

# The Advent REVIEW And Sabbath HERALD

"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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### "PARTAKERS OF CHRIST'S SUFFERINGS."

BY MRS. P. ALDERMAN.  
(Madison, Ohio.)

RESTFUL some labors, some our patience try,  
And though we may endure, we ask, Oh, why?  
And many, many things we know were best  
When we have passed the desert, and found rest.  
But there are things from which our souls recoil;  
We put them far away, with earnest toil,  
And pray, Oh, let not this my portion be!  
But bring deliverance, Lord, and set me free.

And He who came to earth to save the lost,  
From one thing turned away at any cost,—  
He turned from sin, abhorred by purity;  
Unstained by its touch, His soul was free.  
But look! Oh, look what cup was pressed to Him,  
Containing all the dregs of guilt and sin!  
His sickened soul one moment turned to flee,—  
Then drank it all, for love to you and me.

And must my cup be sweet? I bow in shame  
That I should pleasure seek, and name His name.  
O heart deceitful, while I look within,  
My prayer shall be from every secret sin  
To be made free, and filled with love instead,  
A love like His who is my glorious head.  
Then I can give my little life to Him  
Who drank that cup to save us from our sin.

## Our Contributors.

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

### THE EFFECT OF DAILY LIVING.

BY MRS. E. G. WHITE.

WITH us all, and especially with the young, great importance attaches to the present. We should consider, moment by moment, that this time which is now the present will soon become the past, and that it will have its influence upon the future. Each day, as it passes, enters into our life history, and goes to make up our record in heaven,—that record by which we are to be judged; it also tends to shape our character and future life, and thus exerts a more powerful influence upon our destiny.

The results of each day's work are influenced by the days that have preceded it. Defeat to-day prepares the way for still greater defeat to-morrow; victory to-day insures an easier victory to-morrow. And God will hold us accountable, not only for our words and deeds, in themselves, and in their effect upon others, but for their effect upon our own character and life. For all these he will bring us into judgment.

Let the youth remember that all their opportunities and privileges, all the blessings bestowed upon them in innumerable ways, as these have been improved or perverted, are molding the character

and forming habits for good or for evil; and in the great day an account must be rendered up for all the advantages received, and for the use made of the gifts of God. All is recorded in heaven. Page after page the history of our life experience is written, with the motives that prompted us to action. All will appear as a real life-picture, showing how much of our life was given to pleasing self, how much to blessing others, how much to honoring God, how much to answering the purpose of God in our creation. The talents intrusted to us must be accounted for, with all the improvement that might have been made on them, if time and influence and means had not been squandered on sinful pleasures.

Would that the curtain might be rolled back, so that we could see the solemn and awful position in which we stand in regard to our responsibility to God and to our fellow-men! We would then understand why God will require the past.

Take one day of your life, and faithfully record its history. Estimate the time trifled away; the tenor of your conversation; your words of vanity; your influence over others, and theirs over you; the evil resulting from carrying out the suggestions of those whose lives were unholy, and whom you might have avoided in your associations, but whom you have confirmed in their wrong course. Is not this day a sample of many days?

O! how sad it is to see young men and women acting as though all they were in the world for was to amuse themselves, to get the greatest amount of pleasure in this life! Not one moment can they give to learning how to form character for the future world: murdering time, abusing the mercies and privileges granted them by God, neglecting opportunities for doing good, wasting health and strength, squandering money on sinful indulgences, gathering about them influences which tend to make them forget their Creator, forget that they are accountable to God for their life and all its possibilities for good, for his grace that they refuse to accept. How will their conduct day by day, week by week, month by month, year by year, appear to them when God shall require the past?

Every man's life will be examined by the great standard of character, the law of Jehovah. There will be a reckoning up of the blessings provided by God at infinite sacrifice to himself, in the death of his beloved Son; for all this sacrifice was made in order that man might possess the riches of his grace, the abundant righteousness of Christ. But if man has neglected the great salvation, if he has chosen his own way rather than God's way, if the blessings purchased at such immense cost are unimproved, if the things of greatest value are regarded as of no consequence, terrible will be the loss, for it will be eternal. If God's plans are set aside for the working out of plans laid by finite beings, if one regulates his conduct by principles opposed to those laid down by God, his destiny will be in accordance with the course he has taken.

When death comes to us, nothing can be done to set right the errors of the past. Not a line of our record can be blotted out, not a sentence corrected. What is written, is written. If the one probation has been misused, if Jesus has been neglected, if darkness has been preferred to light, there stands the record: They did not

choose the Lord; they would none of his counsel, and they despised his reproofs. No second probation will be granted; for if the first has not been improved, no better use would be made of a second.

