

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Lebanon, Mich. Box 686

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

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## The Review and Herald,

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### PERFECT PEACE.

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

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

The fairest hope is the one that faded;  
The brightest leaf went down by the blast;  
All of our joys on earth are shaded  
By the sad remembrance, They cannot last.  
In heaven alone is rest eternal,  
There shall our gladness never cease;  
There shall the roses bloom supernal  
With the snow-white lilies of endless peace.

O the lives that are crushed and broken!  
Prayers that none but the Saviour hears!  
Saddest heartache remains unspoken;  
Lesser griefs find relief in tears.  
Mourners long for a coming morrow,  
When from sadness they'll find release;  
When hearts that break with their weight of sorrow,  
Shall rest in the calm of an endless peace.

Soon shall the endless day be breaking  
That lingers yet in the distant dawn;  
Soon shall the bosoms with anguish aching  
Joy while the years of heaven roll on.  
We look and long for the life beyond us,  
Where sweet flowers blossom, and cares  
Will cease;  
Ah, the chords untouched in the heart are  
Fondest,  
And they'll thrill to the music of perfect  
peace.

## 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.

### PROFESSION WITHOUT PRACTICE VALUELESS.

BY MRS. E. G. WHITE.

"RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. . . . Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? . . . Hear now this, O

foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you."

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. . . . Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes," but "ye shall observe to do all the statutes and judgments which I set before you this day."

Man is not to presume to put aside God's great moral standard and erect a standard according to his own finite judgment. It is because men are measuring themselves among themselves and living according to their own standard that iniquity abounds, and the love of many waxeth cold. Contempt is shown to the law of God, and because of this many presume to transgress, and even those who have had the light of truth are wavering in their allegiance to the law of God. Will the current of evil that is setting so strongly toward perdition sweep them away? or will they, with courage and fidelity, stem the tide and maintain loyalty to God amid the prevailing evil? Will they not with zeal and pure-hearted devotion say, "I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity"? The Lord has plainly stated what kind of devotion is acceptable unto him. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed

go free, and that ye break every yoke?" Those who profess to serve God are to do the work of relieving the oppressed. They are to bear the fruit of the good tree. Those who are truly Christ's will not bring oppression in the home or in the church. Parents who are following the Lord will diligently teach their children the statutes and commandments of God; but they will not do it in such a way that the service of God will become repulsive to their children. Where parents love God with all their hearts, the truth as it is in Jesus will be practiced and taught in the home. Fretfulness and impatience will be avoided, because they shut away the light of the Sun of righteousness from the soul. Those who manifest impatience, who are faultfinders, exacters, and accusers will have to be converted and become as little children, or they will never enter the kingdom of heaven.

Many evils exist in the church, and they blind the eye and benumb the spiritual senses. The conscience becomes deadened, and does not discern the abhorrent character of sin. We are closely to examine ourselves. Paul says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." We should plead with God for spiritual eyesight, that we may discern our mistakes and understand our defection of character. If we have been critical and condemnatory, full of faultfinding, talking doubt and darkness, we have a work of repentance and reformation to do. We are to walk in the light, speaking words that will bring peace and happiness. Jesus is to abide in the soul. And where he is, instead of gloom, murmuring, and repining, there will be fragrance of character.

Every word that reflects darkness upon others is recorded as cruel in the books of heaven. It depresses souls and aids Satan in his work. When you feel that you must utter words of darkness and discontent, remember that silence is golden, and put a guard at the door of your lips. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 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."

It is time for us to practice the truth we claim to believe. It is time for us to lie as clay in the hands of the potter, that we may be made vessels unto honor. Our former habits, which are termed "lusts in our ignorance," must pass away, and grace and truth must make us peaceable, kind, and courteous, in thought, word, and action. "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." Hereditary and cultivated tendencies are no longer to control us, but we are to be under the control of Christ. "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The grace of God is to work a transformation in our life, and all our professions of faith, all our forms of devotion, are valueless unless this work of transformation of character is wrought. We are to become like Him who is meek and lowly of heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

#### "YE ARE THE LIGHT OF THE WORLD."

BY J. E. EVANS.  
(Tustin, Mich.)

THE Saviour says, "Ye are the light of the world" (Matt. 5:14); and again, "As long as I am in the world, I am the light of the world." John 9:5. While to the careless reader there may be an apparent contradiction in these passages, there is beautiful harmony when viewed in the light of other scriptures.

What made our Redeemer the light of the world? We are told, "In him was life; and the life was the light of men." John 1:4. This life is received by all who accept in faith the conditions of God's word, which faith will work by love and purify the heart. The life of Christ is his character; his character is his glory. Ex. 33:18-22; 34:5-7, and this glory Christ has given to his people (John 17:22), that they may be one, reflecting the life of God to men.

We are reflectors; and the reflector does not cast its own light, but that of some other body. In the beginning the Lord made two great lights, the lesser of which was to shine upon the earth with a light borrowed from the greater. Here we have a beautiful illustration of what Christ is to his people, and what they are to him in the work of acquainting men with the life of God. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2. This Sun has risen never again to set, and the light of his glorious gospel is shining to all whose minds are not blinded by the god of this world. Of such the apostle says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3:18. Thus we behold in the face of Christ the glory of him who commanded the light to shine out of darkness. The same God hath shined in our hearts, through the Saviour, to give us the *light of the knowledge* of that glory. In the fifth chapter we read that God was in Christ reconciling the world unto himself. Thus he became an ambassador for God, and in like manner all in whose hearts the Saviour dwells are to be ambassadors for Christ, beseeching sinners to be reconciled to the Father.

In view of this, what solemn responsibilities rest upon every one who "hath received the gift!" "What manner of persons ought" we "to be in all holy conversation and godliness?" The following beautiful language is taken from "Gospel Workers," pp. 378 and 379:—

"I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and

another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall on the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

In Ps. 97:11 we are told that "light is sown for the righteous." As this light is sown for such, the Lord desires that those who receive it should act as light-bearers to the world—that they should be in the world, but not of the world.

In harmony with the testimony referred to above, is the following scripture: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11.

#### STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.  
(Melbourne, Aus.)  
(Continued.)

As one after another of the prophets of Baal fell beneath the rapid strokes of Elijah's sword, Ahab was an unwilling yet helpless spectator. No arm among all his people was raised in their defense, and the god whose worship they had foisted on the people, did nothing to avert their doom. The reaction of the people, as they learned of the deception which had been practiced on them, ended in swift retribution. In the similar conflict between truth and error, which is now going on, may we not look for the spirit and power of Elijah (Mal. 4:5) again to bring about such a reaction? Will not the people again, when undeceived regarding the Lord's coming, turn upon their teachers, saying: "You have not told us of this hour; and those who warned us of it, you declared to be fanatics?"

When the last prophet of Baal was slain, Elijah knew that the promised rain would soon come, and so render complete relief to Israel. They were now rid of that spiritual incubus which had separated them from God, and it was time to remove from them the physical curse which for three and a half years made the heavens brass, and transformed the rain to powder and dust. Deut. 28:23, 24. The land rid of the last traitor-priest, and God once more enthroned among his people, the rain could no longer be withheld. The quick ear of the prophet soon detected the sound of its coming, and he turned to the king with the words, "Get thee up, eat and drink; for there is a sound of abundance of rain." Ahab obeyed, and went up to eat and drink. The great lesson of the day had not removed the uppermost desire of his mind—sensual gratification. No matter how great the sufferings of his people, his only thought was for himself.

How different the case of Elijah! He desired to know the further pleasure of God, and so went to the top of Carmel to pray. There he cast himself upon the earth in the most painful position, and continued in prayer for the promised rain. What was the need of this exercise? Had not God absolutely promised that the rain should follow his appearance before Ahab? To many this might seem an excuse for not praying over the matter, but Elijah reasoned differently. He believed that the promises were not given to obviate the necessity of prayer, but rather to direct the mind to the proper objects for which to pray, and also that one might know

how far to expect answers to prayer. This idea has been fully set forth by God through one prophet, by whom, after stating the things he would do for his people, he said: "I will yet for this be inquired of by the house of Israel, to do it for them." Ezek. 36:37.

The promises of the Bible are received only through prayer. "Ask, and it shall be given you." The only confidence we can have that he will give what we ask, is that we are asking according to his will. 1 John 5:14. But how shall we know his will except by what he speaks to us? When we can point to a direct promise of God, and say, "Do as thou hast promised," we stand on the same platform of surety as did Elijah, who was a man of like passions as ourselves. The reason so many prayers fail of their object, is because we do not ask in this way, and then, like the psalmist, "look up" (Ps. 5:3) for the answer.

James says that Elijah prayed "earnestly." These are the only kind of prayers to which full answers have been accorded. We all doubtless remember the "wrestling" of Jacob; the "panting" of David's soul; the "importunity" of the wronged widow; the "persistency" of the blind beggars; the "tears" of the father pleading for his afflicted son; and even the "strong crying" of the Lord himself. These are examples of effectual prayer. These were all persevering, as was also Elijah's. After praying for a time, the prophet sent his servant, saying: "Go up now, look toward the sea," expecting the horizon in that direction would give some sign of the coming rain. But the answer was returned: "There is nothing." How many would leave off praying here. Not so with the prophet. Seven times in succession he sent the lad to scan the horizon seaward for indications of the expected storm. At last the report came back that a little cloud the size of a man's hand, was arising out of the sea.

His petition was now assured, and immediately he sent word to Ahab, who was still on the mount feasting with his nobles: "Prepare thy chariot, and get thee down, that the rain stop thee not." He knew that the long-delayed rain would come in abundance, and that the streams between Carmel and Jezreel would soon be so greatly swollen as to impede the homeward journey of the king; hence the hurried message. The king was barely ready to move on when the storm broke in all its force. But "fleetlier than his swift steeds were the feet of the prophet, energized by the hand of God. He snatched up his streaming mantle, and twisted it around his loins; and amid the fury of the elements, with which the night closed in, he outstripped the chariot, and ran like a common courier before it to the entrance of Jezreel, some eighteen miles distant. He did this to convince the king that in his zeal against idolatry, he was actuated by no personal disrespect to himself, and prompted only by jealousy for God."

Thus through the faith of Elijah mighty things were accomplished on that never-to-be-forgotten day. But suddenly the scene changes. Ahab arrived at the palace, where the queen awaited him, anxious to hear the outcome of the day's doings. Doubtless she hoped that her priests had been victorious, but when informed by Ahab of their death and the manner by which it was accomplished, she was in a rage. Like a bear robbed of her whelps, she determined to make her own power felt, by ridding the country of the prophet. What she was to do must be done at once. It would never do to let the reformation spread. The only way to prevent it was to strike at the master spirit of the revolution, which had that day overturned her work of years. Ahab was therefore persuaded in the matter, and she sent a messenger that very night to say to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

Had she designed to kill Elijah outright, she would probably have done so without giving him warning. The humor of the people at that time would not have suffered him to be killed, which the queen well knew. It is therefore evident that she only designed to drive him away, so that his presence would not interfere with her repairing the breach he had made. This was the crisis of the time, and of Elijah's life as well. The nation of Israel had never needed his presence more than at that time. He had started a work that the people were ready to carry forward. He certainly ought to remain with them now, to give direction in the work to its completion. He had boldly confronted Ahab's wrath and defeated his designs on Carmel. Will he now be frightened at the threat of this bold, bad woman? or will he meet her message with unruffled composure? From his past course we would be justified in believing that he will firmly stand his ground, trusting that He who has ever been his protector will care for him still.

But alas! the tide of Elijah's mind was turning. His spirit seems to have become demoralized and panic-stricken. Perhaps the tension of the day before—the slaughter of the priests, the intensity of his prayer for rain, and his swift run before Ahab's chariot, had begun to react, and influenced him unduly. At any rate we are told that when he knew what Jezebel had said, "he arose, and went for his life." Under cover of that stormy night, he hastened over the rocky hills and the drenched valleys of Samaria, toward the extreme south of Judea. There at Beersheba, where Jezebel's influence could not reach him, he might rest for a time. But still his fears of apprehension haunted him. Leaving his servant at Beersheba, he plunged alone into the wild desert waste that stretches toward Sinai, and pressed his way over the scorching sand. Finding himself at last overcome with fatigue and anguish, he cast himself under the shade of a juniper shrub, and there asked God to let him die.

How different this prayer from those he had hitherto offered. Those had been promptly answered because in them he had studied God's will. This was a selfish prayer, born of disappointment and weariness. Had it been answered, how different would have been the prophet's history. How different, too, would it have been, had he not placed himself where he felt constrained to offer such a prayer. The history of his people and country might also have been different. He might have saved his country from the captivity it afterward suffered, and the later dispersion of that people throughout the earth. But he lost an opportunity which he never recovered. His influence never rallied from what it lost by that one false step. Although, as in the case of Moses, God loved him, and afterward took him to himself, he was never reinstated to the place which he then and there abandoned.

How strange the record that so many Bible saints have failed just where one would expect them to be strongest. Abraham, the "father of the faithful," lied to Pharaoh about Sarah, his wife, when he should have trusted God to care for her. Moses, the meekest man on earth, spoke unadvisedly with his lips, just when he should have spoken wisely, and so missed Canaan. The one rash act of Saul brought the sentence of dispossession: "Thy kingdom shall not continue." So Elijah, greatly favored of God, showed human passions and weaknesses just at the time when he should have been lifted above them.

There are two lessons in all this. One is that we should be warned by it not to have our power and influence for good lost by allowing ourselves to betray human weaknesses in God's work. The other is, that we can by this understand that the worthies of Bible history were not acceptable in God's sight because of any natural excellence of character they possessed, but that they were all men of like passions with ourselves. Yet in spite of these, God wrought through them to his glory, whenever they yielded their powers to him.

He can and will do the same for us when we yield to him as they did.

□ It is the glory of God in any age to raise men from their low condition to an exalted place among their fellow-men. The Bible presents the failures of its noble characters, to show what great things God has done in this direction. His choicest vessels of honor have been fashioned from common clay, and he can still do the same. Elijah was mighty in the hand of God, and had not his discouragement been placed on record, we might have thought him too far removed from humanity to be a model for us, and so we ourselves have been discouraged. With his human weakness revealed, we may take courage and go forward in the strength of God.

(Concluded next week.)

#### THE RESURRECTION.

BY MRS. A. L. GUILFORD.  
(Burrough, Cal.)

THAT lustrous morning soon will rise  
Upon our raptured vision,  
Foretold by seers who saw with eyes  
Of faith the fields elysian.

O how we long to see that day  
When Christ will come in splendor,  
To bear the saints of earth away,  
And his reward to render.

Now earth to earth, and dust to dust;  
But soon will come the shaking  
That bursts the tomb (the angels trust),  
Bright forms to life awaking.

A mighty shout of triumph now!  
They've left the gloomy prison;  
A glorious light upon their brow,  
With Christ their Lord arisen.

We clasp our loved ones who were not,  
Now to be parted never;  
Our joys complete, our pains forgot,  
Forever and forever.

Come swiftly on the wings of time,  
O rest and bliss supernal,  
When we shall leave this darkened clime  
And dwell in light eternal.

#### HOW THE SCRIPTURES REPLY.

BY ELDER NAHUM ORCUTT.  
(Moultrie, Fla.)

To the question, "What must I do to be saved?" (Acts 16:30) the following collection of texts makes a full and comprehensive reply: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For as the body without the spirit is dead, so faith without works is dead also." James 2:26. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Verses 21, 22. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "This do, and thou shalt live." Luke 10:25-28.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27; 25:31, 46. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "I will give unto every one of you according to your works." Rev. 2:23. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those

things which were written in the books, according to their works." Chapter 20:12. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Chapter 22:12.

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good: to the Jew first, and also to the Gentile." Rom. 2:6-10. "For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

#### "DISTURBED ABOUT SUNDAY."

BY L. H. ROWE.  
(Mandarin, Fla.)

