to baptize six dear souls Sabbath, March 31, after which the ordinances were celebrated, and all returned to their homes praising the Lord. Last Sabbath, April 7, a Methodist sister of more than forty years' experience in Christianity, began to keep the Lord's Sabbath, having heard two discourses bearing upon it. As the light broke in upon her soul, she began to praise God, and then the promise of Isa. 58:14 was fulfilled to her: "Then shalt thou delight thyself in the Lord."

An interest is being awakened from the advertising folders that we are circulating in the city each week. These folders consist of a four-page leaflet. The first page contains the time and place of meeting; the other three are devoted to a brief exposition of some points of present truth. By circulating these we gain a twofold object; inviting the people to the meetings, and then giving them something to read. This way of advertising is a little more expensive than some other ways, but very much more effectual. We desire the prayers of God's people for the work here. H. J. FARMAN.

April 10.

#### GEORGIA.

GAINESVILLE.—Since the trial of our brethren at this place, the interest in the present truth has spread far and wide. We have more than we can do to meet the calls that come in from various parts of the country. I think I have never seen a more widespread interest to hear upon the Sabbath question. I have appointments in four different places, and others are anxiously waiting for their turn to come when we can visit them. Not only do people seem desirous to hear, but some show a willingness to obey. Six persons have decided to keep the Sabbath in one of these places of meetings, and others I believe are near the same deciding point.

The religious liberty literature which has been distributed throughout this country has had a wholesome influence upon the people. Articles have appeared in several papers, deprecating the spirit of religious persecution which prompted the arrest and imprisonment of inoffensive Christian men for carrying out their religious convictions. As an illustration of the present attitude of public sentiment in some localities toward our people, we present the following resolutions, which have been adopted by a city council in one of the adjacent counties. We received them yesterday from a lawyer of that place, who writes that they were "unanimously passed by a full council of the city:"—

"Whereas, We are aware that many cases of persecution have arisen in different cities and States against people who conscientiously observe the seventh day as the Sabbath, and who desire to be free to pursue their usual avocations peaceably on other days of the week; therefore,—

1. "Resolved, By the mayor and council of the city of — that we offer to these people a most cordial and hearty welcome to —; and,—

2. "Resolved, That we pledge our official and individual influence to secure these citizens from persecution, and to guarantee to them the fullest and freest exercise of their religious liberty."

We appreciate the liberal Christian sentiment of which this is an expression, and trust there may be those of our people who will respond to this kind invitation. Should any feel interested to learn more of this place, with a view to locating there, we shall be glad to hear from them.

R. S. OWEN.

#### MONTANA.

HELENA.—The Lord is still blessing our efforts here in this city. The members of the church are most of them doing something in the missionary work, and others are becoming interested. The first labor bestowed in Helena by our people was done one year ago last January. Elder Watt came here and held a four weeks' meeting. There were four Sabbath-keepers here when he came, and through his efforts several others embraced the faith, and thirteen whose names are now on the covenant signed it at that time.

Last August Elder Watt and I pitched a tent and held another series of meetings, when a few more names were added to the covenant, and a church was organized with thirteen members. Since that time the work has steadily grown. At present we have thirty-nine names on the covenant, and the church numbers twenty-four members.

The past two Sabbaths the Lord has come very near by his Spirit in our meetings, and souls have been moved to make a full consecration to him. Last Sabbath nine united with the church, and several are to be baptized the coming week.

There are many openings in the State for labor. Several are preparing to enter the canvassing work. The outlook for the work in Montana is more encouraging than ever before. We praise the Lord for his presence and blessing in the work. W. J. STONE.

April 2.

#### CONNECTICUT.

HARTFORD AND NEW HAVEN.—I have finished my work in Hartford, and am now in New Haven. I went to Hartford nearly two years ago. At that time there was no church there, and only four or five Sabbath-keepers. Brother Clark joined me in the work about the time of the General Conference. The work has steadily advanced from the first, and we have now a good church which has in the last two quarters paid \$276.92 tithe.

Others are accepting the truth every little while. One young man, a deacon of the largest Congregational church in the city, has kept the last two Sabbaths. Several are waiting for baptism, which will be administered soon. The Sabbath-school is one of the best in the Conference. There is much prejudice, and many bitter words have been said against us, by ministers and people, but we know nothing can be said against the truth that shall not in the end work for its advancement. There is still much interest to read the word, and the prospect is very good for others to come to a better knowledge of the truth as it is in Jesus.

Three have attended the South Lancaster academy from this church in the last year, and one the Battle Creek College. May the blessings of God be with this little company of light-bearers in the darkness, and may they dwell in perfect love.

I am now to enter a new field, and I trust I may have the prayers of God's dear people that I may do the work the Lord would have me to do in his way and to his glory.