If the Spirit of God is received into the heart, it will mold the character into forms of beauty; it will give a loveliness of disposition that will identify the receiver with Jesus. The young may be fashioned after the similitude of the character of Christ, if, with full purpose of heart, they will put their will on Christ's side. There is nothing that can hinder this full surrender to Christ except one's own choice to accept Satan's rule instead of Christ's.

Our Heavenly Father presents before us no impossibilities. He requires at our hands nothing which we cannot perform. He has not set before his Church a standard to which they cannot attain. We give the lie to the truth, and glorify Satan, when we walk in sadness and gloom because we think more is required of us in the Christian life than we can perform. Your Redeemer loves you, and he presents to you eternal joys in a life of obedience. There is no one who has ever tasted the joy of full and willing submission to God, who has not felt peace, happiness, and assurance in his love.

I appeal to you, my young friends. How anxious are you to remove the record of the past, to have your wrong-doings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgment, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

We have the precious promise that every sin, if sincerely repented of, will be forgiven. To turn to God with contrition of soul, claiming the merits of the blood of Christ, will bring to us light, pardon, and peace. But we must turn to the Lord with full purpose of heart, with a decision to be doers of the words of Christ. Our past sins will sometimes come to mind, and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sin, we should look to Jesus, and believe that he has pardoned our transgressions. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to

be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." To those who, though they have repented, are troubled over their past sins, who are tempted to think that perhaps they are not forgiven, Christ says, "Go, and sin no more." You have found peace with God; through his grace you have entered upon a new life; "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Then allow no unbelief to come in. Commit the keeping of your souls unto God as to a faithful Creator; he will keep that which is committed to his trust against that day. Instead of looking inward with regret and despair, look outward and upward in faith. Unless you are constantly fighting the fight of faith, the past will press its shadow over the present.

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. He often thinks of what he might have been in physical and moral strength if it were not for that sinful past. But to him I say, "Look and live." The Lord declares, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." His promise is, "I will forgive their iniquity, and I will remember their sin no more."

Learn lessons of patience, of meekness and lowliness, of kindness and forbearance toward those in fault, of forgiveness, of faith which, though tried, is ever triumphant. Say to your soul, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him who is the health of my countenance, and my God." Cherish every ray of light. Search the Bible. Feed on the promises. Draw nearer and still nearer to God, inquiring at every step, "Is this the way of the Lord?" Your lessons, well learned, will be an everlasting possession to you, filling your heart with gladness and love to God because he has forgiven so much.

Then make the very best use of your talents. Use them to the honor and glory of God. Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrowed, when, if they would improve the powers that God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Do not rest short of a perfect union with Christ. Here is your source of strength.

Whatever your past life may have been, if you seek in humble penitence the forgiveness of Jesus, and live to his glory, your life will be hid with Christ in God, and you will be more than a conqueror through him who hath loved you. The song will flow from your lips, "Thou wast slain, and hast redeemed us to God by thy blood, . . . and hast made us unto our God kings and priests; and we shall reign on the earth."

May the Lord help the youth who claim to be Christians, to see that they need the subduing grace of God, which will make them conscientious, modest, God-fearing, unselfish. A life spent in resisting temptation, in self-denial, in diligence in good works, in gaining victories over sin, will shine forth amid the darkness of the world, and will glorify God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

#### RELIGIOUS INSTRUCTION VS. "WILD OATS."

BY ELDER J. N. LOUGHBOROUGH.  
(Battle Creek, Mich.)

"AND thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7.

Such is the Lord's command concerning imparting religious instruction to our children. While it is proper to have a good religious example before the child, if that is not accompanied with right instruction, the child may imbibe very gross and vague ideas, as is illustrated in my own case.

One extreme is that of parents who say they "do not believe in prejudicing the minds of their children in favor of any particular religious creed, but prefer to leave them free to form their own opinions. If they do become rude and reckless, after awhile they will get their 'wild oats sowed,' and then they will come to themselves." Nothing could be more absurd than such fallacious reasoning. What Paul said is just as true in the case of children, as in the case of those of maturer years,—"Whatsoever a man soweth, that shall he also reap." Filling the mind with foul thoughts, evil motives, and vain imaginings is an exceedingly poor preparation for the reception of good seed.