THE Florida *Christian Advocate*, a Methodist paper published at Leesburg, Fla., recently printed an article under the above caption, which was aimed at those who are observers of the law of God, and Seventh-day Adventists were repeatedly mentioned.

It is evidently intended to counteract, in a measure, the success of Sabbatarians in their efforts to get people to be Bible Christians. In several instances, members of the Methodist churches have forsaken their denominational home, and cast in their lot with the despised disciples who are trying to obey the Lord and walk in his ways. This fact, more than any other, has been the means of drawing the fire of a big Methodist gun, and the bomb already exploded was filled with all sorts of material. The writer of the article is not known to the readers of the *Advocate*, and it is possible he did not wish to gain notoriety, as he failed to subscribe his name.

Notwithstanding the fact that Sunday-keepers are "disturbed" in their minds, yet this *Advocate* writer begins by boldly saying that "for more than 1600 years the Christian world observed Sunday as the Sabbath of the Lord, with wonderful unanimity. What a wonderful statement for a professed Christian to utter! This man is either ignorant or is trying wilfully to deceive people. At any rate, in his attempt to maintain Sunday sacredness, he allows his zeal to get the better of truthfulness. Perhaps he has not studied history on this subject. Had he done so, he would have learned that the first-day Sabbath was absolutely unknown before the time of Constantine.

But this writer goes on to say: "There arose in England a small sect claiming that Saturday is the only true Sabbath, and not Sunday." Another misrepresentation in his first paragraph. But he quickly leaves that remark, and says: "This new Saturday Sabbath has been advocated for about 300 years, and yet has had so little force and so little of God's blessing that there are now only a few thousand Seventh-day Christians in all the world." This man must be a wonder to those who know him, as he is to those who know him not. Has he counted up the number of Sabbatarians? Has he ever enjoyed any of the "force" and "blessing" which are bestowed on those who "remember the Sabbath day, to keep it holy"? If he had, he would not talk so far from truth. And has he forgotten all the Christians who have kept the Sabbath from the days of Jesus to the present time? It seems so, from what he says. But we need not enumerate all those, as we do not like to boast of our great numbers, as some churches do.

This Methodist divine is much troubled at the questions raised by some of his members, however, and his tirade continues: "But for the fact that very little is said in our preaching and published in our papers to instruct the people as to the claims of Sunday, their [Seventh-day] arguments would receive hardly any attention." Well, it is too bad, really! He thinks the matter "ought to be discussed," and "the subject fully presented," and so he attempts to discuss it.

He first draws what he calls "a parallel case," from Acts 15, on the question of circumcision, where the Jews thought they should observe that rite in the Christian age. Then he compares Sabbath-keepers to those circumcisers, by saying: "Now these Seventh-day people say that except we keep the seventh day of the week, as the law of Moses required, we cannot be saved—a precisely similar case, with exactly the same argument." Now this man knows, or ought to know, that the cases are *not* similar in any respect; for one refers to a ceremonial law and the other to the moral law of God, and not the law of Moses. Sabbatarians do not obey the laws which were "done away," but they do yield obedience to the commandments of the decalogue. These commands have not in them anything of a typical character, hence they are binding on Christians everywhere.

But this writer thinks he scores a point against commandment-keepers, and tries to clinch his very weak argument with Paul's words in Gal. 5:1-6, and exhorts his followers to "stand fast in the liberty" of Christ. But what is this liberty of the gospel, that so much is said about nowadays? Is it liberty to sin? Nay, it is freedom from sin. But "sin is the transgression of the law." Now all who transgress God's law are servants of sin; hence they do not enjoy gospel liberty. And this Methodist friend is informed that the only way he can escape the penalty of sin is to stop sinning. But he does not want to keep the law of God, yet he wants to evade its penalty, and so he says the entire law is "abrogated." He places all Old Testament laws under the head of "the law," and wipes out everything, both moral and ceremonial. Speaking of the "gospel plan," he tells his people that the old law was only intended to prepare a people for the coming and work of the Lord Jesus Christ, and the law was then to cease. Very true, so far as typical laws were concerned; but this man confounds the moral law with that of types and shadows, and says all was "abolished." Well, if this was so, I should accept the result. But it is a false position, for "where no law is, there is no transgression;" and our friend would be hard pushed in his effort to convince men that they are sinners if there were no law in force.

He says truly, however, that "the Christian's king is Christ," and that the great commission of Christ sent his apostles to teach "all things" he had commanded. But he forgot to note the fact that Christ instructed his disciples to keep the law of his Father as he also kept it.

This writer, farther on in his article, notes the force of the objection raised by Seventh-day Adventists, that "there is a distinction between the ceremonial and the moral law of the Mosaic code, and that the ceremonial law was done away, while the moral law, given in the ten commandments, was not abolished."

In commenting on the above well-founded objection, he endeavors to break it down by saying: "So far as the ten commandments belonging to the law of Moses, they were removed with that law, and when our blessed Lord gave his law, he adopted all of the ten commandments as his and required them to be kept, . . . excepting the Mosaic form of the *fourth*, which he never repeated as his, nor required at any time."

What a quibbler this man is! In one sentence he will say the whole law is "abolished," and in another, that only one of the ten precepts is "abrogated." He blows both cold and hot,

anyway to get the Sabbath out of the law and get Sunday into its place! He makes many Bible quotations, to give his article a respectable appearance; but they furnish no proof of his position being true; on the contrary, they are against him, but he does not seem to see it. The Devil can quote Scripture, but he misquotes, and then misapplies it. I have often seen his agents do the same thing, twisting and turning the Bible to suit their views, but they always fail to make out their claims. So it is with the *Advocate* writer.

But he says in another paragraph that the covenant "written on tables of stone" had been "done away with" and "abolished." And he quotes 2 Cor. 3:1-14, to prove his assertion. This evidence, however, is dead against him; for Paul never intimated that the ten-commandment law was "abolished." Why do so-called Christian ministers pervert the apostle's words? Nothing was ended but the typical law and "the ministration of death," which refers to the work of the priesthood. The functions of the priest were not on "the tables of stone," but had respect to the law written on those tables. Moses veiled his face so the people could not see his glory; and the glory of that which was "done away" pertained to the minister and not to the law itself. This fact is so clear that a wayfaring man can understand it, so we pass it by.

Omitting the writer's remarks about the nine commands being worked over into the new covenant, which we do not question, let us note some things he says of the *fourth* commandment, as on this hinges all the arguments of the Sunday advocates. He says: "The preceding statement brings out a remarkable fact; namely, our Lord's omission of the command to observe the Sabbath. It is the only one left out. He embraced all of the ten but this, and nowhere in the New Testament is this required in express words—a fact utterly irreconcilable with the Seventh-day view." It is not at all irreconcilable to such view, for while not explicitly given, it is always implied wherever the keeping of God's law is referred to, as not a jot or tittle has ever been taken from that law and cannot be.

But we will let the writer of the article cut his own head off in his effort to fasten the Sunday onto the "abolished" command. Hear him: "The only explanation of our Lord's leaving out the *fourth* commandment during his life is this, that he intended to modify it by changing the day from the seventh to the first, in commemoration of finishing the great work of redemption by his resurrection; . . . but if the change was made then, why was it not done with full publicity and positive statement in holy Scripture?" Hear the answer he gives to his own query: "Because changes which would make a marked separation of Christians from Jews, and give violent offense to the Jews, were made quietly by command of Christ to his apostles, and by the instruction of the apostles to the body of disciples; and this was one of those changes."

Well, perhaps Sunday-keepers are satisfied with that explanation of the change of the Sabbath. It does not take much to satisfy some of them. And this great Sunday apostle ought to come out of his den and let his followers crown him "lord of Sunday." This man has finally *settled* the Sunday question! He has given the whole argument entirely away by claiming that the Lord made the change *secretly*, because he was afraid to do it in a *public* manner!

Sabbath brethren, how does that impress you? Could you *settle* on any point with so weak an argument as that on which the Sunday Sabbath is based? I can hear you all say No in concert. The above "explanation" does not explain anything. It is worthless.

Did space permit it, it could easily be shown that Jesus did not omit the fourth command of the decalogue; that he did not intend to change the day; that he did not finish the great work of redemption at his resurrection; that he was

not afraid to make any change which he desired to make; and that he never instructed anybody to change the law of God.

#### ANOTHER NONAGENARIAN ADVENTIST.

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

IN the REVIEW of May 15, the writer published an article with a title similar to the one given above. In that article he made mention of two Sabbatarians, Mrs. P. R. Chamberlain and Mrs. Sarah L. Andrews, both of whom are in their ninety-second year. Since then he has received from a well-known Adventist brother of Memphis, Mich., the letter given below, which will be read with great interest, and bring to mind the words of the wise man, "My son, forget not my law: but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." Prov. 3:1, 2.

(Memphis, Mich., May 21, 1894.)

"DEAR BROTHER LITTLEJOHN: I saw in the REVIEW an article from your pen entitled, 'A Nonagenarian Adventist.' I can report another which will reach farther than that. A member of my family, my wife's father, will be ninety-six old years next fall if he lives. He is well and able to do light chores. He has been a firm and consistent Adventist since 1841. He commenced to keep the Sabbath before brother and sister White did, in the spring of 1845, with brother Bates, myself, and a number of others at the same time. Father Gifford has been a strict health reformer since the light first dawned upon us. He is now rejoicing in the increasing light of the third angel's message. His testimonies in meeting are always full of faith and courage.

"H. S. GURNEY."

#### HOPE.

BY AUGUST KUNZ.  
(Battle Creek, Mich.)

It often happens in many an earnest Christian's experience that he may lose his property, his position, and even his reputation through fraud, deception, violence, or slander. Misfortune's rude hand may snatch away the very dearest and most cherished object of his affections, all that was dear to him on earth, until there is nothing left him but—hope; the hope of a world beyond this present, where no injustice nor cruelty, no sorrow nor disappointment, can ever come; but as he looks up above the threatening clouds and storms about him, that presage evil and only evil, fit emblems of all his losses and afflictions, lo, God's rainbow of promise, shining brightly above them all, reminds him of a heavenly Father's care, so tender and never-failing. God's precious word now assumes to him a life, a power, and a depth of meaning he never saw in it before; yes, every syllable is, as it were, a drop of soothing balm to the wounded and tried soul. "Take no anxious thought for to-morrow,"—the Saviour's blessed admonition,—now is fraught with a fragrance and comfort never noticed hitherto; and the apostle Paul's progressive waymarks of the Christian's course (Rom. 5:3-5) have now a significance for him, sufficient eagerly to welcome them as his guide and consolation; in his struggles onward and upward, so that in spite of his losses he is henceforth full of rejoicing in the hope of the glory of God; for now he is able, through the grace of God, to glory even in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

—"Behold the Lamb of God, which taketh away the sin of the world!" Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace."

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### SECRET PRAYER.

BY FANNIE BOLTON.  
(Melbourne, Aus.)

In the midst of toil and care,  
Gentle summons comes to prayer.  
In the midst of worldly things,  
Waft of perfume from the wings  
Of good angels, hovering round  
On God's consecrated ground;  
Chime of heavenly bells that toll  
Calling, calling for the soul,  
And a voice speaks to the heart,  
"Come, my loved one, come apart."  
Jesus' face bends with a smile,—  
"Come apart, and rest awhile."

Happy soul that speedily  
Drops the toil of earth, to be  
Bowed before the Saviour's feet,  
Wrapt in consolation sweet.  
Flows upon the soul the blest  
Heavenly benison of rest.  
Full assurance comes with prayer  
Of the loving Saviour's care,  
As he says, with tender smile,  
"Come apart, and rest awhile."

'Mid the sound of toil and din,  
'Mid the thoughts of heavy sin,  
Suddenly Jesus nearer drew;  
Suddenly, up the aisle of blue,  
Stood the ladder Jacob saw  
In such rapture and such awe;  
And we there beheld with praise  
Glory from the God of days;  
Saw the angels ministering;  
Saw our Saviour, Priest, and King;  
Knew our bitter sin forgiven;  
Named it Bethel, gate of heaven;  
Blest it is 'mid care and toil,  
Thus to wait and rest awhile.

When the Saviour speaks to thee,—  
"Come apart and be with me,"—  
Let no thought of work undone  
Keep thee from the mightiest One.  
Wearied out with care thou art,  
Go with him and rest apart.  
He can manage all thy care;  
Thou shalt not regret thy prayer,  
For he'll send in love to thee  
Angels to do ministry.  
They will help thee, cheer thy heart,  
After thou hast been apart,  
And with hope of heaven grown clear,  
With a love-lit atmosphere,  
Still remembering thy taste  
Of the everlasting feast,  
Glad thou'lt be thou gavest heed  
To the summons for thy need.  
There is comfort given for care  
In the secret place of prayer.

### LOVE OF THE WORLD.

"Love not the world, neither the things that are in the world." John 2:15.

What do you find in the world to love? Is it its time? How soon this will pass away. To you it will soon have finished its course, and be gone forever. Do you love its fascinating beauties? These are as flowers, which, though pleasant to the sight, fade with the touch of the frost, and become obnoxious to the smell. Will you love its spring with its blossoms, or summer with its delicious fruits? These soon change into the cold winter with its frosts and snow. Do you love its pleasures? These are only artificial and of short duration. Can you love its riches, which make to themselves wings, and fly away? Is its friendship the hand that binds you? That is deceitful and enmity against God. James 4:4. Has its company charms that fascinate you? This is corrupting and corruptible.

The word says, "Love not the world." It is an enemy to God, and throws off his laws and authority. It is an enemy to Christ, and crucified him. It is an enemy to Christians, and persecutes

them. It is an enemy to truth, and follows falsehood. It is an enemy to virtue, and encourages vice.

Love not the world. Its ruler is the prince of darkness. He robbed our first parents of their dominion over the world, and will rob us of our peace, if he can only get us to love what he has stolen. The world is full of the plague of sin. It bewilders the mind with its teachings, and deceives the ear with its siren sounds. It dazzles, bewitches, damns. It works want, woe, strife, war, desolation, and death.

Love not the world. It promises much, but gives little. It creates hopes, and then blights them. It opens prospects, and closes them again. It gives rewards, and then takes them back. It turns the heart from God, draws the affections from heaven, keeps us from religious duties, makes us afraid to die, gives us no consolation in death or in trouble, leaves us in death, and makes no provision for us in the eternal future.

You were made for something higher, nobler, more real and durable. You were made for God's pleasure. Rev. 4:11. You were created to love God with all your heart, mind, soul, and strength. "If any man love the world, the love of the Father is not in him."

J. H. DURLAND.

### MARRYING AN INFIDEL HYPOCRITE.

THERE is much hypocrisy in the church; there is doubtless more outside; and infidels have their full share; and there is no time when they show it more plainly than when they are courting some good honest Christian girl. We remember an instance of a man who at such a time, though not exactly a Christian, was "very much interested." He went to meeting; he bought him a reference Bible. He got a copy of Cruden's Concordance. He studied them, and he got the girl he wanted, a bright, lovely, intelligent woman. Then his interest ceased. He showed what was in him. He swung an ax over her head and threatened to brain her. He made life a burden to her. He wrecked her home and blasted her life. She got acquainted with him too late.

Another instance we find recorded in a religious paper:—

"A noble Christian girl was thrown in the company of a man who in manner, dress, and conversation seemed to be a gentleman. He was by profession a physician. Whenever she wanted to go to church, he took her, and to prayer-meetings, too. He preferred the theater, to be sure, but her choice was his, for he was wooing.

"They married. The man struck her one day a blow from which she never recovered. With his fist?—No, no. That would have been kindness compared with what came. They were at dinner. She asked him to go with her to prayer-meeting that night, for since marriage he had not gone save two or three times long past. He said he was too busy; that was his usual excuse, but to-day when she asked him, he said,—

"Look here, wife, you do n't really believe in that, do you? This praying nonsense and the personal God?"