C. L. KELLOGG.

#### TENNESSEE.

This is the seat of the western division of the State supreme court, the place where, brother W. B. Capps was to have been tried for Sunday work. We came here a few weeks ago for the

purpose of educating the people as much as possible in the principles of religious liberty, by circulating that class of literature before the trial. But when the time arrived for the trial to begin, none of the records of the case could be found; hence the case is deferred until May. Some may think our effort lost because of the failure of the trial; but we are certain that our work has not been in vain. God has used this opportunity to his own glory in turning souls from darkness to his marvelous light. Up to this writing we have distributed about 50,000 pages of literature, besides a goodly number of *Sentinels*. This has stirred the minds of the people and is causing many to investigate the truth. Three precious souls have decided to obey God, and are rejoicing in Christ. In one day there were three appointments for special meetings made for us without our solicitation.

Our hearts are watered with the dew of heaven, as we meet and converse with inquiring souls on precious Bible themes. The silent messengers left in the homes are doing a great work for the people, which brings no little joy to the workers. Many tell us they have concluded that the seventh day is the true Sabbath.

Many expressions which are encouraging to us greet our ears as we go from door to door, only a few of which I will insert: "I will pay for this tract. I want to hear a sermon preached from it." A Catholic lady said, "You have the Sabbath according to the Bible." A prominent lady, on being asked to read the third package, said, "O yes, I read it all; will read this with pleasure." Her husband asked for a supply of reading-matter to take to his friends. A physician's wife remarked, "You have about converted the doctor."

A prominent gentleman paid for the packages he had received and for one in advance, remarking that the small price of the tract was no compensation for our work. Then pointing upward he said, "But you will get your reward up there." A lady who became acquainted with our people in Missouri, said, "Seventh-day Adventists are the people of God for this time." Another one who has a copy of "Bible Readings," speaks of the truth as familiarly as Sabbath-keepers do; she says her brother and family are in the truth, and that "Bible Readings" is the best book for the times that is published. A lady who spent some time at the Battle Creek Sanitarium says she has given up many habits to which she was formerly a slave, and feels that she is a child of God. But when the Sabbath was mentioned, she wept and said she was troubled on that point.

The good work is onward here, and our hearts are filled with joy and praise to God for the part he has given us in calling his people out of Babylon. It is sweet to work for Jesus, being ever conscious that we have the presence of his Spirit. I fear many do not consider the benefits and blessings wrapped up in this house-to-house work with our literature. It is a means ordained of God to help on with rapid pace to final triumph his glorious cause.

This plan opens a field of operation for many of our people who have long been wanting something to do. Shall we now accept the opening providence, fill in the ranks, and press the battle to victory?

Rapid changes are taking place. The opportunities which are presented now will have passed ere we realize it. "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." A family of live Sabbath-keepers could be of great service here in building up the good work which is begun. Who will volunteer to locate here and do self-supporting home missionary work?

C. D. WOLF,  
C. G. LOWRY.

## The Sabbath-School.

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

### LESSONS ON THE BOOK OF LUKE.

#### Lesson 18.—Speaking Peace. Luke 8:22-40.

(Sabbath, May 5.)

VERSES 22-25 give the account of the stilling of the tempest. The remainder of the lesson (verses 26-40) tells about the expulsion of the legion of devils from the Gadarene, the destruction of the swine into which the demons entered, and the effect which the whole affair had on the people. The entire lesson may be summarized thus: Stilling the tempest; freeing the demoniac. Connecting the preceding lesson with this one, we may have a mental picture of the first forty verses of this chapter, under these heads: Parable of the sower; stilling the tempest; healing the demoniac. Be sure, however, that you do not get this outline by simply memorizing the synopsis here given. Get it direct from the Bible, by reading the verses so carefully and so often that the subjects stand out in bold relief.

1. What came to pass on a certain day?
2. Where did Jesus propose that they should go?
3. What did Jesus do as they sailed?
4. While he slept, what took place?
5. What was their condition? (Compare Matt. 8:25; Mark 4:37.)
6. What did the disciples do and say?
7. What did Jesus immediately do?
8. What was the result?
9. Having stilled the sea, what did Jesus say to the disciples?
10. How did this miracle affect them?
11. In what country did they land?
12. Who met them as they landed?
13. What did the demoniac say to Jesus?
14. What had Jesus said to the unclean spirit?
15. How had the devils treated the man?
16. How many of them had possession of him?
17. What request did they make to Jesus?
18. Into what did Jesus suffer them to enter?
19. What then happened to the swine?
20. What effect did this have on the keepers and on the people of that country?
21. When the people saw the man that had been possessed of devils, clothed and in his right mind, what did they request Jesus to do?
22. Did Jesus comply with their request?
23. What did the man who had been healed desire of Jesus?
24. What did Jesus tell him to do instead?
25. How faithfully did he fulfil this commission?
26. How was Jesus received on his return?