Being in childhood and youth under the direct influence of a godly family, I cannot remember when I had not desires to do right and to please the Lord. I am only referring now to the lack of that instruction calculated to make matters clear to the comprehension of children's minds. Fifty and sixty years ago there was not that interest taken in Sabbath-school work and labor for children which we see among us at the present time. In fact, one day, when about ten years of age, I heard my grandfather and a prominent Methodist minister each saying to the other that they did not consider that children under twelve years of age could understand religious matters so as to be fitted for church-membership. I thought it strange, but said nothing; I had well understood all that they were talking about.

The exercises of Sunday-schools, in those days, consisted mainly of the children's learning seven verses of Scripture, to be repeated on Sunday, during the summer months. These lessons were principally from the first chapters of the Gospel of John; and this, year after year. All very good, so far as it went; but it did not go far in imparting instruction like that required at the head of this article.

When I was about four years of age, Van Amburgh's menagerie visited our town, and my father took the whole family to "see the show." It was simply an exhibition of the cages of animals, with no performance save that by a monkey, dressed as a little boy, riding a pony, and children riding on the elephant's back. The next Sunday my mind was so full of talk about these animals, that my mother thought it a good time, I suppose, to make a proper impression on my mind. Taking down the family Bible with pictures, she showed me one illustrating the eleventh chapter of Isaiah, where a little child was represented as unharmed in the midst of lions, bears, leopards, etc. She told me that represented God's kingdom, and that, if I was a good boy, I could go to a place where I could play with these animals, and they would not have to be put in cages, etc., for they would be harmless. Of course I wanted to go. That child lesson of instruction made a powerful impression on my mind that the kingdom of God was to be a literal kingdom. That impression has remained with me in maturer years, because I find it fully supported by the Scriptures.

Not long after the above circumstance, a girl, one of our playmates, died. It was the first time I had ever looked upon a dead person. Of course, childlike thoughts had to be exchanged. One boy, about ten years of age, in whom we all had confidence, who declared "he knew, for he had heard old folks talk about it," said that, "the girl was not really dead, that she was on the way to heaven, and that it would take her just three days from the time she died, to get to heaven." So we were calculating on the exact time of her arrival at that place, wherever it might be.

Next after this, I heard a prominent Methodist minister, in a sermon on the employment of the saints in heaven, say that they "would sit on the edge of a cloud, and sing psalm tunes forever."

Not having any very definite idea of how far it was to heaven, only that, as the children said, "it was above the clouds," I fancied that it might be that some of those beautiful, shining, fleecy clouds of summer, piled up like bales of the purest wool, were so glorious in appearance because some of the saints were upon them. Many an hour did I sit watching those clouds, and wondering if I might not be able to see one of those saints, even if I could not hear them sing. But, alas! they always seemed to me to remain on the other side of the cloud.

I was not left many years to cherish this fancy, for I heard Dr. Luckey preach a funeral discourse, in which he made the statement that saints (souls, he then called them) "were invisible to the naked eye, and, in fact, they were so small that three thousand of them could dance on the point of a fine cambric needle." Of course, my child theology now had to be a little remodeled. I still supposed the saints were on the clouds, as the other "good man" had said, but now they were so small that I could not see them, though they were undoubtedly the cause of the glorious light which seemed to be hidden behind the clouds. This saved my theology until I heard a very vigorous reading and singing of the hymn commencing,—

"Beyond the bounds of time and space,  
Look forward to your heavenly place,  
The saints' secure abode."

Now my new earth of harmless animals, saints on the clouds, and the whole thing "beyond the bounds of time and space," had got into a grand mix, too deep for me to unravel. And so much for leaving the child's mind to receive "wild oats," instead of having it stored with proper Scripture facts and truths.

Those who follow the instruction of the wise man, and, "train up a child in the way he should go," will find it true that, "when he is old he will not depart from it." Such, giving with their instructions a godly example,—walking in the way they would have their children go, and in which they are instructing them,—will not be left to lament like one of the neighbors of my grandfather, who "did by his children just as his neighbors did," and said he found that in their case he should have to paraphrase Solomon's testimony, "Train up a child, and away he goes."

#### EXAMINATION DAY—A LESSON.

"How? Why?"

BY ELDER A. S. HUTCHINS.  
(Essex Junction, Vt.)

It was at the examination of a class of students, applicants for certificates as qualified to teach, by the county supervisor, that we heard these questions asked with emphasis. The examination was on arithmetical problems. "I ask," said the supervisor, "two questions: 1. How do you solve this problem? and, 2. Why thus?"