"What," said she, "do n't you believe in God?"

"No, of course not; this church business is all bosh."

"What! you do n't mean to tell me you are an infidel! That I have married an infidel! O!"

"He picked her up in a dead faint. It was weeks before the color came back to her face; then it slowly faded away, and has never returned. She is an old woman now; the wrinkles have plowed deep in her face; she dresses in black. Four children were born to them, all boys. They all took after their father. His office being in the house, he met them much and instilled his notions into their brains and hearts. They have no children now. They all died between the ages of fifteen and twenty, and each died as he had lived, godless, hopeless. She saw them

all wrapped in Christless graves. And often alone in her room you will hear her sob and wring her hands, repeating the third chapter of Job, saying, 'I wish I had never been born.' To have given the world four boys, and all lived and died without hope, is more than she can bear, and she longs for death to end her earthly existence; yet she dreads it, too. Girls, keep the company of Christian men, and marry only in the Lord."—*Armory*.

### DOES A TWO-YEAR-OLD BABY PAY?

DOES a two-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday when my own baby slipped into my study and "scrubbed" the carpet and his best white dress with my bottle of ink. He was playing in the coal-hod ten minutes after a clean dress was put on him, and later in the day he pasted fifty cents' worth of postage-stamps on the parlor wall, and poured a dollar's worth of the choicest "white rose" perfumery out of the window "to see it wain."

Then he dug out the center of a nicely baked loaf of cake, and was found in the middle of the dining-room table with the sugar-bowl between his legs and most of the contents in his stomach.

He has already cost me over \$100 in doctor's bills, and I feel that I am right in attributing my few gray hairs to the misery I endured walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that?

Ah! I hear his little feet pattering along out in the hall. I hear his little ripple of laughter because he has escaped from his mother and has found his way up to my study at a forbidden hour. But the door is closed. The worthless little vagabond can't get in, and I won't open it for him. No, I won't. I can't be disturbed when I'm writing. He can just cry if he wants to. I won't be bothered for—"rat, tat, tat," go his dimpled knuckles on the door. I sit in silence.

"Rat, tat, tat."

I sit perfectly still.

"Papa."

No reply.

"Peeze, papa."

Grim silence.

"Baby tum in—peeze, papa."

He shall not come in.

"My papa."

I write on.

"Papa," says the little voice; "I lub my papa. Peeze let baby in!"

I am not quite a brute, and I throw open the door. In he comes with outstretched little arms, with shining eyes, with laughing face. I catch him up into my arms, and his warm, soft little arms go around my neck, the not very clean little cheek is laid close to mine, the baby voice says sweetly:—

"I lub my papa."

Does he pay?

Well, I guess he does! He has cost me many anxious days and nights. He has cost me time and money and care and self-sacrifice. He may cost me pain and sorrow. He has cost much; but he has paid for it all again and again and again in whispering those three little words into my ear: "I lub papa."

Our children pay when their very first feeble little cries fill our hearts with the mother love and the father love that ought never to fail among all earthly passions.

Do our children pay?—*J. H. D., in Detroit Free Press.*

—"Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe he saves you."

## The Mission Field.

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

### SOUTH AMERICA.

THE principal reason why we should work rapidly in the different countries of South America now, is that the message from the Lord at the last General Conference was that now is the time to work in foreign fields. We can also testify to the truthfulness of the following statement made at the same time: "We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply." Everywhere we go, we find that these statements are true. Among the many nationalities which are represented here we find people who are seeking for light.

For this reason I invite our people in the States who expect to move to new and unoccupied fields to correspond with me, and I will gladly give all the information in my power.

It is true that the habits and customs of the people are quite different from those of North America. But the people here are very favorable toward people from the States. The Spanish people have a great desire to learn the English language, and while we are associating with them and learning their language, we can teach them the message. They are quite willing to bear with our imperfect Spanish, for they seem to feel that we have many things which they have not.

A few years ago two or three families of Sabbath-keepers moved from Kansas and located in the north of Argentina near Santa Fé. By letting their light shine they have awakened quite an interest to hear the truth, and there is at present a great demand for preaching.

There are many places where much good would result if those who have the light would move here and hold up the light they have received. It is true there are obstacles to be met everywhere. We could not expect it to be otherwise in a country so long controlled by Rome. Everywhere the withering blight of Catholicism is seen and felt. Yet there are many even among the Catholics who desire something better. But when they turn to the Protestant churches which are here, they find them so much like Rome that we cannot wonder that they are not attracted to them.

Professed Protestants preach the abolition of the law, eternal torment, natural immortality, etc., and are quite ready to oppose our views on these points. Yet they will work on Sunday the same as the natives. Sunday is only a weekly holiday even with church-members. With the Spanish people it is a day for moving, holding elections, etc.

We have evidence that the angels are holding the winds of strife here. The revolution continues in Brazil; but in the republic of Argentina and in Uruguay, threatened revolutions have been averted. This enables us to carry forward the sale of our books, which are making good impressions. It is true some of the ministers are regretting that we came to this country, and no doubt they will have greater cause still to regret this as the truth is publicly proclaimed, and the deceptions which they are imposing on the people are exposed.

A good degree of business prosperity exists in this republic now, except that there has been very little rain the past year, which makes it very bad for the farmers.

If there are any who are fearful and hesitating about moving out to carry the message, delay no longer, for you cannot afford to lose the blessing there is in helping to fill the many providential openings before us. While it separates us from earthly friends for a little while, it brings us nearer the dear Saviour, because we are carrying out his divine plan to go to all the world and

preach the gospel to every creature. We are having some interesting experiences in the canvassing work, which we will report soon.

Let all mail sent us be marked *via* Southampton, as the royal mail connects directly from there to Buenos Ayres. If mail is sent on vessels which come direct from the States, it is liable to be delayed; we have just received mail posted at Battle Creek the last of November. We rejoice to see the message going so rapidly to all parts of the world, and praise its Author for a part in it.

R. B. CRAIG.

Buenos Ayres, Argentina, March 9.

### INDIA.

THE Lord has greatly blessed the efforts of your missionaries in their pioneer work in this land. The results of our efforts have been quite satisfactory to us; and when we note how little we knew of India, how much we had to learn, and the obstacles to be surmounted, we know that the Lord has wrought with us in a marked manner; and with the psalmist would say, "Bless the Lord, O my soul, and forget not all his benefits."

After a stay of four months in Madras, I went to Bangalore, a city about 200 miles from Madras, several thousand feet above the sea, and very pleasantly located. In this city brother A. T. Strobe has had very remarkable success in distributing our literature. It did my heart good to meet one of like precious faith, after a struggle of four months away from brethren,—to hear his cheering report, and learn of his interesting experiences. As we hear of the "new light, and life, and power" that are taking hold of our people where the truth has gained a footing, we look forward to the time with more than ordinary interest when the few rays of light which we are scattering will bear a harvest; when the power of truth will search out every precious jewel that is now buried beneath this mass of heathenism. The longer I stay in India, the brighter seems the prospect for the third angel's message. True, there are difficulties to be met with in this land that few other fields present, but it has also advantages over some fields. Because it may seem to be a hard field in some respects, it is no reason for us to doubt the victory; for the Lord will give victory over the mighty as well as over the weak, and use the feeblest instruments to accomplish the work. The victory is sure, and the conflict will not be long; for the new life and energy that are so rapidly undermining the old customs and slow methods of India are preparing the way for the rapid promulgation of the gospel in all its beauty and power.

My journey from Madras to Bangalore was one of more than usual interest to me. The morning was cool, and the air pure and tranquil. On either side of the road the beautiful green fields of rice, raga, and cholam, in every stage of development, dotted with tropical trees of various kinds, now and then a beautiful garden sprinkled with brilliant flowers, and at times a short stretch of desert-looking waste, lend a charm to the traveler. Though it was in the midst of the dry season, the irrigation is so perfect that the drouth is overcome to a great degree. As many as four crops are produced on the same land in a year. Many of these fields are divided into very small patches, so small that it would require quite a number of them to make an acre. These small patches are surrounded by mud embankments so as to make irrigation possible. I have seen as many as a dozen yoke of oxen plowing in a small field, which would require an American no longer than a day to plow. Within a small radius might be seen the plowman, the sower, the waterer, the harvester, and the thresher,—all busily engaged. It was quite evident that the thresher followed the Mosaic law: "Thou shalt not muzzle the ox when he treadeth out the corn." Many things remind

one of ancient times. It seems as though India is just beginning to awake from a 3000 years' dream. As we advanced, the dim outline of the mountains broke upon our vision. The valley gradually grew narrower, until the mountains were near by on either side. They were as barren as the hills of Gilboa, presenting huge rocks piled in countless beautiful and majestic forms. Some very large ones were so nicely balanced upon each other that they looked as though a push from the hand of a small child might start them plunging down the mountain side. These mountains furnish a home for reptiles, monkeys, and other noxious animals. Also scattered all through these mountains may be found many natives, who live in small mud and stone huts, and know but very little of the world outside of their mountain home. Will the gospel reach these natives in the near future? I think it will; "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

An American Baptist missionary, who has been in India for a number of years, journeyed with me most of the way to Bangalore. I was very much impressed by the success the Baptist missionaries were meeting, especially within the last few years. The Lord is using many of these devoted souls to prepare the way for the last message of mercy, and some of them, no doubt, will swell its loud cry.

After a short stay at Bangalore, I continued my journey to Bombay. The mountain scenery through which I passed was grand. A part of the way was through the farming district. The country gives evidence of having been very fertile at one time. Some sections forcibly reminded me of the great American plains. One difference was that fields of cotton, rice, and cane, instead of fields of corn, wheat, and oats, greeted the eye.

The south of India presents a very favorable field for our work. We desired to remain in that field and continue the work; but it seemed best for us to go to Bombay. In this large city the tide of evil that we must struggle against is unusually great. We especially request our brethren to remember this work, that the Lord may lay bare his holy arm in a marked manner in behalf of India.

WM. LENKER.

Bombay, India, April 22.

## Special Mention.

### THE INCREASE OF CRIME.

WE read of the days before the flood, "The earth also was corrupt before God; and the earth was filled with violence." Gen. 6:11. "And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26); or, as Matthew has it, "So shall also the coming of the Son of man be." Matt. 26:37. Again we read, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2. Tim. 3:13.

The student of prophecy will see in this increase of wickedness a likeness of our times to the times of Noah, and will also see that the temporal millennium is a myth, and that the coming of Christ is near. The St. Louis *Christian Advocate* says: "One of the most alarming tendencies of this age is the rapid increase of crime; and when we look at some of the statistics, we are tempted to ask whether or not our nineteenth century civilization is, after all, a failure."

The facts in the case prove that 7386 murders have taken place within the limits of the United States during the past year, and there were 6792 in 1892; 5906 in 1891; 4290 in 1890; 3567 in 1889. This shows that in four years the number of murders a year has about doubled. It is

appalling to think that in the city of New York there are 50,000 immoral women. If there are so many in one city, what must be the total number in all the cities of our land? There have been 328,716 divorcees granted in twenty years. There are now 82,392 persons in prisons, and hundreds of thousands of homes ruined by drink. The majority, no doubt, in our prisons, lunatic asylums, and almshouses are sent there by intemperance, which seems to be the most fruitful source of crime. There are 73,045 paupers in almshouses, and a million tramps, vagabonds, and others more or less dependent upon private and public charity. These figures are according to Dr. De Costa, and he says: "One of the most ruinous signs of the decay is found in the increase of insanity." Of course insanity is not a crime, but it is often the result of crime and sin. God did not make man to be insane, but he makes himself so.

Again the Doctor says: "Years ago it was found that society was dying at the top," and it was computed that 1 in 250 of the population was insane; but now the number has been put at 1 in 127. New York City has in her asylums 1 lunatic to every 300 inhabitants, and the city is full of persons of unsound minds, rendering it probable that the estimate of 1 in 127 in the country at large is correct. In a few years longer these things will be appalling beyond measure.

Lynchings and lawlessness are also terribly on the increase. The number of lynchings in 1891 was 195; in 1892 there were 256. Five of these were women. I have not seen the estimate for 1893. Suicide is increasing in about the same proportion as murder; there were 2223 suicides in 1889; 2640 in 1890; 3331 in 1891, and 3860 in 1892. Train robbing, bank robbing, burglaries, and criminality of every description are on the increase.

The *Advocate* further says: "It is natural to expect a considerable growth in crime, since the population of the country is increasing at the rate of about 1,250,000 a year, and the fullness and accuracy with which news is collected are constantly becoming greater. But the increase in murders, robberies, suicides, lynchings, and embezzlements is out of all proportion to the growth in population. The causes must be elsewhere. We may well inquire what forces are at work germinating crime and disorders. The great army of unemployed men, the demand for bread to satisfy positive hunger and want, the financial astringency, the luxury and artificialism of our modern civilization, the struggle for wealth and social position, the pursuit of sensuous gratification,—all these are powerful factors." All this is true, and shows that we are in the beginning of the time of trouble, which is to come upon all the world before the second coming of Christ.

In an article in the *Arena* on the "Psychology of Crime," the author, Henry Wood, says: "Perhaps a more potent element of demoralization than any of those above enumerated, is found in the deluge of delineated criminality and other morbid reading-matter in which the community mentally dwells, the malaria of which it is constantly inhaling."

In a railroad town in Macoupin county, Ill., a few years ago, a number of boys about ten and twelve years old organized a regular outlaw society; each one was to pay a certain amount of money to become a member, and all their plans were to be kept secret. Their first plan was to put obstructions on the railroad in a secluded place a few miles from their homes, wreck the

train, and then rob the passengers. But in some way their fiendish design was found out before they attempted it. They confessed that they were instigated to do as they intended by reading dime novels and the lives of Jesse and Frank James.

Arthur McDonald, author of a work on "Criminology," says: "The publication in the newspapers of criminal details and photographs is a positive evil to society on account of the law of imitation, and in addition it makes the criminal proud of his success, and satisfies the morbid curiosity of the people."

There is no doubt in regard to the evil effects of pernicious reading-matter, impure pictures, and other causes already enumerated. The cause of the sinfulness of this wicked age is the result of ignorance, of hatred of the law of God, and the consequent rejection of the gospel. It is no wonder that crime is on the increase, when so many, even professed ministers of the gospel cry out, Away with the law! It is only because God has a people who are warning the world of its impending doom, that he does not now, on account of its wickedness, sweep it with the elements of destruction.

WM. PENNIMAN.

#### SHOWING UP MOSES.

I HAVE heard of a man traveling around the country, exploding the Bible, showing up the "mistakes" of Moses, at about \$200 a night. It is easy work to abuse Moses at \$200 a night, especially as Moses is not here, and cannot talk back.

After hearing the infidel on the "mistakes" of Moses, it would be interesting to hear a military leader and legislator like "Moses, the man of God," who, after he was *eighty years old*, commanded, for forty years, an army of 600,000 men, give his candid opinion about the "mistakes" of a "colonel" of cavalry whose inglorious military career his friends rarely mention, unless it be to contradict and abuse those who presume to quote the published accounts of it.

One thing is certain: Moses never was defeated in battle; never surrendered to man or *boy*; never dared his captors to give him another chance, and he would whip blank out of them; never was offered in exchange for a mule; never resigned his commission in the face of the enemy; never managed a swindling whisky ring; never got rich defending scoundrels; never blasphemed God; and never made money lecturing and abusing men who lived 3000 years before him, and could not reply to him. Could the infidel say as much?