#### NOTES.

1. Mark gives us the words that Jesus used in stilling the tempest: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39. This is one of the miracles that is recorded that we may believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through his name. John 20:31. A few texts will indicate the lesson that we may learn from it. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20. "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." Ps. 85:8. "For he is our peace," and he came preaching peace. Eph. 2:14, 17. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Just as the word of Christ quieted the sea, so his word to us, if we receive it as his word, will give peace to the soul. "Great peace have they which love thy law: and nothing shall offend them," or cause them to stumble. Ps. 119:165, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. So when God speaks peace to us, it is by speaking righteousness; and we have that righteousness if we hear his word with meekness. "Incline your ear, and come unto me: hear, and your soul shall live." Isa. 55:3.

2. The account in Mark, like the one in Luke, mentions only one man possessed with devils; but in Matthew it is stated that there were two men. All that it is necessary to bear in mind, in order to see that there is no contradiction, is that neither Mark nor Luke says that there was only one man. One of them was doubtless more prominent than the other, and special attention is directed to him by Mark and Luke, who give more of the details than Matthew does.

3. In this lesson we have an example of Christ's triumph over a legion of devils. Satan, the chief of the devils, is Apollyon, the Destroyer. Rev. 9:11. Christ is "the Prince of Peace." Isa. 9:6. The devils, true to their nature, were tormenting the poor man,—driving him to and fro like the waves of the sea by the winds. Christ, true to his nature, spoke peace, and the troubled soul had rest. What a perfect parallel this miracle was to that which preceded it! Let this word ever be the joy of the tempted one, "Christ is more powerful than Satan; he has spoiled principalities and powers." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

4. All the blessings that Christ had come to bestow upon the Gadarenes, and of which they had such ample and striking evidence, were nothing to them compared with the loss of their swine. Of course their trouble was on account of the loss of the money value of the hogs, so that their case is precisely that of thousands who choose this present world instead of Christ. Bunyan has aptly illustrated this by the man intent on selecting from the garbage with a muck-rake, and oblivious of the crown of glory above his head. We may well pray, "Deliver us from the muck-rake."

5. The man out of whom the devils were cast wanted to be with Jesus. That was a most natural desire; but Jesus said to him, "Return to thine own house, and show how great things God hath done unto thee." God saves men for service. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." 1 Peter 2:9, Revised Version. But, although the Lord sends us out to service, instead of allowing us now to dwell in his personal presence, beholding his face, he does not leave us alone; for he says, "Lo, I am with you always." Matt. 28:20.

6. Note also that, although the people refused to have Jesus with them, he did not utterly forsake them. They would not have him among them, so he left a representative. "Ye are my witnesses, saith the Lord." Isa. 43:10. "And now I am no more in the world, but these are in the world." "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:11, 22, 23.

## Special Notices.

### NOTICE!

THE address of the Chicago Bible mission is changed from 51 Ashland boulevard to 438 Sixty-second street, Woodlawn, Chicago. This is also my home address. The mission building is one block north and two blocks east of Lexington avenue station, on the South Side elevated railroad. J. N. LOUGHBOROUGH.

### A REQUEST FROM NEWFOUNDLAND.

WILL any reader of the REVIEW who may know of Sabbath-keepers or interested persons on this island please write me, giving me the address of such persons, with particulars? Also any one having friends whom they would like to have visited? L. T. AYERS.  
41 Freshwater Road, St. John's, Newfoundland.

### NEW ENGLAND.

IN connection with the meeting to be held at South Lancaster, Mass., May 3-13, instruction will be given in the canvassing work by brethren H. C. Wilcox, general agent for New England, and E. R. Palmer. We hope that all who expect to enter the canvassing work during the summer will be in attendance at this institute. It will doubtless be the last one we will hold this spring. NEW ENGLAND CONF. COM.

### NOTICE TO MANITOBA.

HAVING been requested to labor in Manitoba, and expecting to start for that field about the first of June, I desire to obtain all the information regarding it that I can before that time. Let all the companies and scattered Sabbath-keepers correspond with me at once. I want information on the following points: Openings for labor, what labor, if any, has been bestowed, population, fertility of soil, cost of provisions, house rent, furniture, clothing, wood, coal, etc. Any points not mentioned above that you think will be of interest, will be gladly received. Address W. H. Falconer, REVIEW AND HERALD, Battle Creek, Mich.

### INDIANA STATE MEETING.

THE spring State meeting for Indiana will be held at Boggstown, Ind., May 7-13. This will be an important meeting, as some changes are expected to take place at this time. Elder Loughborough will be present. The laborers of the Conference are all expected to be there to take part in planning for the work of the season. We desire to select the most promising fields for tent labor, and will be glad to receive requests from those who think they know of favorable openings. As the weather may be somewhat cool, it will be well for those who attend to bring some bedding, if convenient to do so. The Boggstown church cordially invites a general attendance from other churches, and we hope all will try to assist in making the burden as light as possible.

We trust above all else that this may be a time of special spiritual blessing. Come, expecting much from the Lord at this time. F. D. STARR.