One of the class, seemingly having lost presence of mind or command of thought, for the moment, gave answer to the latter question, "Because the rules say so." "That will not do," was the reply. "The maker of that rule had a reason for giving it, back of the rule, and this you want to know." Here came the interrogation, "If you were a teacher, and a pupil should ask you why, what would be your answer?" "I should want to think of it awhile," said he. We admired the thoroughness of this gentleman set to guard the interests of our educational system. It was evident that if one obtained a certificate at his hand, it would not be till the requisitions of the law bearing on this point were met. It would not do for the State School Board to set aside the law prescribing their duty in their official capacity, as some religious teachers set aside the law of God, that holy document by which we shall be judged in the judgment of the great day.

Several clergymen were present, and we were led to reflect upon the duties of this class of teachers in laboring for the souls of men. The question arose, Should they not be as biblical and

logical in the presentation of sacred truths, as these students were expected to be scientifically accurate in their demonstrations and answers?

Says the apostle to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." And again, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Now, we ask, What is the doctrine concerning the Christian Sabbath, so called, the first day (or, more properly, the *doctrines*, for they are many)? If this institution were of heavenly birth, there would be some scripture in its defense; there would be a "Thus saith the Lord." But, alas! it has not been "nourished up in words of faith and good doctrine."

But there are those who, notwithstanding every fact connected with its origin and existence proves it to be the work of men, maintain that it shall be defended from the pulpit and the press, that the arm of civil law shall be thrown around it, and that it shall be revered and honored as holy time. One is reminded of the clamor of Israel anciently, when in the array of protestations of the Lord to the contrary, through Samuel, they said: "Nay, but set a king over us."

And passingly strange to record, the fourth commandment is quoted in favor of the first-day Sabbath. Do divines who take this view of the question ever stop to look it in the face from a logical stand-point?

Logically, their argument stands thus: God requires the remembrance of the Sabbath day, and that it should be kept holy; the seventh day is the Sabbath; therefore, the first day should be kept holy. Let us try another memorial. The day of the Declaration of Independence should be remembered by every true American, and celebrated with demonstrations of gratitude; this declaration was made on the fourth day of July, and was subscribed to by fifty-six men whose hearts beat high for liberty, and who in support of this declaration, mutually pledged to each other their lives, their fortunes, and their sacred honor; therefore, the fourth day of December should ever be remembered and honored as the birthday of our national independence.

How and why was the Sabbath of the Lord made? These questions are answered in Gen. 2:2, and in the fourth commandment. In the days of Christ there were those who nullified the fifth commandment as there are now those who nullify the fourth. To that class he says, "Thus have ye made the commandment of God of none effect by your tradition." And again he says, "In vain they do worship me, teaching for doctrines the commandments of men."

Fortified with nothing higher than "the commandments of men," there are religious teachers, not a few, who compass land and sea to sustain and build up the rival Sabbath, to the subversion of the Sabbath of the Lord. To aid in the prosecution and triumph of this unholy warfare, they call on legislative bodies for stringent laws to bind the consciences of Christian men and women, taking from them their God-given right to work six days, and to hallow the seventh as the Sabbath of the Lord. As accompaniments to this blinded zeal and bigotry, we may look for the union of Church and State; for persecution, fines, and imprisonment, where the Creator is obeyed rather than the mandates of usurpation which exalts itself above God. Says the Lord, "Surely your turning of things upside down shall be esteemed as the potter's clay." Truly, "it is better to trust in the Lord than to put confidence in man."

Examination closed. Some of the students received certificates, while others came short, and failed to receive them. Thus it will be in the judgment, when "every man's work shall be made manifest." Some will meet the approval of the Judge, and will hear the welcome words, "Well done, thou good and faithful servant;" while others will come short, be "weighed in the balances, and . . . found wanting." "I never knew you."

But there will be other days of examination for applicants who failed this time. Not so in the judgment. The decision will be final, eternal. No appeal can be taken. Solemn realities are before us. These things should move our hearts with the deepest emotion, to be "without fault before the throne of God." Our thoughts, the motives by which we are actuated, our words, and our acts must be right in the sight of Him who "shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"When the Judge shall weigh our motives  
For eternal gain or loss,  
Shall we stand as gold before him,  
Or as vile and worthless dross?"

#### CHARITY.

BY FRED ALLISON HOWE.  
(Ann Arbor, Mich.)

O LOVELY three!—faith, hope, and charity!  
Sweet sister-graces, heaven-beloved and blest!  
No life could spare one of your trinity;  
But charity is still the loveliest!

There's naught of bliss we feel on earth below,  
Nor ever hope to feel in heaven above;  
Nor aught of good we know, or e'er shall know,  
That springs not out of the pure depths of love.  
Love is the fountain where the spirit drinks  
The inspiration of a noble deed;  
And, quaffing, one forgets his lack, and thinks  
But how one cup would quench another's need.