What, then, did Moses do? (1) Moses led the world's first emancipation movement, liberating 3,000,000 slaves. (2) Moses organized this horde of bondmen into the world's first republic, the United States of Israel, with most of the varied advantages of which modern republics boast. (3) Moses legislated for the first constitutional monarchy,—a government of laws and not of men, where kings and rulers, as well as people, were amenable to law. (4) Moses made every Israelite a landholder, with inalienable rights; introduced homestead exemption; cancelled debts after six years; gave every weary toiler a weekly rest; protected the poor; made the person of every Israelite sacred; guarded captives from outrage and abuse; protected bondmen from bodily injury, and limited their terms of servitude; prohibited usury; forbade cruelty to ani-

mals; and ordained a system of legislation more humane than any the world has known. (5) Moses organized the world's first total abstinence society, with stringent rules and an iron-clad pledge. (6) Moses introduced the world's best sanitary system. (7) Moses organized a new nation; and after more than thirty stormy centuries, they are to-day the healthiest, purest-blooded, and most law-abiding people on the earth, their death-rate even in the United States of America, being only about half the death-rate of the people at large.

The legislators and statesmen of antiquity are forgotten; their literature and laws are lost in oblivion; but the laws of Moses have been translated into more languages, read in more lands, and have influenced more people than all the laws of ancient monarchs and legislators combined. Are these some of the "mistakes" of Moses?—*H. L. Hastings.*

#### GREAT BRITAIN'S BIG ARMY.

THE physique of the British army may not, perhaps, be all that it ought to be; but so far as numbers are concerned, our military forces are in a satisfactory condition. In case of need we could put into the field for service at home a force of 332,000 men, exclusive of the militia reserve. We have 94,000 militia, 10,000 yeomanry, and nearly 228,000 volunteers. The regular army numbers close upon 220,000 of all ranks, and these could, on an emergency, be supplemented by 80,000 reserve men and 30,000 militia reservists, making in all a total of 330,000 men for service abroad. We have thus a grand total of 662,000 men available for service at home and abroad. At no time was there so large a force of enrolled men ready to be called upon for service should occasion arise.—*London Court Journal.*

#### FRENCH PROSPERITY.

THE United States consul in Bordeaux makes, in a recent report, some interesting observations on the growth of French prosperity during the past twenty years. Since the fall of the second empire, for example, the production of coal in France has increased ninety per cent, and its consumption by seventy-one per cent. The tonnage of the goods transported by railway has increased eighty-seven per cent; the number of travelers by rail has doubled; postal business has augmented by one hundred and forty per cent; the cash reserve in the bank of France has doubled; between 1869 and 1891 the funds of the French savings-banks increased fourfold; people throughout the country are in easier circumstances; and "if the burden now laid upon the taxpayer is heavier than formerly, he has, to say the least, greater resources at his disposal. Under no regime has wealth in France developed with such rapid strides as under the present system of government."—*Scientific American.*

—"Not very long ago in London a preacher indulged in a little bit of sarcasm over a small collection, and he did it very neatly. 'When I look at the congregation,' said he, 'I ask, Where are the poor? and when I look at the collection, I ask, Where are the rich?'"

—God has blessed you that you might be a blessing.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 12, 1894.

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## EDITORIAL CORRESPONDENCE.

### Letter 2.—Arrival in London.

WEDNESDAY, May 16, at 3:30 P. M., our party, consisting of Elder S. N. Haskell, the writer, and son, U. W. Smith, committing ourselves to the care of Him who holds the waters in the hollow of his hand, and whose pathway is on the sea, as on the land, took passage on the White Star line steamer "Majestic," from New York for Liverpool. Our thanks are due to the brethren of the *Sentinel* office, for kind attentions and assistance during the two days' sojourn in New York.

For the first two days out, the great ocean slept; and the landscape, or rather the water-scape, was as smooth as a western prairie. But the ocean will grow restless, without regard to the comfort or discomfort of those who are passing over his domain. This, however, was but temporary, and during the closing days of the voyage, he relapsed into a more placid mood, so that the passage was finished in comfort of body and buoyancy of spirit.

Six days, five hours, and thirty minutes, brought us to Queenstown, and thirteen hours later we dropped anchor in the river Mersey, opposite Liverpool. On the whole the passage was considered an exceptionally calm and pleasant one. Steam lighters transferred passengers and baggage to the docks, where we found brother Geo. R. Drew waiting to receive us. His assistance in passing the customs was valuable, as his long experience in the ship missionary work here, has made him acquainted with the best methods of procedure, and has given a standing with many of the officials who recognize his work. He then took us across the river to his hospitable home in Birkenhead, where we found rest, refreshment, and enjoyment while he recounted the evidences of the blessing of the Lord upon his work, and the manner in which the truth is finding its way from this point to the distant places of the earth.

The next morning, by the Midland railway, we came on to London. This ride of 240 miles was mostly through a picturesque and romantic portion of country. Hills and valleys, with running streams pressed into the service of manufacture, abounded on every side, while tunnels were so frequent that lights were kept burning in the cars, till we reached the city of Leicester, well on the way toward London. All the land, even to the tops of the highest hills, seemed to be devoted to purposes of grazing and agriculture, which two industries appeared much more prominent than we had expected to find them in this land. Many fields containing fine herds of cattle were passed. The landscape in many instances reminds one of our own New England scenery, while the numerous flocks of crows tend to confirm the similarity. In almost any direction, a church spire or the tall chimney of some manufacturing establishment, constituted a prominent feature of the view.

At 4:20 P. M., St. Pancras station in London was reached, where brethren D. A. Robinson, H. E. Simkin, and L. A. Smith were present to meet us; and thus we find ourselves in this world's center of trade, riches, and population. We find the brethren here still full of interest and zeal in the publishing and missionary work. We are happy to learn that the *Present Truth*, through the diligent effort of its friends, has now attained a circulation of a little over 10,000 copies weekly. Papers are not circulated here as in America, by yearly subscriptions through the mails, but by canvassers and news agents. So while no large number of yearly subscribers are secured, no difficulty is found in finding subscribers for a sufficient length of time to bring its sentiments and teaching well before them, which is creating an interest in many minds, the fruit of which will in due time appear. The brethren have secured a neat little chapel on Duncombe Road, where Sabbath-school and services are held on the Sabbath, and meetings on Sunday and Tuesday evenings. Here Elder Haskell and the writer had the privilege of speaking to the church in this place. Plans are being perfected for more efficient missionary work among the masses.

Thus, in this great metropolis, now fast swelling toward the six-million figure, and containing more than twice the population of any other city on the globe, the light is being held up. It seems but small, as yet, among so many; but the Spirit of the Lord can make what may seem to men a small work, effectual in the production of great results. His work will be finished in his own good time. A great work will yet be done in this United Kingdom.

To-day, May 29, we go on our way to Hamburg, and thence to Copenhagen, the place of the first camp-meeting, to commence June 1.

## THE MYSTERY OF LAWLESSNESS.

SUCH is the term used by the apostle Paul, when, near the close of his arduous life's work, he saw the trouble which threatened the unity and safety of the early Christian Church. "The mystery of iniquity ["lawlessness," R. V.] doth already work," he wrote to the Thessalonian brethren. The word "iniquity" in the New Testament is in almost every instance from one of two words, one signifying literally "unrighteousness," and the other "lawlessness," the latter being used more frequently.

It is not our purpose to dwell on the development of the spirit of anarchy and confusion, which harassed the labors of the first apostles, and later resulted in the establishment of that vast system of iniquity that held itself to be above all law human or divine. In very many respects those days were counterpart to our own. Jesus, speaking of the last days, says: "Because iniquity [lawlessness] shall abound, the love of many shall wax cold."

Lawlessness is the state of being unrestrained by law. One quality of this state is expressed by the rather ecclesiastical term "antinomian," which means "opposed to law." He who is opposed to moral law does not hold himself or others subject to it. And so far as that sentiment prevails, lawlessness is sure to be manifested. It may be held dogmatically by some who do not venture so far as to exhibit it practically; but the practical influence of no-law theories will be seen in those less scrupulous in regard to their actions than those who only

preach them. If one man, to support a theory, labors to undermine the supports of the moral tone of society, another man will be found who will not hesitate to kick those supports down, though the first did not have the hardihood to do so.

The other quality of lawlessness is that which ignores all laws or restraint without taking the trouble to consider their validity or reasonableness. It is commonly called anarchy.

That both these phases of iniquity are to abound in the last days, the prophetic Scriptures fully attest. In regard to the first, antinomianism is to be carried to that extent that war will be made upon those who keep the commandments of God. Not only will men, and religionists too, refuse to acknowledge God's moral law of ten commandments, but they will even persecute with bitter wrath the remnant who keep them. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. They will reproach and revile those who love the law of God. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:6, 7. The "mark of the beast" is the symbol of lawlessness, and it will be enforced under the severest penalties. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

As to anarchy in the last days, there are many Scriptural predictions of its great prevalence. Take, for instance, Paul's description of the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The very essence of such a state of society is anarchy. It is high-handed rebellion against all kinds of rule and order. It implies an arrogant independence that defies authority and will not brook restraint. Sad to say, it is not confined to the world, but it is manifested by those who have a "form of godliness." Peter tells us that "there shall come in the last days scoffers, walking after their own lusts." 2 Peter 3:3. That is another word for lawlessness. Lust, or evil desire, is the only law these scoffers recognize. Christ says that "as the days of Noah were, so shall also the coming of the Son of man be." Turning to Gen. 6:13 and the Lord says to Noah that the earth was filled with violence. Violence and lawlessness are synonyms.

Prophetic declarations might be multiplied to show that disorder, violence, opposition to law and to properly constituted authority, are to be

characteristic of the last days. No doubt the apostle Paul had this fact in mind when he penned the thirteenth of Romans. In the former part of the chapter he defines the functions and establishes the authority of civil government, and then at once exhorts us in reference to the casting off of the works of darkness, and preparing for the coming of Christ.

Look about us where we will, and our eyes witness the fulfillment of all these predictions. There is a restless, dissatisfied spirit everywhere manifested toward any bounds or limits that may circumscribe license in word or deed. We will not undertake to allude to the causes which have contributed in some measure to this state of things. As already stated, the circumstances are the legitimate fruit of theoretical antinomianism, and the spirit of it extends to all classes. But a few days ago the newspapers told us of a judge, who, being defeated in a civil action at law in which he was defendant, made a vicious assault upon his adversary in open court. His action is typical of the spirit of our times. Individual independence asserts itself wherever the individual will is crossed.

The prophet says of a certain time that iniquity manifests itself in "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isa. 59:13, 14. The Spirit of God says that this Scripture is now being fulfilled.

We purpose to consider this subject still further. G. C. T.

#### THE STRUGGLE FOR RELIGIOUS LIBERTY.

(Continued.)

For several years there has been a growing tendency on the part of zealous members of the so-called orthodox churches to prosecute those who labor on the first day of the week. Singularly enough these prosecutions have almost universally been brought to bear upon the Seventh-day Adventists. The great corporations, like the railways, that do an immense amount of Sunday work, the hack- and livery-men, hunters and fishermen, and seekers after pleasure, are undisturbed; but if a Seventh-day Adventist can be found, who, from a conscientious regard for what he believes to be the command of God, has rested on the Sabbath day "according to the commandment" (Luke 23:56), and who on the succeeding first day has gone quietly about his usual avocations in field or in shop for the support of his family, he is arrested and fined. In some cases, upon their refusal to pay the fine, they have been thrust into jail; and in one instance they were compelled to labor in the chain-gang upon the highway! A strange spectacle, indeed, in the nineteenth century, and in the United States of America!

The fact that these prosecutions have been instigated and the complaints generally made by members of the various Protestant churches, in some cases by ministers, coupled with the fact that they were invariably made against the members of a body of Christians of a differing faith, fully justifies the statement that these prosecutions may be more properly called "persecutions."

This spirit of persecution has been especially active in the States of Tennessee, Arkansas, and lately in both Georgia and Maryland. Taking

all these causes and the apparent effect into consideration, the work of the National Reform Association, the American Sabbath Union, the general determination of the religious element in this country to enforce the observance of Sunday, the action of Congress in favor of Sunday at the behest of these churches, and, at this very time the increased number of prosecutions of those who observe the seventh day,—all these impress us with the belief that the worst is yet to come, and that we shall see in this country, and upon the point of Sunday observance, a widespread persecution, disgraceful to the nation and displeasing to God.

These evidences of this coming persecution, which we are able to discern in the events now transpiring, are confirmatory of the position which, as a people, we have held for years. This position in brief is: (1) That the two-horned beast of Revelation 13 is a symbol of the United States of America; (2) That there will be formed in this country a union of the State with some phase of the religion of the country; (3) That this union is called in the prophecy "the image of the beast;" in other words, it is a likeness of *Rome*; (4) That it will attempt to enforce the observance of Sunday upon all classes, but especially upon those who observe the seventh day; (5) That this will bring the last great persecution of the people of God, which occurs just previous to the coming of the Lord (Rev. 12:7); (6) That the warning against this work described in Rev. 14:6-12 is now being proclaimed. This condition is what we have believed for many years would be, and this is what we now see actually, or in prospect, in the movements and events in this country, which we have here described. We ask the reader to remember this position, and to compare it with the events he now sees, and will see more and more in the future taking place in this country, and affecting to some degree all the countries of the world. From what has taken place in our land, and from the greater discussion of this subject upon which we soon must inevitably enter, does it not appear that this question of the Sabbath and of the enforcement of it by religious laws, will be, by the very pressure of events, forced upon the consideration of every person in our land, and he be compelled, not only to decide which day is the Sabbath, but also whether he will sustain by his influence and perhaps by his vote, laws for the enforcement of the religious ideas of the majority upon a minority of conscientious, God-fearing people, who will not yield their God-given rights in this manner, who will refuse to worship the beast or to receive his mark? Rev. 14:8-12. Moreover, without desiring or entering upon any argument over this matter, we beg the reader that, laying aside all preconceived opinions, and with earnest prayer to God that he may know the right, and be led in the path of truth and of safety, he will examine the evidences from the Scriptures that the seventh day is still the Sabbath of the Lord, and that he will decide what his future course of action in this matter shall be in reference only to what is contained in that word which holds us personally accountable to God for all our conduct here.

And now, in this great struggle which all must see that we are entering upon, what powers will be arrayed to persecute those who conscientiously observe the seventh day, and upon whom can they depend to be their friends in the coming struggle? They cannot depend upon the

Catholic Church. That church has been apparently willing that the Protestant churches should take the initiative in this religio-political movement; since, if Catholics should do as much, Protestants would be alarmed. Catholics are keen enough to see that, if a precedent is once established that the general government can appoint days of devotion, it can appoint other days besides Sunday, making way at once for other Catholic festivals to be appointed and enforced by law. That church can be made to vote as a unit in all matters affecting its interests, and in any union of Church and State, no church will stand so good a chance to derive as many advantages as the Catholic. A little, even a good deal of suffering on the part of those who are such unpromising opponents to Rome as the observers of the seventh-day Sabbath are, will not worry that church, which in the ages past has spilled the blood of so many of the saints of God. No; Rome will be true to the history of her past; and if she can use or influence other churches to do her work and advance her interests, she will not scruple to do it.

The attitude of the majority of the Protestant churches of the United States is so similar to that of the Catholic Church upon this point, that they are in substantial accord; the only difference being that the Catholic Church would not punish for recreation upon Sunday, but only for labor, which, allowing pleasure lovers immunities, would be no security to the man engaged in honest labor. More than this, the Protestant churches have taken the initiative in this religious legislation, and are apparently determined to make everything bend to their wishes in this matter. That Christian men of excellent character have been fined, imprisoned, and worked with criminals on the highways, for infraction of Sunday laws, has excited very little compassion from the popular ministry of this country, and but little adverse comment from the Protestant religious press. They have much to say of the intolerance of Russia in regard to the Jews, Stundists, and Baptists, in a land where religious liberty has never been named; but their eyes are holden to arrests, fines, and imprisonment for religion in this land, where it has been authoritatively declared that "all men are created free and equal." They see the "mote" in distant Russia, but the "beam" in our own land entirely escapes their observation. There is another feature of the feelings and desires of the Protestant ministry that justice demands should be mentioned. They have become inflated with an undue sense of their own importance and dignity, and are desirous to further their religious notions by controlling the legislation of the country. They think they will rule it for God; but they are unaware how much of self and how little of Jesus there is in the plan they have outlined. Since they are the prime movers in this modern religious crusade, it cannot be hoped that as churches they will recede from the position they have taken. If an appeal should be made to their great men, it would be found that they have "altogether broken the yoke, and burst the bonds." Jer. 5:5.