## News of the Week.

FOR WEEK ENDING APRIL 21, 1894.

### DOMESTIC.

—A general strike has been inaugurated on the Great Northern railroad. The employees on connecting roads are threatening to do the same.

—President Cleveland has issued a proclamation for the seizure of all vessels violating the provisions of the Bering Sea Board of Arbitration.

—The smallpox is gaining in Chicago in the poorer sections of the city, and it is feared that it may get beyond the control of the health department.

—Nine thousand miners are on a strike in Alabama. The mining companies would hire negroes to take their places, but the negroes are afraid to work.

—The jury in the case of Miss Pollard vs. Congressman Breckinridge, brought in a verdict in favor of the plaintiff, with damages amounting to \$15,000.

—The supreme court of South Carolina, has declared the liquor law of that State, the enforcement of which lately led to trouble and bloodshed, to be unconstitutional.

—A society for the Prevention of Crime modeled after the Parkhurst Society of New York, has been organized in Chicago with Rev. Dr. Clarke, a Presbyterian divine, as president.

—Senator Morgan, as chairman of the committee on foreign relations, advises the United States government to sustain the Nicaragua canal project by guaranteeing the payment of the company bonds to the amount of \$100,000,000.

—Postmaster-general Bissell has issued an order to the effect that for post-offices established after April 9 only short names of one word each will be accepted. There may be exceptions where the name selected is historical or has become local by long usage.

—Admiral Benham is now in New York City. He has been retired from active service because of his age, and will be succeeded by Commodore Francis M. Ramsey. Rear-admiral Irwin has also been placed upon the retired list, and is succeeded by Commodore Skerrett.

—Coxey's army is apparently disintegrating, but other large bodies of men bent on the same errand are approaching Washington from other directions. Western railroads are refusing free transportation to these "armies," and trouble is threatened in several places, particularly at Council Bluffs, Iowa.

—A serious riot occurred at Detroit, April 18. A large gang of Polish laborers, who were at work for the city, became dissatisfied with their wages, and refused to work. A sheriff and a small posse of men were sent to protect the waterworks. They were attacked by about 500 Poles with pickaxes and shovels. A bloody battle ensued. Two of the rioters were instantly killed, and others mortally wounded. One sheriff is fatally injured. The police are arresting many of the Poles, and a state of intense excitement prevails in the city.

### FOREIGN.

—Admiral Mello has given up the conflict against the government of Brazil, and he is now a fugitive.

—The Reichstag has adopted by a vote of 168 to 145 the motion to repeal the laws preventing the return of the Jesuits to Germany.

—The Belgian steamer "De Ruyter," which sailed from Brighton for Boston, March 12, has been given up as lost. She was heavily loaded with general merchandise and carried a crew of twenty-eight men.



—Civil war has broken out in Samoa, and the natives are slaughtering each other.

—A dispatch from Brazil, which has been confirmed by United States Minister Thompson, reports the sinking of Mello's flagship the "Aquidaban" by a government torpedo boat in the late action which settled the rebellion.

### RELIGIOUS.

—Two thousand religious pilgrims left Barcelona, Spain, for Rome, April 16.

—About 100 Baptists and Stundists are now in Russian prisons. They will be sent to Siberia or remote districts of Transcaucasia.

—The Spanish pilgrims en route for Rome were attacked at Valencia by a mob, and only by the intervention of the police could they go on.

—The beatification of Juan d'Avila Diego, of Cadiz, took place at Rome, April 18, and some 15,000 pilgrims from Spain were in the city to be present at the ceremonies. The pope officiated.

—The pope has in preparation an encyclical on the relation of the Catholic to the Greek Church. He thinks he has a plan that will bring about a reunion. It will allow the Greek Church what in politics is known as "home rule."

—The effort to secure a religious amendment to the Constitution has stirred the Lutherans up to protest against it. That church is sending in petitions against the movement. The Lutherans declare that they want no union of Church and State.

—The archbishops of Bologna, Milan, and Ferrari, as well as Mgr. Zegna, assessor of the congregation of the holy office, and Father Steinhuber, the distinguished Bavarian member of the Society of Jesus, have received official notification that they will receive the red hats of cardinals at the next consistory.

—The French cabinet has decided to stop the salary of the bishop of Lyons because of a pastoral letter which he issued denouncing the law for the maintenance of churches. All the bishops of France have been requested to send to the government copies of the addresses they made on this subject.

—Vermont has 201 Congregational churches with thirty-five installed pastors, 104 other pastors, and twenty-nine churches vacant. In these churches are 20,771 members. The families connected with these churches are 15,361, a gain of 351. The benevolent contributions have naturally fallen off somewhat in these hard times. The Sunday-school membership has slightly decreased.

### Appointments.

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

THE next annual session of the Upper Columbia Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at College Place, Wash., May 30 to June 6. R. S. DONNELLY, Pres.