In our humanity, the first and best,  
That which will stand unchanged when time is o'er,

On Love's deep ocean's boundless, throbbing breast,  
Doth somewhere drift, or lave along its shore.  
The tiny bloom that makes one heart forget,  
Or checks one tear-drop in the mournful eyes,  
Looks, trusting, heavenward, when the sun doth set,  
For life-sustaining drops the sea supplies.  
The oak that battles with the raging blast,  
O'ershielding some frail mortal from its woe,  
Drinks with its leaves the dew, when day is past,  
And dips its roots into the streams below.

In heaven or earth, 'tis only love that makes  
All that is dreamed of joy—all that is known,  
For him that gives of joy or him that takes:  
All joy is good; all good is love alone!

#### WERE THE GENTILES AMENABLE TO GOD'S MORAL LAW UNDER THE OLD COVENANT?

BY W. A. MC CUTCHEEN.  
(Peoria, Texas.)

It would seem to be a strange freak of the human mind to say that there had ever been a time when any of God's created intelligences were not amenable to his moral law. To talk about moral beings not being subject to moral law is self-contradictory, and yet that is just what those people do who argue that the law was only given for, and binding upon, the Jews under the old covenant.

But let us examine this question a moment. Aside from the positive declarations of Scripture which show this theory to be erroneous, one can scarcely begin to reason on the subject without coming to the same conclusion. Let us see. "Sin is the transgression of the law" (1 John 3:4); hence those who transgress it are sinners. Christ came to call sinners to repentance. Mark 2:17. He did call the Gentiles. Therefore the Gentiles were sinners before Christ's advent into the world. But as just stated, sinners are transgressors of the law. Only those can transgress a law who are amenable to it. "Where no law is, there is no transgression." Rom. 4:15. Even where law exists, none except those who are amenable to it can transgress it. While citizens of the United States, we can neither obey nor break the laws of England, because we are not under their jurisdiction. But we can easily violate our own laws, and where we do it we are condemned by them. And the very fact that the law takes hold of us when we break it, shows that we are amenable to it. So it is and ever has been with God's law. The fact that the Gentiles were sinners, or transgressors of the law, when Christ came, proves conclusively that they were amenable to that law whose transgression made them sin-

ners; for they could not transgress a law to which they were not amenable. Putting the foregoing into the form of syllogisms, we have the following:—

*Major*: Christ "came not to call the righteous, but sinners to repentance." Mark 2:17.

*Minor*: Gentiles were thus called.

*Conclusion*: Therefore the Gentiles were sinners.

But,—

*Major*: Sinners are transgressors of the law. 1 John 3:4.

*Minor*: Only those who are amenable to the law can transgress it.

*Conclusion*: Therefore the Gentiles, being sinners, or transgressors of the law, were amenable to the law.

From the foregoing reasoning it is seen that this conclusion is unavoidable. But we are not left to reason alone on this subject. The word of God speaks here; and where it speaks, let man be silent. Two or three passages as corroborative testimony will suffice. Paul, speaking of the condition of the Gentiles as compared with that of the Jews, in Romans 3, says in verse 9: "What then, are we better than they [the Jews]? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." And how are people "proved" to be under sin?—"By the law is the knowledge of sin" (verse 20), and its transgression is sin, or brings under sin. Hence it was the transgression of the law that proved them sinners. But they could not be convicted of sin by a law which had no jurisdiction over them, and which they could not break. It follows, therefore, that they were and are amenable to God's holy law. Consider, too, that the same thing is said of both the Jew and the Gentile. What is said of the one is said also of the other. So that if the law was over the Jew, and showed him to be a sinner, it was also over the Gentile, and showed him to be the same.

Verse 19 of this same chapter is also to the point here. It says: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

These scriptures are absolutely decisive on this question: "Every mouth" and "all the world" certainly included the Gentiles under the old covenant; for "what things soever the law saith," it said then, as well as now. Indeed, antinomians hold that that is the only time the law has ever said anything; for, according to their view, it has been dead ever since we came under the new covenant.

But if what the law did say was to the Gentiles as well as to the Jews, as shown by its stopping "every mouth" and condemning, or making guilty, "all the world," cannot any one see that it did not pertain to, nor concern the Jews alone? And since it was not Jewish in its origin or jurisdiction, does it not follow inevitably that it did not pass away with the Jews—did not cease to be binding when the Jews ceased to be God's peculiar people? If it was binding upon Gentiles while the Jews were God's chosen people, certainly it is now, as can be abundantly proved, since the national distinction—"the middle wall of partition"—is broken down, and all are placed on a common level.