M. E. K.

(To be continued.)

#### WESTERN TOUR.

IMMEDIATELY after the close of the General Conference Committee Council, I started for the Pacific Coast, according to the arrangement of the Council, to attend the annual meetings of

our various institutions, the California camp-meeting, and to aid in fitting out the brig "Pitcairn" for her next cruise.

On the way we stopped at College View, Nebr., from April 26-29. The board of directors of Union College was holding the annual meeting at this time. We were glad to learn that the college has enjoyed a very prosperous year. The attendance has been good and the work very satisfactory.

On May 4 we arrived at Oakland, Cal., and after visiting our missionary ship, and making a few preliminary arrangements, we took the train to the St. Helena Health Retreat. We remained there three days. The past year has been the most prosperous of any in the history of the Retreat. Some very practical and permanent improvements have been made during the year. The new cottage is a credit, and has added very much in the way of comfortable and convenient rooms, which were much needed. The general tone of the work has also greatly improved. The physicians and helpers are sparing no pains or labor to make the work and the institution as near what it ought to be as their circumstances will permit.

While the past year has been a very prosperous one, the institution has not been able to better its finances to any large degree, on account of having to put such a large portion of its earnings into buildings and other necessary improvements. We hope that during the current year it will not be necessary to expend so much in this line.

The Retreat has, during the last few months, opened up offices in Oakland and San Francisco, in connection with the Christian Help work. These are already becoming very important branches of the work of the institution.

We were also pleased to note the expression of increased interest and confidence in the Retreat and its work, by the general congregation during the meetings of the Retreat at the camp-meeting at Oakland.

The report of the past year's work of the Pacific Press Publishing Co., was very good indeed. Notwithstanding the financial depression and the general apathy of business of every kind, the report showed the past year to have been one of the best in the history of the institution. This of course was very encouraging.

Healdsburg College, too, presented a very interesting report of its work the past year. But owing, no doubt, to the condition of the times, the attendance had not been as large as at times in the past. We hope that our people will appreciate the value of our educational interests, for nothing is of greater importance to the work at the present time. The demand for consecrated and educated workers in the cause was never so great as at the present time.

The California camp-meeting opened May 10. The attendance this year exceeded that of last year. Nearly 150 tents were pitched. The meeting was favored with the presence and labors of brethren W. W. Prescott, A. T. Jones, J. H. Morrison, and others. It became necessary for brother Prescott and the writer to leave before the close of the meeting. The business of the Conference all passed off very harmoniously.

During the time of our stay on the Coast, we gave much attention to the fitting out of the "Pitcairn" for her next cruise. Nothing preventing, she will sail June 12. Her crew is made up as follows: Captain, Elder J. E. Graham; sailing-master, Captain E. S. Hicks; boatswain,

Captain J. E. Werge; sailors, N. Johnson, A. Larsen, G. W. Nilson, J. Chilton; steward, R. K. Suhr, and the cabin boy, Fred Traey. The passengers are: Dr. J. E. Caldwell, wife, and two children, G. O. Wellman and wife, and Lillian White, to Raiatea; W. G. Buckner and wife, and J. R. McCoy, to make their home on Pitcairn Island; D. A. Owen, wife, and two children, also to Raiatea, later on to Raratonga; and R. G. Stringer and wife, to Society Islands.

While at the Retreat, we met Elder Gates and family, who returned with the ship from Pitcairn Island. Our people are somewhat acquainted with the fact of Elder Gates's feebleness of health; we are very glad, therefore, to report that for a few months before leaving Pitcairn Island his condition had been improving. He stood the homeward voyage, which was very favorable, quite well. He is now at the Retreat taking treatment. He was present at the camp-meeting, and rendered very efficient service to the committee who had in charge the fitting out of the ship for her next cruise. We hope that he may soon recover, that he may enjoy a comfortable degree of health, and bear some part in the work. He will remain at the Retreat for some time to come, as the location and the treatment are very favorable to his condition.

In company with Professor Prescott, we left Oakland the morning of May 18, for the East, to make ready for our tour to Europe.

O. A. O.

#### OFF THE TRACK.

YESTERDAY, June 4, a large engine drawing an express-train on the Michigan Central railroad ran off the track near the Office of the REVIEW AND HERALD. In company with many others we looked at the monstrous machine, and watched the large body of workmen as they labored to put it once more upon the track. For many years this engine has been upon the track, doing in a very creditable manner the work for which it was designed. It was able not only to move itself, but to haul long trains filled with passengers with almost lightning-like rapidity from city to city. It could easily do the work of 10,000 men. It did not get tired nor complain at its regular work, nor if extra and unusual burdens were placed upon it. If not actually alive, it was the very personification of strength and life. But this was when it was upon the track. Off the track it was altogether different.

As we looked upon it, half buried in the ground, into which it had plunged, the first thought that came to us was its utter helplessness. It was not transformed into something else by the unfortunate mishap; it was an engine still. The mechanism was the same, though perhaps battered a little by its dive into the ground. It was an engine, without the power of an engine; for it was an engine off the track! It could not move a train; it could not move itself. More than this, it resisted with all its prodigious weight of 100 tons, the efforts of those who desired to move it; and it was only by great efforts, long continued, that it was again placed upon the rails, where, from a useless and helpless mass of iron and steel, it again became a valuable and powerful auxiliary to man in the work of transportation.

A useful lesson may readily be drawn from this incident. There is a *track* for men, no less than for engines; and there is as great a difference in

power when men get off the track as there is when engines do so.

The Lord has said, "Blessed are the undefiled in *the way*, who walk in the law of the Lord." Ps. 110:1. As long as we keep in the way of what the Lord commands, following in the footsteps of Jesus, standing upon God's holy word, then we are on the track. *There* the power of God, which is manifested through his Spirit, can move us to righteous works of faith and love. Others then may be moved by us and helped to a better life. But once let us depart from the holy commandment delivered us, turning aside to the right or to the left from the course prepared for us by the Master, and weakness and failure will inevitably result. Our usefulness, then, depends entirely in our following the line marked out for us,—the power comes solely by being in the way of duty. To every one who has named the name of Christ, the word of the Lord comes: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee." 1 Tim. 4:16.

Illustrations of the results of getting off the track have been seen even among Seventh-day Adventists. Men who have been active and influential in the work of the ministry, under whose labors many souls were converted, have imagined that they could do better work and have a wider sphere of usefulness if they left the special work of the third angel's message, to preach a gospel more in harmony with the spirit of the age. But sooner or later it has become apparent that their disconnection from the work was the signal for the cessation of their usefulness in any capacity. They could not carry the same power which they had in this work with them into the work to which they gave their attention, but they made a lamentable failure, which grows more and more apparent year by year.

No, the only position of usefulness is in keeping on the track of truth. Those who have not been enlightened may do much good in general gospel work, preparing hearts for further light and truth; but those who once knew and loved the truth, and have turned from it, need not expect any remarkable success will crown their efforts. Happy will he be who, having been enlightened, continues in the path of duty,—in the line of the special truth for this time. *There* may be found the power that will make a successful life.

M. E. K.

#### THE MOVEMENTS OF LABORERS.

In our report of the doings of the late Council, we stated that we did not feel free to publish the recommendations made by the Foreign Mission Board and the General Conference Committee, for the reason that in several instances we had not then had the opportunity to confer with the parties concerned. Our brethren generally can hardly appreciate the difficulties under which the Board and the Committee labor. The needs of the work throughout the field are many and varied; it is the duty of the Foreign Mission Board to consider these in fields outside of the United States, while the needs of the home field come more directly under the care of the General Conference Committee. But these interests are so closely connected that the two committees find it to their advantage to do much of their work in joint meetings.

We can assure our brethren that no recommendation is made without very carefully considering

all that is involved, as far as is known; therefore, when recommendations are made where there has been no opportunity to consult with the parties interested, we do not feel free to make them public until we have had the opportunity, either in person or by correspondence, to confer with the parties directly concerned, and learn whether it would be consistent to carry out the recommendation or not. Obligations are mutual. While our laborers have confidence in the General Conference, and feel under obligation to follow the recommendations when made, it is also the aim of the General Conference not to exercise any arbitrary authority, but in every case give due consideration to all the circumstances involved.

In connection with this, we also call attention to the fact that in all our relations to, and connection with, the work of the Lord, we must not let any personal considerations come into the account. If we allow ourselves to be swayed or actuated by personal preference, or personal feeling, or personal prejudice, or the prejudice of place or locality, we will be found standing in our own light, and in the way of the progress of the work of the Lord. Everything of a personal or local character must be set aside, and only the principle in the case be considered. The work in which we are engaged is not man's work but God's. Individually we have consecrated or given ourselves to God and to his work, to be used by him at his pleasure; that being so, we are not our own.

The thought also occurs to some, that the General Conference Committee or the Foreign Mission Board, does not understand the various local needs and conditions of the several Conferences, therefore, as much consideration cannot be given to the recommendation as otherwise could be given. At first thought, there would seem to be an important point in this; but we are sure that on more careful consideration there will not appear as much ground for this conclusion as was at first supposed.

It is the province of the General Conference carefully to watch over, and have a care for, the work in every part of the field. The General Conference, therefore, is not only acquainted with the needs and conditions of every Conference, but it understands these needs and conditions as they stand related to every other Conference and mission field. This, therefore, enables the General Conference to judge more correctly of the real situation and needs of any local Conference or institution.

It may also be thought that those in charge of local interests have a deeper interest in, and carry a greater responsibility for, the local work, than the General Conference can possibly do. Such can hardly be the case, if the General Conference does its duty. The General Conference stands as it were in the place of a parent to the local Conferences. In the prosperity of the local Conferences or mission fields it rejoices. If, on the other hand, adversity or peril meet the work in any place, whether it be a local Conference, or a mission field, or an institution, the General Conference is the first party to step forward to show sympathy, offer relief, and seek a remedy for the difficulty. The relations in thorough organization make this so.

The reader will pardon us for presenting this matter so fully. The reasons for doing so are that there are important principles involved, and upon their right understanding and their proper performance depend largely the success of our work. We are surrounded by many perils, and

we need all the strength that consecration to God and the use of right principles and unity will secure to us.

Having now had time to correspond with the parties concerned in the recommendations made at the late Council, we are prepared to give these recommendations to our people; and we know that all are deeply interested in the work that is in progress in every part of the field. We are indeed very much pleased with the way in which our brethren have, in most instances, responded to the recommendations. In some cases, the change suggested involves considerable sacrifice of personal interests, and in every case these are cheerfully made.

With reference to the time when these recommendations are to go into effect, circumstances will have to be considered. While some can go into effect at once (some have already been acted upon), other laborers will need more time to make the necessary arrangements.

The following-named persons have been recommended to go to fields specified:—

#### FOREIGN MISSION BOARD APPOINTMENTS.

Elder A. E. Flowers and wife, of Missouri, to Trinidad, W. I.; W. A. Miller and wife, of California, to Bay Islands, Honduras; Elder J. E. Graham, of North Pacific Conference, and Dr. J. E. Caldwell, of California, with ship "Pitcairn," Lillian White and George O. Wellman and wife, of Michigan, and Mrs. J. E. Caldwell, of California, to Raiatea; Professor W. H. McKee, of New York, to Basel, Switzerland; Elder F. H. Westphal, of Illinois, to Argentina, South America; W. C. Sisley, of Michigan, to Europe, South Africa, and Australia; Elders O. A. Olsen, S. N. Haskell, and Uriah Smith, and A. R. Henry, to Europe; Alfred Cooper and wife, of Michigan, to Mexico; Mrs. E. G. White and Elder W. C. White, of Australia, to South Africa, and thence to this country; Dr. F. E. Braucht and wife and D. A. Owen and family, of Michigan, to Rarotonga, Southern Pacific; J. R. Eastman, of Minnesota, and George Teasdale, of California, to Australia; John McCarthy and family, of Michigan, to Uruguay; Frank C. Kelley, of California, to United States of Colombia; Elder Isaac Morrison and wife, of Oregon, to Windward and Leeward Islands, West Indies.

#### GENERAL CONFERENCE COMMITTEE APPOINTMENTS.

Elder A. W. Bartlett, of Indiana, to California; Elder S. B. Whitney, of South Dakota, to Kansas; Elder J. M. Rees, of Arkansas, to Oklahoma; Elder J. B. Beekner, of Missouri, to Arkansas; Elder William Healey, of California, to North Pacific Conference; Elder F. D. Starr, of Indiana, to Battle Creek, Mich.; Elder J. W. Watt, of Montana, to Indiana; Elder Victor Thompson, of Indiana, to Minnesota; Elder O. A. Johnson, of Union College, to Wisconsin; Elder W. H. Faleoner, of Michigan, to Manitoba; B. L. Dieffenbacher, of Louisiana, to Alabama; Elder J. R. Palmer, of Colorado, to Montana; Elder H. R. Johnson, of Wisconsin, to South Dakota; Elders J. M. Willoughby and C. M. Gardner, of Iowa, to Utah; Elder Allen Moon, of Chicago, Ill., to Washington, D. C.; Elder J. C. Foster, of Kansas, to Manitoba; Elder C. E. Shafer, of Colorado, to Montana; Elder C. W. Flaiz, of Manitoba, to Minnesota; Elder D. T. Bourdeau, to Wisconsin; Elder H. W. Miller, to Pennsylvania; J. W. Keckner, to Iowa; and Elder A. P. Heacock, of Alabama, to Missouri.

O. A. O.

#### ANSWERS TO CORRESPONDENTS.

##### 379.—CHRIST THE FIRST-FRUIT.

Please explain why Christ is called the first-fruits of them that slept, and yet many others were raised from the dead before his crucifixion.

P. L. F.

*Answer.*—We suppose it was because Christ was the first to rise from the dead in the same manner as the resurrection of the just, of which he was the fore-runner, or better, the pioneer. Better still, he entered the domain of death, broke its bars, captured its keys, and lives as the pledge of the final resurrection of all who sleep in him. Those who have been brought back to life by a special act of divine power, have died again, and, therefore, do not take precedence of the resurrection of Christ, who is the first-fruits of the resurrection. The only exceptions to this are, Moses, a type of Christ, who was raised by an act of superior power, and those who ascended with Christ, who did not come from the tombs until after his resurrection.

##### 380.—PRIMARY AND SECONDARY LAWS.

1. Where and when were the original primal moral laws of God given? 2. To whom were they given? 3. By whom were they given? 4. When and where were the secondary typical laws given? 5. By whom were they given? 6. To whom were they given? 7. What were the articles of the Old Covenant? and where made?

E. V. B.

*Ans.*—1. They were given on one occasion from the summit of Sinai. 2. To all the world. 3. God. 4. At Sinai. 5. God. 6. Moses. 7. See Ex. 19:1-8.

##### 381.—LOSING OR GAINING A DAY.

Please tell me through the columns of the REVIEW, whether in traveling around the earth a person would or would not lose or gain a day according to whether he traveled east or west, and what effect this would have on the Sabbath.