THERE will be a two weeks' meeting held at Lena, Wis., beginning April 26. Elder P. H. Cady will be there a part of the time. There will also be a meeting at Fish Creek, May 11. There will be opportunity for baptism at both places. SWIN SWINSON.

THE next annual session of the Upper Columbia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at College Place, Wash., May 30 to June 6. Let every church in the Conference make a note of this, and see to electing your delegates. Please attend to this at once. As soon as your delegates are elected, let the church clerk make out his credentials and send them at once to the Conference secretary, brother S. A. Miller, Milton, Oregon.

R. S. DONNELLY, Pres. Upper Columbia Conf.

### 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 first-class baker, capable of taking charge of a bakery. Address E. E. Varner, 118 State St., Helena, Mont.

WANTED.—To correspond with any one who knows of a good business opening for a party with a small stock of goods. Address Box 1461, Battle Creek, Mich.

WANTED.—To sell a well-paying peddling route, which has been worked for nine years, and stock of goods; also town property where we have good schools. Reason for wanting to sell is poor health. Address A. Jones, Franklin, Nebr.

MRS. M. J. MADILL, of Elmvalle, Ont., who advertised in a late REVIEW, wishes to say that she desires a brickmaker, not a bricklayer.

FOR SALE.—Brother J. P. Bridger, Mount Airy, Ga., in order to be able to devote his time to the canvassing work, is desirous of disposing of his fruit and stock-farm at that place, which he thinks has some special advantages to any one who might wish to engage in that business. For further particulars address him as above, inclosing stamp for reply.

### LABOR BUREAU.

WANTED.—A place to work for a Seventh-day Adventist, by a young man. Address Victor A. Moore, Charlotte, Mich.

WANTED.—A place by a young man to work on a farm by the month among Sabbath-keepers. Address Antoine Wery, Thiry Daems, Kewanee Co., Wis.

WANTED.—A girl twenty years of age, in Kansas, desires a situation to work in a Seventh-day Adventist family. Her object is to secure means to attend some Seventh-day Adventist school the coming winter. Mrs. Annie Fields, Burlington, Coffey Co., Kans., will give any further information desired concerning her.

### PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEW, Sentinel, and Home Missionary. J. A. Adams, Racine, Mo.

Seventh-day Adventist papers and tracts. D. T. Swing, Perry, Okla. T.

REVIEW, Signs, Sentinel, and Home Missionary. Mrs. M. J. Delhorbe, Norman, Okla. T.

American Sentinel, for use in missionary work. H. P. Morgan, Port Homer, Jefferson Co., Ohio.

Seventh-day Adventist papers and tracts to supply reading-rack. Mrs. N. J. Zwyers, 801 First St., Frankfort, Ind.

### DISCONTINUE PAPERS.

Mrs. E. Foreman has all the papers she needs at present.

### Obituary Notices.

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

FIELD.—Died Feb. 4, 1894, at her home in Pierson township, Montcalm Co., Mich., of cancer, sister M. M. Field, in the sixty-fifth year of her age. She was a great sufferer, but she bore it patiently till the last. She was a member of the Seventh-day Adventist church at Sand Lake, Mich. Words of comfort were spoken by the writer. R. C. HORTON.

RICE.—Died near Helena, Ark., in February, 1894, Hannah Rice. She was born a slave in Tuscarora, Ala., and moved to Arkansas in 1893. She was sixty five years of age. She learned the truth concerning the Sabbath from a canvasser, and hastened to obey, and was faithful unto death. Discourse at the funeral by a Baptist minister. C. W. BRIMER.

JOHNSON.—Died Feb. 22, 1894, in Harrison county, John R. Johnson. He was born in 1837 in Belmont county, Ohio. He received the light of present truth under the labors of brother E. T. Russell three years ago. He was a faithful brother, and those associated with him in the faith feel that in his death they have met a great loss. WILLIAM DICKERSON.

DIXON.—Died at Portis, Kans., Feb. 7, 1894, of old age, our dear mother, Mrs. Margaret S. Dixon, aged 82 years, 6 months, and 17 days. From the first remembrance of her children, mother was a Christian, and often they heard her voice in prayer for them. She has been a Sabbath-keeper over thirty years. As she neared the end, her faith and hope grew brighter. Funeral services were conducted by Elder Brunbaugh, of the Dunkard church. N. P. DIXON.

TOWLE.—Died at Belgrade Mills, Me., Feb. 12, 1894, of pneumonia, sister Nancy Towle, aged seventy-seven years. Sister Towle was the wife of brother Hiram Towle, who has been so long known in Maine as a Sabbath-keeper. Poor health has hindered her from attending meetings very often, but her love for the truth has been manifested at home, and in the sphere in which she has lived. Words of comfort were spoken at the funeral by the writer from 1 Cor. 15:49. WILLIAM H. BLAISDELL.