Let it ever be borne in mind, then, that there was nothing Jewish about the law. True, the Jews were made the custodians of God's holy law for awhile, because they, as the children of Abraham, "the father of the faithful," had maintained the worship of the true God, while all other nations had gone off into idolatry. This is the only reason why this honored distinction was conferred upon them. But because the law was formally delivered to them, that no more makes it Jewish than the formal delivery of a message from some great, wealthy philanthropist to the mayor of a city, who might be a German, would make that a German message or a German gift conveyed by the message. No, the gift is to the city, the whole people, but is delivered through the mayor.

So God's law was for the whole world, extending over every moral creature, and was as broad as his moral government, though formally delivered to man through the Jews, for the reason stated above; and it ought not to be difficult for any one to see that God has had one great moral rule for all nations, running through all the ages from the beginning to the present; and one grand purpose in view; namely, to take out from among the nations of earth "a people for his name," to inhabit the eternal regions of bliss which he has in reservation for the "faithful." And this very word "faithful" suggests loyalty to God, and obedience to his law. The saved will have been persons of that kind. And certainly the Lord could not have one rule to govern one nation or generation, and something else for another. No, all are to be judged by the same rule, and that is God's holy law. James 2:1-12; Rom. 2:12. May the Lord help us so to live, and to keep his law through the help of Christ, that it may not condemn us, but that it may stand as a witness of the "righteousness of God which is by faith of Jesus Christ." Rom. 3:20-23.

#### COMFORT IN FAITH.

BY N. W. LAWRENCE.  
(Battle Creek, Mich.)

THE great theme of faith, so much discussed at present, is a precious theme in more respects than one. We are told in the Scriptures that "we are justified by faith;" that by faith are we saved; and that "without faith it is impossible to please God." These are some of the more striking results of faith, and afford us much consolation; but what shall we say of the more simple, daily benefits of a living faith? Let us consider: "For whatsoever things were written aforetime were written for our learning, that we through patience and *comfort of the Scriptures* might have hope." Paul considered the Scriptures a comfort, and would have us partake of that comfort. But to secure comfort in its fullest sense, the balm must be applied in our daily needs; that is, in our trials, perplexities, disappointments, and daily experiences. With this idea before us, let us inquire for an example of the *comfort* to be obtained in faith.

Since all faith rests on promise, in the record of God we find this: "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate [Revised Version, *condemned*]." Here we are not only encouraged to faith, but we are presented with an opportunity to exercise faith in the promise of the text. What is the value of this promise to us individually, if we believe? If we are never condemned before God, will we be lost in the great day of recompense? If we believe this promise fully, will not our hearts be drawn out in gratitude to God for this assurance of his protection, and thus our faith be strengthened by the very exercise?

Severe temptation confronts us, and with the hidden power of Satan, is forced upon us with vigor. Without faith we soon fall into some compromise, or yield entirely to the tempter. But when we use as a shield of faith, this promise, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it," what is the result? Do we then tremble and fear lest we may fall? Are our minds allowed to dwell upon the fascinating temptation?—No, indeed. He being faithful who promised, and we knowing a way will be provided for our escape, may we not, without thought of yielding, justly wait and see the salvation of God? Is there any *comfort* in such faith?

We often find ourselves in what seems to us serious troubles, or perplexity, or grief. What if, at that moment, these words come to our minds: "All things work together for *good* to them that love God"? Does there not appear in this a means of rolling from our hearts the burden—a means of comfort? When we feel that God's

hand governs our misfortunes as well as our fortunes, and with simple faith in his word we grasp this truth, that *all* things work out our best good, is the tried and grief-stricken heart comforted?—Ah! yes; for we know that "underneath are the everlasting arms," always ready to bear up the faithful in time of need. Do we believe it? If so, "cast not away therefore your confidence, which hath great recompense of reward." For if we believe it not, we lose *much* of that "peace" that comes from God; for only a *faithful trust* in his promises will yield us peace and comfort in the hour of difficulty.

A careful searching of God's promises, with a simple faith, brings immediate reward. Try it, reader. He is no respecter of persons. His promises are to you, to me, to all.

#### WHAT A GEORGIA DIVINE SAYS ON RELIGIOUS LIBERTY.

BY G. T. WILSON.  
(Quitman, Ga.)

WHILE attending the National W. C. T. U. Convention in Atlanta, Nov. 14-18, we had the pleasure of listening to Dr. Hawthorne, of the First Baptist church, Sunday, the 16th, and to learn his position on the subject of Religious Liberty. Thinking that some of his statements might be of interest to the readers of the REVIEW, we give the following from notes taken.