W. H. C.

*Ans.*—So far as hours or minutes are concerned, he would not. So far as the succession of night and day are concerned, he would if he did not change his watch from time to time, and at some point on his trip change the regular numbering of the days by name. To illustrate: A man traveling westward with the sun and passing around the earth in twenty-four days, would have twenty-five instead of twenty-four hours in his days. He would thus go around the earth in twenty-four days of twenty-five hours, while the man who remained at home would have twenty-five days of twenty-four hours. Going in the opposite direction would reverse the result; he would have to travel fast enough to make the circuit in twenty-four days of twenty-three hours, while at home they would have twenty-three days of twenty-four hours. The case would not be altered whether he made the trip in one day or two hundred. The reason of this will be apparent upon a little thought. By common consent a day-line has been fixed passing through the Pacific Ocean, where every traveler changes the day in crossing. These things do not affect the Sabbath at all. For God, who made the earth, knew it was round when he sanctified and commanded men to keep the seventh day. The writer has circumnavigated the globe and kept the Sabbath in all longitudes. There are those living in all parts of the earth who keep the first day of the week and also those who keep the Sabbath without any trouble whatever. Our missionary ship "Pitcairn" has crossed and recrossed the day-line many times, and yet its officers, crew, and the workers remain staunch Sabbath-keepers. If they can, we can. Let us do it.

G. C. T.

## 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.

### THE SECRET OF SUCCESS.

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

WE talk of what we long to be and do,  
And speak of Jesus' love and of his power,  
And yet oftentimes think not that we may live  
By faith his life; and thus, forgetting self,  
Go on to nobler heights. Why make a dream  
Of what we know is real? Why not accept  
And claim as ours that which was bought of us?  
God's word is sure; aye, firmer than the hills,—  
The everlasting hills,—is that on which  
We rest. Adown a shining path of light  
Bright angels throng with blessings sweet for us.  
To reach, to grasp, to hold the gifts of love,  
Will strength impart; and strength is what we need  
To meet a cruel foe. Then let us take  
The power, and onward press, well knowing that  
No human arm, no evil spirit, can  
Prevail while we are workers with our God.  
The sea may roar, the tempest beat, the earth  
Be moved, but naught can harm if we are safe  
By Jesus' side. O blessed faith! our shield  
In every time of trial dark, our staff  
O'er every rugged way.

The work for us  
Is near and plain. No use to plead, "Have me  
Excused" because of talents none. All can  
Do something in the vineyard of the Lord!  
Then "rise and shine," O church beloved! Awake,  
Ye slumbering souls! Put on the garment fair  
Of righteousness, and know the blessedness  
Of dwelling in God's everlasting love.

### NEWFOUNDLAND.

SINCE coming to Newfoundland, I have sold 120 copies of "Patriarchs and Prophets," and 32 of "Man the Masterpiece" and "Ladies' Guide." These have all been sold in St. John's and the district of Carbonear. In Carbonear harbor many of the business men have purchased copies of "Patriarchs and Prophets," and some are much interested, and have urged me to settle among them and teach them the truth. This is the prettiest place I have ever seen. It is built around a quiet harbor, and contains some 6000 inhabitants. It is about five miles from the railroad. Good houses can be rented for from \$30 to \$40 a year, with good gardens; living is much cheaper there than in St. John's. Harbor Grace is larger than Carbonear, and is only three miles away; Freshwater, with 800 inhabitants, all Methodists, is only two miles away; and Victoria, with 300 inhabitants, all Methodists, is only three miles, besides several other smaller coves. Here are interested souls calling for light. Has not the Lord some one to fill this place? "Babylon is fallen" here as well as in other parts of the world, and the honest in heart are quick to recognize this fact. How blessed it is to tell them what Jesus is to us, how we love and study his word and feed upon it, and then to accept their invitations to study and pray with them at their homes.

Those who have not feasted on God's word as a whole, and are able to dwell only on the Sabbath question, the state of the dead, etc., would not be adapted to this field. Oftentimes I am asked, "Why don't our ministers give us Bible as you do?" In St. John's, since Jan. 1, different lines of work have developed, that the full light of truth might shine to this people.

There were over 1500 people sick with *la grippe* at once, in this city. During this time I visited thirty-five of the sufferers, giving simple treatments and instructions, oftentimes pointing them to Christ and praying with them. There are many cases of interest among these, one of which I will mention. An outport girl came to the city and was taken to the hospital, where she was treated two months; then she was taken to her uncle's in this place, to die with consumption. Passing down the street one day, her

aunt, having heard of me, called me in, asking if I would not go up and pray with the sick. I found a great sufferer who had been given up to die. I had hopes of the case at once and talked hope to her. I gave her hot water to drink, prepared some Sanitarium food, made some hot lemonade, and some lemon syrup for the cough, showed them how to give water treatment, etc., then knelt and asked God's blessing to attend the effort. I made six calls, and last week she went home hearty and well.

I have made ninety-four missionary visits, given fifty-nine Bible readings, and distributed over 8000 pages of tracts. In the winter a prominent lady, a leading member of the Methodist Church, took her stand with us. This made a stir and set people talking on the Sabbath question. Some four weeks ago we were denounced from the Methodist pulpit. That afternoon the leader of the social meeting called me a devil and many other names, and refused me the privilege of testifying for Christ; this was sanctioned by the other leaders. One week later, by invitation, I bore my testimony, when a leader in the audience got up and denounced me again. The next Sunday evening two of these leaders, one being major police of the city, tried to get consent of the leaders of the meeting to put me out, but failed, so he left the meeting. Last Sunday one of the policeman told the Lord and the people in prayer that I was going to hell, and made a most earnest plea for the Lord to save me; yet he (the policeman) refuses even to shake hands with me!

We have been denounced at five places of worship that I have heard of; but the influence gained in the Christian Help work, cannot be overthrown. Wherever they have known of our going, they have followed, and tried to get the people to put us out, but in this they have failed. Then because they refused to shut their doors on us and talked in our favor, they have published them as having joined us. This makes our work look wonderfully large, and stirs the ire of the dragon more and more. We are gaining friends every day, and these things are bringing many to us to know more. Last Wednesday evening three came, Thursday evening three came, and Friday evening one. With the Lord's help I gave them our reasons for keeping the Sabbath. One of these led the afternoon meeting to-day, and by a free invitation I bore my testimony for Christ.

C. W. Rogers, of Missouri, arrived here on the last steamer with a fine lot of strawberry and blackberry plants, preparatory to fruit-raising, to earn a living and live out the truth. Truly the Lord is ready to bless those who sacrifice thus to advance his cause. Many are becoming more and more interested, and urgent calls are being made for a minister to come and preach these things.

E. O. PARKER.

May 20.

### MARITIME PROVINCES.

#### General Meeting in St. John, N. B.

AFTER the long journey from Battle Creek, I arrived in St. John, Thursday, May 10, at 1:40 P. M. The general meeting began the same evening. Quite a good representation was present from churches in New Brunswick and Nova Scotia. Prince Edward Island was represented by one man. There was an active interest from the beginning to the end of the meeting. Reports from the field showed many openings for labor where an interest had been raised by the canvassing work, and by other means. The two ministers now in the field will not be able to enter one tenth of these openings. All information we could get showed that now would be a very favorable time to push the work vigorously in these provinces.

An increase of interest and devotion to the Lord's work is coming up in the churches, as will

be seen by what was brought out in the reports at this meeting. The total tithe for 1893 amounted to \$632.53, an increase of \$232 over last year. The prospect is even more favorable for the year to come.

The officers of the tract and missionary society are as follows: R. S. Webber, President; Mrs. I. H. Cowie, Secretary and Treasurer. The officers of the Sabbath-school are, R. S. Webber, President; Fannie M. Gibson, Secretary and Treasurer; Executive Committee, Fred Hannah, S. T. H. Berry, Stephen Longard, and Lena Blair. Interesting reports were given from all these lines of work.

Our people in these provinces quite generally take our periodicals, and they are coming up well on tithes and offerings. A resolution was passed to use every proper effort to build up and encourage the publishing work in Canada by the sale of subscription books and other publications. In another resolution they urged that steps be taken to secure one or more Bible workers for this field. The resolution of last year was repeated with greater earnestness, that steps be taken as early as possible to organize a Conference in the Maritime Provinces. The membership has been increased by some sixty additions; the membership of the Sabbath-school has doubled, and the Sabbath-school donations more than doubled the past year.

The yearly meeting closed the evening of May 13, but meetings were continued for the benefit of the St. John church over another week. A good interest was manifested both by our people and others from the city. On Sunday, May 20, six candidates were baptized, and seven united with the church. An elder and a deacon were ordained. The membership of the church in the city of St. John is now about forty, and some twenty others are keeping the Sabbath. The Lord is blessing the work of his servants in this field, and there is room and a demand for more laborers.

I. D. VAN HORN.

### MISSOURI.

MISSISSIPPI Co.—Since coming to this part of Missouri, I have held 14 Bible readings, given away 1016 pages of tracts, and loaned 2688 pages. There are many people in this county who are interested in the truth, and if a minister could come here, I believe much good could be done. I am of good courage in the Lord, and mean by his grace to work on until the Master comes. Pray for the work in southwestern Missouri and for the writer.

M. M. JACKSON.

### WISCONSIN.

SINCE my last report for the REVIEW I have held meetings at Lena, Fish Creek, Jacksonport, and Sturgeon Bay. Brother Peterson helped in the meetings at Fish Creek and Sturgeon Bay. At Fish Creek, the Lord gave complete victory to a few honest souls. Seven requested to be baptized, and ten united with the church, two by letter and the others on profession of faith. Others are on the point of deciding to obey God. Several gave up the use of tobacco. We organized a tract and missionary society.

SWIN SWINSON.

### ARKANSAS.

IN accordance with the recommendation of the General Conference Committee, I came into this field, May 10. The brethren were very loath to lose Elder Rees. During his short stay he had become much endeared to them. Thus far the field seems to be a fruitful one ready for the harvest; but the laborers, how few! My first labor was with the little company at Shelton, Hempstead Co. After ten days I left a church of fifteen members fully officered and all of good

courage. One other will unite next Sabbath. Several others are keeping the Sabbath, but cannot yet trust the Lord for a victory over tobacco. In southern Arkansas I find nearly every man, woman, and child using tobacco in some form. But thanks be to God, that giveth us the victory through our Lord Jesus Christ. My permanent address will be Van Buren, Ark.  
May 28. J. B. BECKNER.

## TEXAS.

LEON COUNTY.—I have never before reported any work through the REVIEW, but I feel it my duty to speak of the Lord's blessings which have been so abundantly poured out upon the work here.

I came here Feb. 2, 1893, and began meetings at Hickory Grove school-house, where I preached eight weeks. I was called away in March, but returned again in September. Since then I have held meetings at four school-houses. At some of the meetings the power of God has been most wonderfully manifested. It seems no trouble for those who accept the truth to leave their evil habits. Some have stopped using tobacco who had been trying for years to do so and were not able. One sister, who has been almost an invalid for years with dyspepsia, after reading Elder Jones's article on "Health Reform by Faith" in the *Home Missionary*, decided to give up her coffee. After struggling for a week with a severe headache, it left her, and from that time until now her health has improved.

Elder Greer came here May 25, and organized a church of thirty-one members, seven being from an adjoining county, who embraced the truth previous to my coming here. There are more than forty keeping the Sabbath here, thirty-seven having begun since January. There are more than fifty in all in this and the adjoining county keeping the Sabbath. I was chosen elder, a deacon was ordained, and a clerk chosen. Sixteen persons were baptized, and others will be soon. The brethren are already planning for a house of worship to be built about July.

The whole country seems stirred over the truth, and there is much persecution in the way of false reports, and many threats are being made. I am thankful that the power is not mine. The work is the Lord's, and he gives the power. Praise his holy name!

June 4.

D. U. HALE.

## OHIO.

THE State meeting which was held at Findlay, May 15-21, was in many respects the best meeting of the kind ever held in the State. The attendance of our people was unusually large. Notwithstanding the numbers, the brethren at Findlay made all comfortable, and seemed glad of the privilege of doing so. Elder Loughborough was present during the entire meeting, and occupied two hours each day in giving practical instruction on gospel order and the different lines of our work, which was timely and appreciated by all. Professor Bland of the Mt. Vernon Academy was present, and gave two very interesting and instructive talks on the importance of education and the necessity of doing our best to become better representatives of that Christian courtesy that should characterize the people of God in these times. The preaching consisted of a series of well-connected discourses on the third angel's message, and was listened to with rapt attention by the full house that greeted the speakers each evening. Each of the different lines of work received its due share of consideration.

The business sessions passed off harmoniously, and all seemed pleased with the distribution of labor. The demand for meetings was never so numerous, upward of forty calls for tent-meetings alone being handed in. Six tent companies will go out from the meeting, as follows:—

Elders J. S. Iles and D. E. Lindsey, Holgate, Henry Co.; Elder W. L. Iles, Professor Field, and B. B. Naftzger, Barlow, Wash. Co.; Elder H. H. Burkholder and R. A. Boardman, Grand Rapids, Wood Co.; Elder O. F. Guilford and Albert Carey, West Mansfield, Logan Co.; Elder C. P. Haskell and A. C. Shannon, Northeastern part of the State; N. O. Coffman and Edward Dryer, Bradfield, Darke Co.

Brethren Woodford and Haughey will continue to open up new fields by distributing reading-matter, and holding meetings in school-houses and churches as the way opens. The Lord has signally blessed the labors of these brethren in this line thus far, and we await future developments with interest. Elder Wood will remain in charge of the work in Cincinnati until camp-meeting. The other laborers will continue as heretofore. A series of meetings with the churches was planned for the months of June and July, of which notice will be given in due time.

The camp-meeting will be held at Newark, and the following brethren were chosen as the committee: B. B. Francis, D. K. Mitchel, J. S. Fisher, A. G. Haughey, N. O. Coffman, A. L. Stevens, and J. B. Clymer.

While many will be disappointed in not getting help at this time, I trust all will cheerfully acquiesce in the arrangements that have been made, and earnestly pray that God's blessing may rest upon the laborers, so that the message may be proclaimed with power and the demonstration of the Spirit, and many souls be gathered in as the result of the effort put forth.

GEO. A. IRWIN.

## DISTRICT NO. 3.

AFTER the General Conference Council in Battle Creek, I spent a few days in Chicago. I spoke to full houses the two Sabbaths I was there. The work on the new Seventh-day Adventist church building which is being erected on Forty-sixth street, near State street, is well under way. This building, of brick, is 90 ft. x 50 ft. It is expected the house will be ready for use the first of August.

There are now twelve Bible workers in different parts of Chicago. Half of them stop at the new mission home, 438 Sixty-second St., Woodlawn. The readings are conducted in Danish-Norwegian, Swedish, and German, as well as in English.

As the rent of our Chinese hall expired May 1, and as we could secure no hall for less than one year, and that at a higher rent than we could afford to pay, it is expected that the school will be conducted in the new church. Some of the teachers meet with part of the boys at brother Brand's house, on Sixty-sixth street, and he and sister Brand hold the interest of others by calling upon them at their laundries. Thus we "bridge over" until the room is ready for the school in the new church building.

May 7-14 I was with our Indiana people, in their spring State meeting. It was held at Boggstown, where it was held last year. It was well attended by the laborers in the State and by a fair representation of our people in that part of the State. The Lord gave power to the word spoken, and the sweet spirit of unity and love was present in all our councils. Our people present pronounced it the best State meeting they had ever had in Indiana.

It was decided to send out six tents in as many different parts of the State. Besides the tent companies, several laborers will be left for church work and other emergencies that may arise. Several beginners in labor are connected with the tent companies. A move was set on foot to raise means to meet the debt on the Indiana mission property and her quota of the expense of erecting the Battle Creek College Annex. Quite liberal subscriptions were made by those present, and

the work is to be carried through the State. Our laborers left the Boggstown meeting full of good cheer for the summer's work.

May 15-21 I attended the Ohio State meeting. This was the largest gathering our people ever had at a spring meeting in Ohio. It was a season of spiritual refreshing and instruction to our people. This meeting was held at Findlay. A tent-meeting was held here by Elder M. E. Cornell, in 1857. At that meeting Elder M. B. Czehowski, formerly a Catholic priest, then a Baptist, working as a book-binder and daguerrean artist, embraced present truth. It was he who first carried the Sabbath truth to Switzerland, in the year 1865.