STONE.—Died at the home of her nephew, J. F. Stewart, near Belmont, Nebr., March 5, 1894, Eliza G. Stone, aged 70 years, 3 months, and 11 days. She has been a faithful Christian all her life. She leaves a son, a daughter, three sisters, and other relatives and many friends to mourn. Words of comfort were spoken by the writer. THEODORE THOMPSON.

GREEN.—Died March 21, 1894, at Watertown, N. Y., of tumor, in the sixty-third year of his age, brother Jasper Green. Brother Green was born in the town of Adams, N. Y., June 30, 1831. He was for some time a member of the Seventh-day Baptist Church, but when Elders J. N. Andrews and M. E. Cornell came to Adams Center in 1861, and proclaimed the third angel's message, he and his wife accepted the truths then taught, and became members of the Seventh-day Adventist church which was formed soon afterward at that place. They have always loved the truth they espoused at that time. Some time ago he gave his heart anew to God, and gave evidence of acceptance. For some time he has suffered much, but not till about ten days before his death would he take his bed. His closing testimony was, "There is nothing but love in my heart for any one." He leaves a wife, two adopted children, two brothers, two sisters, two grandchildren, and a large circle of relatives and friends to mourn their loss. The funeral services were held in the Seventh-day Adventist church at Adams Center. Discourse by the writer. A. E. PLACE.

### Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 15, 1894.

EAST.		†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N.Shore Limited.	*Atlantic Express.
STATIONS.							
Chicago.			am 6.50	am 10.30	pm 2.30	pm 4.00	pm 9.35
Michigan City.			8.55	pm 12.15	4.17	5.45	11.35
Niles.			10.20	1.13	5.15	6.38	am 12.45
Kalamazoo.	am 7.15		pm 12.07	2.20	6.30	7.51	2.20
Battle Creek.	8.00		12.53	2.57	7.08	8.23	9.03
Jackson.	10.00		3.00	4.15	8.27	9.40	4.45
Ann Arbor.	11.05		4.18	5.08	9.20	10.33	6.50
Detroit.	pm 12.20		5.45	6.15	10.25	11.30	7.15
Buffalo.				am 12.40	am 6.55	am 6.20	pm 5.10
Rochester.				3.35	9.45	9.25	8.20
Syracuse.				pm 5.35	pm 12.15	11.25	10.20
New York.				2.20	8.50	pm 7.05	am 7.00
Boston.				4.15	11.15	9.25	10.50
WEST.		*N.Y.Bos. & Cbi. Sp.	†Mail & Express.	*N.Shore Limited.	*Chicago Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.	am 10.30			pm 2.00			pm 7.15
New York.	pm 1.00			4.30	pm 6.00		9.15
Syracuse.	8.25			am 12.05	am 2.10		am 7.20
Rochester.	10.25			2.10	4.10		9.55
Buffalo.	11.20			3.10	5.30		pm 11.45
Detroit.	am 6.05	am 7.25		9.35	pm 1.00	pm 4.35	8.25
Ann Arbor.	7.05	8.50		10.30	1.55	5.57	9.55
Jackson.	8.10	10.25		11.40	2.55	7.40	11.35
Battle Creek.	9.20	11.20	pm 12.53	4.02	9.13	am 1.13	
Kalamazoo.	9.58	pm 12.48	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 Feb. 11, 1894.

GOING EAST.						STATIONS.	GOING WEST.						
Read Down.							Read up.						
10	8	4	6	42	2		11	1	3	23	7	9	
Mail	Ex	Lim.	L't'd	Ad.	Mid	Pl. II	Mail	Day	Ex	R'd	B. C.	Ex	P'd
Ex.	Lim.	L't'd	Ex.	L't'd	Tr'n.	Pass	Ex.	Ex.	L't'd	Pass.	Ex.	Ex.	Ex.
a m	a m	p m	p m				a m	p m	p m		p m	p m	p m
8.40	11.25	8.10	8.15				7.00	4.50	9.10		10.30	8.00	8.00
11.10	1.20	5.07	10.30	a m			4.35	2.45	7.10		8.30	5.45	5.45
12.45	2.35	6.30	12.00	10.05			2.50	1.20	5.44		7.10	4.10	4.10
1.29	3.07	7.12	12.45	12.40			2.06	12.40	5.13		6.30	3.28	3.28
2.21			11.33	3.42			1.10	12.02					
2.33		7.56	1.48	4.30	a m		1.08	11.53		p m		2.37	2.37
3.40	4.30	8.45	2.40	6.20	7.00		1.13	10.29	3.07	8.40	4.33	12.58	12.58
4.33	5.11	9.28	3.25		7.47		8.20	10.02	2.40	8.00	4.03	12.20	12.20
5.10	5.40	9.55	4.00		8.20		9.35	9.05	1.55	6.50	3.20	11.28	11.28
6.30	6.30				9.14		8.35	8.35	1.25	6.47	2.53	10.35	10.35
7.30	7.05	11.17	5.40		10.05		7.49	8.02	1.00	5.10	2.25	10.01	10.01
8.15	7.35	11.50	6.15		10.43		7.28			4.48			
8.42		am 6.35			11.06		6.25	6.50	11.55	3.49	1.20	8.46	8.46
9.56	8.46	1.00	7.30		12.05	Pt. H'n Tunnel	a m	a m	a m	a m	p m	p m	p m
9.25	9.25						a m	a m	a m	a m	p m	p m	p m
a m	a m	p m	p m				a m	a m	a m	a m	p m	p m	p m
8.40	8.30	5.25						6.40	10.40	4.05		8.45	8.45
pm	pm	am	am					10.10			a m	p m	p m
8.05	8.05	7.25									a m	p m	p m
a m	a m	pm	pm					7.40				10.15	
8.12	8.12	7.15							7.30			11.30	
a m	a m	pm	pm					a m	a m	a m	a m	p m	p m
3.05	8.10	4.25						1.20	7.05		8.40	2.25	2.25
a m	a m	pm	pm					a m	a m	a m	a m	p m	p m
4.15	9.30	5.40						12.15			6.15	1.00	1.00
pm	pm	am	am					a m	a m	a m	a m	p m	p m
4.52	9.38	6.03						9.00	6.10		5.00	8.00	8.00
a m	a m	pm	pm								3.00	7.00	7.00
		10.20											