After stating that he had spoken on "The Relation of Religion to the State," in Washington, D. C., during the past summer,—which had been favorably commented upon through the press,—he said that by invitation of the public prints he would speak upon the subject again.

After reading his text from Matt. 22:21,— "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,"—he said:—

A manly, moral man who dares to utter his opinions, will find enemies in every moral hypocrite and coward. We have the best government in the world, and it is sometimes said, "We live in a Government where Church and State are entirely separate; but this is not true." We have more liberties than any other nation. What other nations call liberty, we only call toleration. But our Government sometimes gets out of its place, and is oppressive; especially when it meddles with religion.

Said the apostles, when told not to preach any more in the name of Jesus, "We ought to obey God rather than man." You know it to be a fact that Christ never took the first step to get the State to aid his cause.

It is an acknowledgment of weakness for any religion to ask aid of the State. Christ never asked for armies or troops to carry on his work. He only asked for loving and loyal hearts. And whenever or wherever the Church has secured State aid, she has lost her purity and soiled her garments.

The functions of the State are to protect in the enjoyment of their natural rights, equally, all of her citizens. The State has a right to remove illiteracy and ignorance. But when it fosters any religion, it goes beyond its right.

The authority of the State is secular, and is not in any sense spiritual. The State has the right to legislate for the protection of the life, liberty, property, and happiness of its citizens. It has the right to say that a stagnant pond shall be drained, even though it be private property, if it endangers the health of the people. And it has the right to say to the powder merchant that he shall not put his powder magazine where it will endanger life. It has also the right to say that decayed vegetables and diseased meats shall not be sold, to cause sickness and disease among the people. But we are told that it is an interference with religion to legislate against alcohol and death-dealing doggeries.

The doctor showed that the sale of intoxicating drinks causes disease and death, as well as do diseased meats and vegetables; and it should be prohibited by law from being sold, for the same reason.

This land of liberty is not like the government of Rome, where the citizens were the slaves of the State. It is our natural birthright to worship God how, when, and where we please. The State is not clothed with the responsibility of determining for any man what religion he shall believe. It has no right to show any preference to Protestant, Catholic, Jew, Mohammedan, infidel, or pagan.

Christ said, "My kingdom is not of this world;" but the practice of exempting from taxation \$43,000,000 worth of church property in the United States, is patronage by the State, and strikes at the principles of Religious Liberty. It is a violation and outrage of liberty of conscience, and puts a strong argument in the hands of infidels, against the Christian religion. If there is any class of men who need the prayers and sermons of the clergy, it is the class who compose our legislatures. But

let them hire and pay their chaplains with the money from their own pockets.

The best and noblest of men have indorsed these sentiments.

The reformation of liberty is not yet complete. We are far in advance of other nations on this question, but we still have work to do. Let us have no more State appropriations to build religious colleges. Our worship in the United States expresses not the faith and conscience of the State, but of the individual members.

We hope that the doctor may long live to advocate true Religious Liberty, and that others among the clergy in Georgia, and in her legislature, will arise to advocate such principles as the above.

#### DANGER AHEAD!

BY M. A. WINCHELL.  
(Battle Creek, Mich.)

SATAN is intent on man's ruin. Every movement devised by Heaven for man's salvation has been met by a counter movement on the part of Satan to lead to his destruction. The great controversy between good and evil is not yet over. Satan, man's relentless foe, has not yet given up the struggle, but with a cunning gained by nearly 6,000 years of experience, he rallies his forces for his final work by which he is to deceive, if it were possible, the very elect.

For many years we have been looking forward to a time when the special work of God for this time would be attended with marked evidences of divine power; when the latter rain would be poured out upon God's waiting people; when the gifts of the Spirit, which for ages have been shut out by unbelief, would be restored to the Church; and when signs would accompany the work of God in the earth as they have not for ages in the past. May we not expect that Satan, true to his character, will take advantage of this expectation on the part of God's people, to try to bring into their very midst his works of deception? and knowing that those whom he is seeking to mislead have some knowledge of the works of God, will he not bring in such works as will bear a marked resemblance to those which they are expecting will be wrought of God among them?

Brethren and sisters, we need to be watchful, lest we be deceived. It is proper that we should be earnestly longing and praying for the outpouring of God's Spirit, but we should not be so anxious to see manifestations of miraculous power as to forget the need of our own hearts, and thus be left an easy prey to the deceptions of a wily foe. Will it not be in earnestly seeking God, and humbly walking in the light already given, that the people of God will receive the blessing which God has for them at this time?