In 1858 I met with a few Sabbath-keepers near Findlay. Among the pioneers here were brethren Baker and Stacy, both fallen asleep in Jesus. It was a point of much interest to me at the late State meeting, to take part in ordaining the son of the same brother Baker, as the present elder of the Findlay church, and also to receive a daughter of brother Stacy into membership. A report was made by brother Bland, principal of the Mt. Vernon Academy, that the school had succeeded far above their most sanguine expectations. The whole number of pupils enrolled since the opening of the school is 117. The spiritual standing of the school was reported as good. The Sabbath-school work in the State has had almost a phenomenal growth the last quarter, having in that time increased one sixth in membership; or having, in other words, an addition of ten new schools and 400 scholars.

The reports from different parts of the State show that souls are constantly accepting the truth as a result of reading the books and tracts, and from the efforts of private members. Calls for labor are more numerous than can at present be filled. It was decided to send out six tent companies in Ohio in six different sections of the State. The prospect is truly encouraging in all lines of the work in Ohio. May the Lord indeed be with the workers as they go forth to do valiantly in the hands of the Master-builder, our Lord and Saviour.

J. N. LOUGHBOROUGH.

## The Sabbath-School.

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

## LESSONS ON THE BOOK OF LUKE.

Lesson 25.—The Power of Christ. Luke  
11:14-36.

(Sabb. th., June 23)

In this lesson verses 14-26 relate to the casting out of a dumb demon, the blasphemous charge of the Pharisees, and Christ's rebuke to them, showing the inconsistency of their assertion that he cast out devils through the prince of devils. The remainder of the lesson pertains chiefly to signs. A rebuke is given to those who look for signs instead of depending on the word of God; and the necessity of having light in one's self, through the word, is emphasized.

1. Tell the result of Christ's casting out a demon that was dumb.
2. What did some of the people say?
3. How did Jesus show the foolishness of their charge?
4. If Satan were divided against himself, what would be the result?
5. What question did Jesus ask the doubters about their sons?
6. What did he say had come unto them?
7. Under what conditions are a man's goods safe?
8. When does he lose them?
9. Since Christ took Satan's captives from him, what did that prove?
10. Who are against Christ? Who are scattering abroad?
11. Relate what Jesus said about the unclean spirit going out of a man and returning.
12. Under what circumstance can it enter again?

13. If it enters the man again, what will be his condition?
14. Who did Jesus say are blessed?
15. For what did Jesus reprove the people?
16. What sign only did he say should be given them?
17. By whose course did he say the men of that generation would be condemned?
18. To whose word did the queen of Sheba listen?
19. Whose preaching convinced the Ninevites?
20. Why would their action condemn the men to whom Jesus was speaking?
21. Will the same thing apply in these days?
22. When a man lights a candle, what does he do with it?
23. What is the light of the body?
24. How only may the whole body be full of light?
25. To what are we to take heed?
26. What will be the condition if the whole body be full of light?

#### NOTES.

1. "Others, tempting him, sought of him a sign from heaven." This was the same temptation that had been met in the wilderness. The Devil was still trying to get him to do something for the express purpose of silencing unbelief, without any reference to the benefit of men. All Christ's works were works of mercy. He performed them naturally, as the opportunity and necessity for them arose in his daily life. But he never did anything in answer to a challenge. If the regular work of the ministry of the gospel will not convince men, they will not be convinced by a mere exhibition of knowledge or skill, in answer to a challenge.

2. Jesus had just done a wonderful work, in casting out a devil, and still they asked for a sign. What greater thing could he have done before them? They would not believe though he cast out a legion of devils. The gospel itself is a miracle. Satan works in every natural or unconverted man. Eph. 2:1, 2. Therefore when a man is converted and exhibits the fruits of righteousness instead of the works of the flesh, that is an instance of the casting out of the evil spirit by the Spirit of God. Therefore it is that the godly lives of Christians are the best testimonies to the power of the gospel. (See Isa. 43:10; John 17:21-23.)

3. The fact that Christ cast out devils was proof enough that he was from God; for Satan would not seek to destroy his own kingdom. Christ came upon Satan and took from him all his armor wherein he trusted, and divided his spoils. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it;" that is, in his cross, or in himself. Col. 2:15. All power in heaven and in earth is given to Christ; therefore Satan has no power at all in a contest with him. These demonstrations of Christ's power over evil spirits were recorded for our encouragement in our conflict with evil. He has overcome the world; therefore our faith in him is the victory that overcometh the world.

4. "He that is not with me is against me." There is no middle ground; every one that has not the Spirit of Christ has the spirit of Satan. Christ must be "all in all."

5. Christ is able to cast out the unclean spirit, but only his continued presence can keep it out. "He that is not with me is against me." If when the heart has been cleansed, it is not intrusted fully to the care of the Lord, the evil spirit will return, and then the man will be worse than before. A backslider or an apostate is worse than one who has never known the Lord.

## News of the Week.

FOR WEEK ENDING JUNE 9, 1894.

#### DOMESTIC.

—The Field Museum was opened in Chicago, June 2.

—Coal trains are moving in Indiana under the protection of the State militia.

—Heavy floods have prevailed the past week in Portland, Oregon. Half the business houses of the city are under water.

—Carterville, Ill., is in the hands of 300 striking miners. A sheriff and posse of forty men were overawed and driven away.

—The United States Supreme Court has decided that no damages can be assessed against the city of New Orleans for the death of the Italians in the assault upon the parish prison, March 14, 1891.

—The Michigan State Board of Health congratulates the health officers of the State in their success in preventing the spread of smallpox. There have been thirty-five outbreaks, thirteen cases, and ten deaths.

—Representative Durborrow, of Illinois, proposes to introduce a bill into Congress providing for the opening of the Washington public buildings on Sunday.

—A band of commonwealers was stopped by United States marshals at Ellis, Kans., June 3. They were on board a freight-train. The rank and file of the men were discharged, but the leaders were taken to Leavenworth for trial.

—The condition of affairs at Cripple Creek, Colo., during the past week, has almost been that of absolute war. Fifteen hundred miners, thoroughly armed, were intrenched and defying the law. The governor seemed more inclined to sustain the rioters than he did to maintain the law.

#### FOREIGN.

—There is a prospect of civil war in Bulgaria over the removal of Stambuloff from the premiership.

—The French Chamber of Deputies has rejected the bill providing for the private execution of criminals.

—The officers of the United States cruiser "Chicago" were given a grand reception by officers of the British navy in London.

—Premier Dupuy, of France, declares that in the work of reform and progress, France will not be dictated to by the Vatican.

—Dr. Wekerle, the Hungarian prime minister, has resigned. The failure of the civil marriage bill to pass is the cause of his resignation.

—A dispatch from the United States minister at La Libertad, Central America, states that the revolution in San Salvador has succeeded, and that President Ezeta has fled the country.

—Brazil proposes to erect in Rio de Janeiro a statue of James Monroe. This is in honor of the Monroe Doctrine which the United States ships so effectively put into practice in the late war in that country.

—A revolution is in progress in China. The government troops have been repeatedly defeated, and the government arsenal at Sarsing, with 100,000 rifles, has been taken. A large force is being gathered to defeat the rebels.

—The United States Senate has adopted a resolution to the effect that the people of the Hawaiian Islands ought to establish and maintain their own form of government; that the United States ought not to interfere; and that the intervention of any other country would be regarded as an unfriendly act toward this country.

#### RELIGIOUS.

—The pope has expressed his satisfaction that the civil marriage bill failed to pass the Hungarian house of magnates.

—The Southern Presbyterian General Assembly has by a three-fifths vote, refused to consider overtures for organic union with the Northern Presbyterians.

—The clergy of the various Protestant churches in Allegheny, Pa., have agreed to preach on the evils of the Sunday newspaper, the third Sunday in June.

—Rev. Father Lambert, a priest whose withdrawal from the Roman Catholic Church some months ago attracted wide attention, united with Calvary M. E. Church, New York, May 27.

—The Georgian branch of the orthodox Greek Church is making a strong effort to Christianize the Caucasian tribes. These tribes were once Christian, but they became Mohammedans in the thirteenth century.

—There is a movement in Chicago, to have Sunday services in the theatres. A stereopticon will be used to illustrate the life of Christ. It is believed that many will attend such services that would not enter a church.

—The corner-stone of a building intended to become the headquarters of the Methodist Episcopal Church in Italy, was laid in Rome, May 10. Luther's famous hymn, "A Mighty Fortress is Our God," was sung, and a sermon was preached by Bishop Newman. Wayne Mc Veigh, United States ambassador to Italy, and many other distinguished men were present at the services.

## Special Notices.

#### NEBRASKA, NOTICE!

Our State camp-meeting, which is to be held in Lincoln, will soon be here, and we wish you carefully to notice the following: The Nebraska State Journal, the leading daily of Lincoln, has agreed to furnish us twelve copies of the daily, containing one-and-one-half or two-column reports of our meeting for 15 cents for the twelve numbers. This is a very reasonable price, and we are sure that many of our people throughout the

State will want to take advantage of the same, and secure these reports.

We shall raise a list at once, and if you want them, send the name and address of the person to whom you wish the papers sent, to Mary F. Beatty, 1505 E St., Lincoln, Nebr., and the papers will go out daily to that address. Remember the price, 15 cents a set of twelve numbers, post-paid. Will not each elder or leader see how many are wanted in his church or company at once? Send money with the order, either by postal note or money order. The reports will be carefully written, and we trust our brethren and sisters will read them and send them to their friends.

W. B. WHITE.

#### NORTH DAKOTA, NOTICE!

The camp-meeting for North Dakota will be held at Jamestown, June 26 to July 2. This meeting is for the benefit of the scattered brethren and churches of this State. I know times are hard, but do not let this keep you away. We will do all we can to provide hay and grain and make all comfortable. We expect Elders Durland, Allee, Shultz, and Hoffman. The Lord will meet with us at that time. Come, brethren, to the feast. All who want tents should write me at once.

ANDREW MEAD.

Box 1245, Fargo, N. Dak.

#### BLACK HILLS AND NORTHWESTERN NEBRASKA, NOTICE!

I TRUST that all friends of the cause in this section of the country are laying their plans to attend the camp-meeting at Crawford, July 19-29. This will be a rare opportunity for all who love present truth, and I hope it may be fully appreciated. No doubt many, if not all who attend from a distance, will have to surmount obstacles, and perhaps sacrifice considerable to be present; but, brethren and sisters, it will pay, and if you come, even though it may be with an effort, you will never be sorry, but rather rejoice that you made the exertion and attended this meeting.

Laborers will be present from both the South Dakota and Nebraska Conferences. I am also glad to announce that Elder Durland, who was with us last year, will again be with us to assist in the meeting. All who come should arrange to care for themselves as far as possible, though there will be a dining tent upon the ground, where meals can be obtained if desired. All should be sure to bring straw ticks, bedding, and plenty of wraps, as the evenings are quite cool in this section of the country. A small stove will not come amiss if you have one. Begin to plan now; let no small matter keep you away. Come determined and prepared to help some one else, and you will find the blessing of God precious to your souls.

W. B. WHITE.

## Appointments.

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

ELDER LOUGHBOROUGH and the writer will hold meetings as follows: Lagrange, July 6-9; Cleveland, July 11-15; Geneva, July 17-19; North Bloomfield, July 20-22; Greensburg, July 23-26; Akron, July 27-29.

We hope the brethren living near these points will plan to attend, as matters of importance will be presented.

GEO. A. IRWIN.

I WILL meet with the churches in Nebraska, during the summer vacation, as follows: Decatur, Sabbath and Sunday, June 23 and 24; Blair County church, Sabbath and Sunday, June 30 and July 1. Let our brethren from Arlington and Blair City churches meet here with us. Grand Island, Tuesday and Wednesday, July 3 and 4. North Loup, Sabbath and Sunday, July 7 and 8. I hope those who are in the vicinity of these churches will meet with us.

College View, Nebr.

E. L. STEWART.

#### CAMP-MEETINGS FOR 1894.

##### DISTRICT NUMBER ONE.

Quebec, Ayer's Flat,	June	14-25
New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

##### DISTRICT NUMBER TWO.

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

## DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois,	"	22-28
*Michigan (State), Lansing,	Sept.	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

## DISTRICT NUMBER FOUR.

*South Dakota, Madison,	June	21-28
*Nebraska, Lincoln (Pock's Grove),	Aug.	21-28

## DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Fayetteville,	"	16-27
Oklahoma, T.	"	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
Kansas, Emporia,	Sept.	6-17
Missouri, Warrensburg (Pettie Springs),	"	19 to Oct. 1

## DISTRICT NUMBER SIX.

*Montana, Bozeman,	June	13-20
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## DISTRICT NUMBER EIGHT.

Norway,	June	13-24
Sweden,	"	28 to July 8
Central Europe, Neuchâtel,	July	12-22

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

## LABOR BUREAU.

WANTED.—A situation as baker. Place where there is a small Seventh-day Adventist church preferred. Good references. C. C. Waterman, Amos, Marion Co., W. Va.

## ADDRESS.

THE post-office address of Elder C. H. Keslake and wife is 16 Mount Gould Road, Plymouth, Eng.

## A CORRECTION.

THE poetry on the first page of the REVIEW of May 22, entitled, "Called and Chosen," should be credited to Mrs. M. E. Stewart, of Moline, Ill. We found the poem in our poem box with the name of the author, but the place of residence was not given. We therefore took it to be the production of a sister of the same name in this city, who often favors us with poetry.

## PAPERS WANTED.

## Late Clean Copies: All Post-paid.

Signs, Sentinels, and Little Friends. H. L. Swingle, Merino, Wyo.

Tracts and periodicals. Mrs. L. Harrah, 286 Forest Ave., Dallas, Tex.

Signs, Sentinels, or "Rome's Challenge." C. W. Brimer, Floyd, White Co., Ark.

Seventh-day Adventist papers and religious liberty tracts. A. E. Doering, Ellsworth, Kans.

Late numbers of Seventh-day Adventist papers, and also health journals and tracts are desired. Mrs. L. M. Shafer, Hot Springs, S. Dak.

"Rome's Challenge," "Christ and the Sabbath," for envelope work, also Signs and Sentinels wanted. Mrs. Jennie Workhoffer, Logansport, Ind.

## Obituary Notices.

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

KITE.—Died at his home at College View, Nebr., of quick consumption, Isaac N. Kite, aged 43 years, 1 month, and 4 days. Eight years ago, under the labors of J. W. Lessenger, he accepted the third angel's message, and joined the Seventh-day Adventist church at Greeley, but soon moved his family to Seward, and joined the church there. He remained there seven years, then came to College View to educate his children. Soon after coming to College View, he had a severe attack of *la grippe*, and quick consumption soon ended his life. He bore his sickness with Christian patience, and had the evidence that all was well with him. He believed that the Saviour would soon come, and that he would hear that Voice which will awake the sleeping saints. The funeral services were conducted by the writer. Text, Rev. 14:13. H. GRANT.

HAZELTON.—Died May 12, 1894, at Duluth, Minn., Albert Hazelton, in the thirty-first year of his age. He leaves a wife and one child to mourn the loss of a kind husband and father. Funeral services were conducted by the writer. Words of comfort were spoken from 1 John 4:8, last clause. M. A. WINCHELL.

WINSLOW.—Died April 16, 1894, in Daisy, Wash., of gastric colic, after an illness of only three days, S. O. Winslow. Brother Winslow was born in Deering, Me., June 2, 1838. He has been connected with the Seventh-day Adventists for thirty years. His aged parents, two brothers, and two sisters are left to mourn; but the Christian's hope sustains them. Remarks by the writer, from Titus 2:13. JOHN KING.

MACK.—Died May 1, 1894, of scarlet fever, Hiram H., youngest son of Andrew S. and Lura A. Mack, aged 3 years, 7 months, and 16 days. Little Hiram was a great sufferer for four weeks. We laid him away to await the morning of the first resurrection, when we hope to meet him again. It was hard to give him up, but we sorrow not as those without hope, for we know he is safe from the storms of the last days. MRS. SARAH W. MACK.