Trains No. 1, 3, 4, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Pt. Huron 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 24, 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.—Through Faith We Understand, ***—Looking unto Christ, N. W. VINCENT—God's Blessings, JONATHAN SPENCE.....	257, 258, 267
OUR CONTRIBUTORS.—Victory in Temptation Through Christ, MRS. E. G. WHITE—The Fifth Commandment, GEO. W. PAGE—The Best Adorning, ELDER J. G. MATTE-SON—An Open Letter, ELDER L. D. SANTEE—Last-day Message of Elijah, A. SMITH.....	257-259
THE MISSION FIELD.—Turkey, ELDER H. P. HOLSER—The Mission School at Raiatea, ELDER B. J. CADY—British Guiana, MRS. MARY E. KNEELAND.....	260, 261
SPECIAL MENTION.—"Christian Socialism," ELDER H. F. PHELPS—Buddhist Ethics, <i>Toledo Blade</i> .....	261
EDITORIAL.—The "Friends" Also—Baptist Principles Applied, M. E. K.—"Clean" and "Unclean" Meats, S. N. H.—Faith a Free Gift to All, A. T. J.—The Duties and Privileges of Church-members, G. C. T.—The Hungarian Kingdom, L. R. C.....	262-266
PROGRESS.—Reports from New Mexico—New Zealand—South Africa—Our Australian Letter—Arkansas—Missouri—Pennsylvania—Rhode Island—Georgia—Montana—Connecticut—Tennessee.....	267-269
SABBATH-SCHOOL.....	270
SPECIAL NOTICES.—Notice I—A Request from Newfoundland—New England—Notice to Manitoba—Indiana State Meeting.....	270
NEWS.....	270, 271
APPOINTMENTS.....	271
OBITUARIES.—Field—Rice—Johnson—Dixon—Towle—Stone—Green.....	271
EDITORIAL NOTES.....	272

The Council has continued a little longer than was anticipated, but closed April 22. The arrangement of camp-meetings for the different districts, as given this week, is all that has yet been reported.

Elder J. O. Corliss sends up papers from Australia, in which a lively correspondence is published between himself and those of differing views, on the subjects of the law and the Sabbath. As our readers are well aware, the truth sustains no damage in these encounters; and it all tends to make known to the people what the Bible says on these important themes. The more agitation the better.

The National Reformers are at their old tricks again in the matter of manufacturing petitions for a Sunday law. They have secured a few hundred names from the vicinity of Pittsburg and Allegheny, Pa., and now they claim to have 13,177,693! They do this by counting all the membership of the churches which they think favor such a law, Cardinal Gibbons standing for 7,200,000! Why not let the Cardinal stand for the whole business? he would not object, and that is about what it will amount to in the final end.

The inconsistency of those people who spend \$900,000,000 for liquor every year, charging their hard lot to anything but their own vices, is very apparent. An object-lesson on this point was furnished by a late scene in Chicago of which "Sam Small" said: "In Chicago I saw a marching body of working-men, 18,000 strong, carrying a banner inscribed, 'Our Children's Cry for Bread.' And they marched straight to a picnic ground, and drank 1400 kegs of beer!"

The Lutheran Church is quite active in protesting against the proposed acknowledgment of God in the Constitution. They declare that it will prepare the way for a national religion. While it is well to see danger to religious liberty in this movement, the Lutherans do not see it yet very clearly. The placing of God in the

Constitution would more than *pave the way* for a national religion; it would create a national religion—the Christian religion. The Constitution of the United States as it is, no more favors the Christian religion as a whole, than it does the religion of Mohammed.