WOODFORD.—Died April 1, 1894, of consumption, sister Anna Woodford, aged 48 years, 8 months, and 10 days. Sister Woodford embraced the truth through a visit of an aged aunt from Denver, Colo. I baptized her only a few months before her death. Her life was a continual song of praise from the time she found her Saviour until she expired. She leaves a husband and many friends to mourn their loss. She is surely blessed. Rev. 14:13. D. E. LINDSEY.

MERRICK.—Died at Knapp, Wis., May 1, 1894, of quick consumption, sister Attie Merrick, aged 17 years, 2 months, and 8 days. Sister Merrick was a member of the Seventh-day Adventist church of Lucas, Wis., and died in the faith. As long as able to speak, she declared her trust in Jesus, and that his presence was with her. After a distressing illness, she sweetly sleeps in Christ. Funeral discourse conducted by the writer. Text, 1 Peter 1:23-25. W. W. AMES.

BISHOP.—Died at her home two miles west of the village of Attica, LaPeere Co., Mich., sister Amanda Bishop. Sister Bishop was born in Steuben county, N. Y., Jan. 8, 1825. While young she accepted the first angel's message. She came to Michigan in 1855, and about three years ago she accepted the third angel's message under the labors of W. G. Kneeland and C. N. Sanders. Words of comfort were spoken to the sorrowing friends by the writer, from Job 14:14. W. R. MATTHEWS.

LAWSON.—Died April 21, 1894, at the home of her parents, in Daisy, Stevens Co., Wash., of consumption, Etta M. Lawson, in her nineteenth year. She was born in Long Prairie, Todd Co., Minn. During her illness she gave her heart to her Saviour, and died with a bright hope of life beyond this vale of tears. In reply to a question asked her, she said, "I love Jesus with all my heart," and then calmly passed away. Remarks by the writer, assisted by brother J. J. Budd, from Rev. 21:4, to a large congregation of friends. JOHN KING.

SMITH.—Died May 11, 1894, near Grandville, Kent Co., Mich., Almira Smith, of paralysis, aged 63 years, 4 months, and 25 days. Sister Smith was born at Sullivan, N. Y., Nov. 16, 1830. She was married in 1852 to Thomas Smith. About thirty-four years ago she and her husband united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. Her husband died about ten years ago. Sister Smith leaves an aged mother, a brother, and two sons to mourn their loss. Discourse by the writer, from Ps. 116:15. A. SMITH.

BARTON.—Died March 3, 1894, in Ferrisburg, Addison Co., Vt., of heart failure, sister Juliet E. Barton, in the fifty-seventh year of her age. She had been an invalid for many years, but the last years of her life were made bright by the light of present truth, in which she became a firm believer about ten years ago. She always manifested a deep and living interest in the progress of the work at home and abroad, and gave good evidence of her acceptance with God and a firm faith in the speedy triumph of the message. Funeral discourse from Rev. 14:13, by H. E. Stoddard (First-day Adventist). T. H. PURDON.

DANA.—Fell asleep in Jesus at Waitsfield, Vt., Jan. 23, 1894, Minnie C., daughter of Edwin H. and Sarah Ann Dana, aged 21 years, 10 months, and 23 days. She had been for years a patient sufferer from spinal disease. In her early youth she fully identified herself

with God's people, and lived a humble, devoted, Christian life. So anxious was she to do something for her Master, that three years ago she went out into the canvassing field for a few weeks, but her infirmities were of such a nature that traveling was very hard for her. In Sabbath-school and social worship she was always faithful, ever testifying of her love for the Master, whose life she claimed as hers. She desired to be laid to rest before the time of trouble. Just before her death she repeated portions of the hymn, "We May Sleep but not Forever," which was sung at her funeral by her request. Funeral services were conducted by Elder Douglas (Methodist). Text, Ps. 17:15. F. S. PORTER.

BEAN.—Died May 24, 1894, at Seymour, Wis., of cancer, sister Hattie Bean, aged 54 years, 3 months, and 13 days. No human pen can portray her terrible suffering during the past seventeen months. She bore all with Christian resignation, only desiring that God's will might be wrought in her. Her Bible was her constant companion, and a source of great comfort to her while she was confined to her bed during the last months of her life. Sister Bean was a member of the Clintonville Seventh-day Adventist church. She leaves a husband, three sons, and three daughters. Words of comfort were spoken by the writer, assisted by Rev. G. R. Chambers, pastor of the Congregational church, from John 14:19, last clause. MORRIS REED.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 27, 1894.

EAST.	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic Express.
STATIONS.							
Chicago.....	pm 9.35		am 6.50	am 10.30	pm 8.30	am 9.05	pm 11.30
Michigan City.....	11.35		8.50	pm 12.20	5.20	10.46	am 1.25
Niles.....	am 12.45		10.05	1.20	6.25	11.43	2.45
Kalamazoo.....	2.15	am 7.20	11.47	2.32	7.40	pm 12.55	4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.08	8.10	1.27	5.22
Jackson.....	4.30	10.03	2.55	4.25	9.35	2.40	6.50
Ann Arbor.....	5.40	11.05	4.05	5.15	10.25	3.40	7.55
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	4.30	9.20
Buffalo.....			am 12.40	am 6.45	11.10	pm 5.20	
Rochester.....				8.30	9.55	am 1.57	8.00
Syracuse.....				9.55	pm 12.15	3.55	10.45
New York.....				pm 1.45	8.45	11.00	am 7.00
Boston.....				4.15	11.45		10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30	2.00			pm 7.15
New York.....			pm 1.03	4.30	pm 6.00		9.35
Syracuse.....			8.00	11.2	am 2.05		am 7.20
Rochester.....			9.50	1.17	4.00		9.55
Buffalo.....			11.25	2.20	5.30		pm 8.30
Detroit.....	pm 8.45	am 6.05	am 7.20	8.30	pm 1.00	pm 4.35	1.10
Ann Arbor.....	10.12	7.05	8.43	9.25	2.00	5.57	am 12.15
Jackson.....	11.40	8.10	10.43	10.32	3.00	7.40	1.25
Battle Creek.....	am 1.17	9.20	pm 12.15	11.50	4.17	9.13	2.55
Kalamazoo.....	2.10	9.53	1.10	pm 12.30	4.55	10.00	3.35
Niles.....	4.00	11.13	3.00	1.45	6.12		6.00
Michigan City.....	5.00	pm 12.10	4.25	2.45	7.10		6.40
Chicago.....	7.10	2.00	6.35	4.30	9.00		7.50

\*Daily. †Daily except Sunday.  
Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday.  
Jackson east at 7.27 p. m.  
Trains on Battle Creek Division depart at 8.10 a. m. and 4.20 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.



## CHICAGO &amp; GRAND TRUNK R. R.

Time Table, in Effect Feb. 11, 1894.

GOING EAST.						STATIONS.	GOING WEST.						
Read Down.							Read up.						
11 Mail Ex.	8 Ex.	4 L't'd Ex.	6 Ath. Ex.	42 Mix'd Tr'n.	2 P't. II Pass.		11 Mail Ex.	8 Day Ex.	4 R'd L't'd Ex.	6 B. C. Pass.	23 Ex.	7 Ex.	9 P't. II Ex.
a m	a m	p m	p m			D. Chicago A...	p m	p m	p m			p m	p m
8.40	11.25	8.40	8.15	a m		Valparaiso...	7.00	4.50	9.10			10.30	8.30
11.10	1.20	5.07	10.00	6.00			4.35	2.45	7.10			8.00	6.45
12.45	2.35	6.30	12.00	10.05		South Bend.	2.50	1.20	5.44			7.10	4.10
1.29	3.07	7.12	12.45	12.40		Cassopolis	2.06	1.20	5.13			6.30	3.20
2.21			1.33	3.42		Schoolcraft.	1.19	1.02	5.12				
2.33		7.55	1.48	4.0	a m	Vicksburg.	1.08	1.53		p m		2.37	
4.33	4.30	8.45	2.2	6.20	7.01	Battle Creek.	12.45	11.23	3.56	9.39	5.18	1.50	
4.38	5.11	9.33	3.25		7.47	Charlotte.	11.14	10.20	3.07	8.49	4.03	12.53	
5.10	4.30	9.55	4.0		8.20	Lansing	10.40	10.02		8.00	4.02	12.20	
6.30	6.30	10.45			9.14	Durand.	9.36	9.05	1.55	6.50	3.20	11.28	
7.30	7.05	11.17	5.40		10.05	Flint	8.35	8.35	1.28	5.47	2.53	10.35	
8.15	7.39	11.50	6.15		10.43	Lapeer.	7.49	8.02	1.00	5.10	2.25	10.01	
8.42	7.46	1.00	6.35		11.08	Imlay City.	7.28			4.48			
9.56	8.42	1.00	7.30		12.05	Pt. H'n Tunnel	6.25	6.50	11.55	3.49	1.29	8.46	
9.25	9.25					Detroit.	a m	6.40	10.40	4.05		8.45	
a m	a m	p m				Toronto	p m	10.10			a m	p m	
8.40	8.40	5.25				Montreal	p m				10.16		
8.03	8.05	7.45				Boston.	p m				10.16		
8.12	8.12	7.15				Susp'n Bridge.	p m				11.30		
a m	a m	4.10	4.25			Buffalo.	a m	a m			8.40	a m	p m
a m	a m	9.15	9.30			New York.	1.20	7.05			8.40	2.25	
a m	a m	9.40				Boston.	a m	p m			6.15	1.00	
a m	a m	9.40					9.00	6.10			5.06	8.60	
4.52	p m	9.40	8.03								p m	p m	
a m	a m										3.00	7.00	
7.00	1.20												

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 12, 1894.

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## CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

A telegram from Liverpool dated the 6th inst. informs us of the safe arrival of Elder Olsen and party after a pleasant voyage.

In view of the appeal which was made last week for an extended circulation of the REVIEW, we trust that each one is asking himself, What have I done? what can I do? Let the latter clause of the query resolve itself into some definite work to be done at once.

A telegram from Elder S. B. Horton to this Office, dated at Church Hill, Md., June 8, announces that a brother Whaley there has been arrested for working in his garden the preceding first day of the week. Jefferson and Madison believed that they had established a provision in the United States Constitution that would forever prevent persecution, but it is not a difficult matter in these days to override a constitution.

To citizens of the United States, the claim that Catholic priests are exempt from the jurisdiction of the civil law, as claimed by Satolli, seems utterly ridiculous. But in the republic of Ecuador this is not considered at all strange. In the treaty between Ecuador and the pope, made as late as the year 1862, there is the following provision: "The Roman Catholic religion is the religion of the State, to the exclusion of every other cult and every religious body which the church condemns. All schools are under the supervision of the church, and the bishops have the sole right to direct what books should be used. Civil tribunals cannot judge persons in holy orders." One of the articles of the constitution of that country is as follows: "No man can be eligible, as elector, for any public office, who does not recognize the Catholic faith.

Every one who professes adherence to a religious body which is condemned by the church, loses his rights of citizenship." This is very similar to the constitution which the National Reformers (?) are trying to have the Constitution of the United States modeled after! Why do they not go to Ecuador and enjoy the blessings of a Christian government?

The pitiful condition into which the administration of our public affairs has fallen is illustrated in the sanitary situation of Chicago. The scavenger system is an acknowledged failure. The filth of the city is declared to be intolerable. One of the prominent city papers says that, "Every effort to compel contractors to do the work properly is blocked by interposition of aldermen and other politicians more interested in showing their influence in politics than in sanitation." So flagrant has the offense become, that certain women have petitioned the mayor to make members of their sex eligible to the office of sanitary inspectors. From Congress to city council there is such a cringing to popular favor for votes, that it would be well for the country if the whole brood of demagogues could be thrust aside, and women of independent principle substituted.

Some two or three years since, through the efforts of philanthropic brethren, a movement was set on foot to provide a suitable home for orphan and destitute children among us. Money for the enterprise was not forthcoming to warrant the promoters in going on with it until providentially a sympathetic and benevolent individual not connected with our people, came forward with a munificent gift of money, which enabled them to finish and furnish a comfortable home for the little folks. Now it devolves upon us as a people simply not to let this noble institution fall into want. It is not a productive enterprise, and cannot be in any sense self-supporting. But it will be managed economically, and every cent be made to count to the utmost. What has been undertaken must be certainly sustained. We are informed that the General Conference Committee has adopted the following resolution, which will later appear in the published reports of proceedings, but we anticipate the report because it is time that preparation for the collection was already being made:—

"Resolved, That the first Sabbath in July be selected for taking a collection in all our churches, companies, and among our scattered members, for a maintenance fund for the Haskell Home for Orphans."

We have no doubt that our people everywhere will deem it a pleasure to contribute to so worthy a cause.

The *Catholic Mirror* of May 26, commenting on the execution of the French and Spanish anarchists, has this to say of one of them: "Henry, had not the State given him schooling superior to his position in life, and thus put him in the way of absorbing those revolutionary ideas that were his ruin, might have lived and died a respectable and useful member of society." The moral of this of course is that ignorance is better for man than an education. Without an education he could have been very useful. Of course he could. He might have brought in the priest's wood, swept the walk in front of his house, given half or all his earnings to build a church or to buy wine for the priest's cellar, and a good many other very useful things

which he would not do if he was able to read, write, and reason for himself. Since ignorance makes a man so useful, what a host of useful men there must be in Italy, Spain, and Mexico! But seriously, where education by the State has made one man an anarchist, it has made a thousand valuable citizens. Nearly all the great men of our country were educated in the public schools, and wherever the public school exists, there are intelligent and patriotic citizens. It seems very doubtful in the present day whether ignorance and respectability and true usefulness can go together.

American Catholics often declare that they do not hold the pope supreme in civil as well as in religious matters. They also declare that that is not the doctrine of the church. But the following words of Pope Boniface VIII., addressed to Philip the Handsome of France as quoted in the *Literary Digest* of May 26, shows that this was the position of the infallible (?) head of the church in the Middle Ages. Thus he said:—

"Do not, my son, imagine that you have no superior, or that you are not subject to the hierarchy of the church. Whoever may say so is an infidel. The apostles said: 'Here are two swords;' and the Lord did not answer, 'There are too many,' but, 'It is enough.' He who denies that the civil sword is in the hand of Peter, disregards the word of the Lord, 'Put away thy sword.' Both swords are given to the church, the spiritual and the civic. One is drawn for the church, the other by the church. The one is in the hands of the priests, the other in the hands of the kings and warriors; but the latter may use it only according as the will of the priests permit it."

Here everything is claimed for the pope. He rules in spiritual matters, holding the sword in his own hand. He also rules in civil affairs through kings and warriors who hold the sword for him, and who must wield it only as he directs! This is the doctrine of the papacy. It has been softened a little for these enlightened times, but it is still the doctrine of the church as proclaimed by many infallible popes, and it is put in effect wherever and whenever it can be done.

## THOSE CONFERENCE REPORTS.

In the REVIEW of May 1, the editor had a short article entitled, "The Camp-meeting Season." In that article important suggestions were made in reference to reports for the REVIEW, especially the Conference reports. Will those who have such reports to write, look up that number of the REVIEW, and carefully note its contents. If they will do so, and will try to act according to the suggestions there made, they will save us much work. We are moved to these remarks because we have just received the first report of the season of the doings of a Conference. This report contains twenty pages, and it is remarkable for its statement of the very things that the article which we have referred to in the REVIEW suggested as the things to leave out! It may be well to pass resolutions at our Conferences, and it may be necessary to put them on record in the secretary's book; but that it is necessary that these resolutions in full should have a place in the REVIEW is very doubtful, unless such resolutions are of interest to our people everywhere. The REVIEW wants the reports; it wants them early; but it does not want so many things which are of only local interest. Please do not compel us to write again upon this matter.

M. E. K.