We are happy to announce that the number of subscriptions to the REVIEW has now reached 12,054. This is a very gratifying growth, but there are still thousands of families of Seventh-day Adventists who do not take our church paper which contains the articles from sister White and general reports from all our ministers. We learn that the *Home Missionary* list contains the names of about 6000 persons who do not have the REVIEW. All these are Seventh-day Adventists. We are glad to know that these families have the *Home Missionary*; but they ought to have the REVIEW also. These brethren do not realize what they are losing. We want to see our list rise to 15,000 before the summer is over. Who will take hold to help in this good work?

Brother W. H. Saxby, of Cleveland, Ohio, writes us that he recently came across an 1843-44 Adventist in that city, who informed him that the last time William Miller was there, he preached from Jer. 20:7-9 inclusive. On reading the text, it will be seen at once how appropriate it was to the situation, after the time had passed. "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." The first and second messages made a great stir in the city of Cleveland; and we have been told by the spirit of prophecy, that the third message would do a similar work, as the Lord has a people in that city; and that not a few '44 Adventists would rejoice in its light, as it so fully explains the past.

Some of the opponents of the Sabbath try to make it appear that the terms "the commandments," do not refer to the ten commandments, which contain the Sabbath law. For, they say, Christ, in Matt. 22:37, 38, quotes from Deut. 6:5, as the first commandment, and from Lev. 19:18, as the second. In these scriptures supreme love to God is enjoined, and love to our neighbor as ourself. But do they not see that our Lord was simply presenting a summary of moral obligation; for he immediately adds, in verse 40, "On these two commandments hang all the law and the prophets." The question was not, "Master what is the law you are going to give for the new dispensation?" but, "Which is the great commandment in the law?" something then in existence. And Christ simply sums up the precepts of the first table of the decalogue, as the first and greatest, and those of the last table, as the second. This was not a new law of two precepts to supersede the former law which contained ten, but simply a presentation of the great principles of love to God and love to man out of which the ten grow; and these would necessarily be presented elsewhere than on the tables where the ten themselves are found.

## WHERE PRINTED.

SEEING that there is some misconception as to where the new tracts are printed, sent by us to the REVIEW Office of late, I would here state that the International Tract Society, Hamburg, prints at present in the Hungarian and Servian at Budapest, Hungary; in the Rumanian at Bucharest; in the Bulgarian at Rustchuk; and in the Bohemian at Pardubitz, Bohemia. I am now starting to eastern Prussia also to make arrangements for the Polish. We keep all these publications in stock at our Hamburg depository, and will gladly furnish any one at the usual rates for tracts, also granting the usual discounts.

As to the work it is onward. During the last three months the Lord has given us some seventy souls in the German and Russian field, for which we feel very grateful. We are glad that the REVIEW comes to us with such interesting reports from all parts of the world. We shall try to add our share, but we are on the wing much of the time.

L. R. C.

## CAMP-MEETINGS FOR 1894.

### DISTRICT NUMBER ONE.

Pennsylvania.	May	30 to June 11
Quebec,	June	14-25
New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia,	"	16-27
Vermont,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

### DISTRICT NUMBER TWO.

Tennessee River, Bowling	Aug.	27 to Sept. 7
Green,	Nov.	8-18
Florida, Seffner,		

### DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois	"	22-28
Michigan,	Sept.	19 to Oct. 1

### DISTRICT NUMBER FOUR.

*Iowa, Ingleside Park,		
Des Moines,	May	29 to June 5
*Minnesota, Minneapolis,	June	5-12
*Wisconsin, Portage,	"	12-18
*South Dakota, Madison,	"	21-28
*Nebraska, Seward,	Aug.	21-28

### DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Chester,	"	16-27
Oklahoma,	"	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
Kansas, Emporia,	Sept.	6-17
Missouri,	"	19 to Oct. 1

### DISTRICT NUMBER SIX.

California, Bushrod Park,		
Oakland,	May	10-21
*North Pacific,	"	23-30
*Upper Columbia, near		
Walla Walla,	"	30 to June 6
*Montana,	June	13-20

### DISTRICT NUMBER EIGHT.

Denmark,	June	1-10
Norway,	"	13-24
Sweden,	"	28 to July 8
Central Europe, Neâchatel,	July	12-22

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

## MICHIGAN SCHOOL FOR THE BLIND.

WE have received circulars from this institution containing information in relation to its beneficent work, which it would be well for all to know. We presume our readers are generally acquainted to a greater or less extent with the advantages and facilities which it offers to the unfortunate class for whose benefit it has been instituted. Board and tuition free to all pupils whose parents or guardians are residents of the State. Further information may be had by addressing, "E. P. Church, Superintendent, School for the Blind, Lansing, Mich."

CORRECTION.—In the note at the foot of second column, p. 247 of last week's REVIEW, instead of "Dr. Young's Revised Version," read simply, "The Revised Version," etc.