No doubt Satan would gladly have us lose sight of our personal need, and fix our minds on some wonderful manifestation of miraculous power, that he may the more easily deceive us. Our reasoning powers are the gift of God, and he will hold us accountable for our use of them; and while human reason should not be exalted to take the place of the word of God or the leadings of his Spirit, he who throws aside reason and judgment, and blindly follows his feelings and impressions, places himself on the vantage ground of the enemy, and makes himself but the sport of the tempter.

#### MORE MISREPRESENTATION.

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

In a tract published by the editor of the *Earnest Christian*, it is said, "There is no truth in the assertion that the Christian Sabbath was not kept till the days of Constantine, and was instituted by him." This is entirely a misrepresentation. Nobody has asserted either that the first day was not observed before, or that Constantine instituted the Sunday Sabbath. The day which he commanded to be observed, had long been "the venerable day of the sun" among the pagans. But the writer knows, as well as we, that there is no record of a commandment to keep the first day of the week before that of Constantine.

## 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.

THE TWO HOUSES. MATT. 7: 24-27.

BY MARCUS L. CARPENTER.  
(Fremont, Mich.)

### THE FIRST.

ONCE on a time a foolish man,  
To build a stately house began;  
He had no lack of shining gold,  
Nor was he of the miser's mold.  
He heavy timbers, many a stick,  
And lumber much, and stone and brick,  
And costly fixtures, rich and rare,  
And cunning workmen, gathered there.

The place was in a fertile dale,  
Near lake on which was many a sail;  
Behind rose mountains, grand and tall;  
At right was stream with waterfall;  
While singing birds, and graceful deer,  
And golden fish in fountains clear,  
And trees and flowers from every clime,  
Gave beauty to a place sublime.

Then day by day arose those walls,  
'Till finished were the stately halls;  
The gilded dome, the canopy,  
The cornice deep, the balcony,  
The portico, the sparkling vane,  
The windows, bright with tinted pane;  
All grained with colors rich and fair,  
And finished with consummate care,  
Nor prince could wish a house more grand,—  
But it was built upon the sand.

And, ah! there came a fearful night,  
When blew the winds with giants' might;  
The tempests raged with deafening sound;  
The lightning's flashes gleamed around;  
The thunders echoed, peal on peal;  
The very mountains seemed to reel;  
The rain in drenching torrents fell;  
The floods came rushing down the dell.

All these with a tremendous force,  
Swept onward in their headlong course,  
Beat down upon that building grand,  
And swept away the shifting sand.  
And the next morning's early light  
Shone out upon a mournful sight;  
The house had fallen, and the ground  
Was piled with ruins scattered round.

### THE SECOND.

See here a cottage, trim and neat,  
Symmetrical, each part complete;  
A safe retreat from snow or rain,  
From heat or cold or hurricane.  
The builder, with untiring hand,  
Removed the shifting soil and sand,  
And built with granite, block on block,  
Upon the adamant rock.

But see! the night is coming now,  
And o'er yon mountain's murky brow,  
The storm-clouds gather thick and fast,  
And o'er the plain their shadows cast.  
The frightened wild beast seeks its lair,  
The eagle screams while in mid-air;  
The distant muttering thunders hoarse,  
Presage the coming tempest's force.

The giant oaks their branches lash,  
The vivid lightnings gleam and flash,  
The thunders crash with deafening roar,  
The opening clouds their torrents pour;  
Wild raves the storm, the tempests hoarse,  
Rush onward with herculean force;  
The forests bow before the blast,  
The floods come rushing high and vast.

The winds, the floods, the drenching rain,  
Beat on that house with might and main;  
And yet it, firm, withstands the shock,  
For it is founded on a rock.

### APPLICATION.

The man who hears what Jesus said,  
And to obedience is led,  
Is represented by the man  
Who on the solid rock began.  
But he who builds upon the sand,  
No matter howsoever grand,  
Is like the foolish man who heard,  
But to obedience was not stirred.

—God created hope when listening to repentance. The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossom to the sun.—W. H. Harrison.

### YOUNG MAN, THIS IS FOR YOU!

1. SAVE a part of your weekly earnings, even if it be no more than a quarter of a dollar, and put your savings monthly in a savings bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules, will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and . . . he may have to get along without the earliest fruits or vegetables; he may have to abjure the club-room, the theater, and the gambling-hell, and to reverence the Sabbath day, and read and follow the precepts of the Bible instead; but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood or health or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulder, and you need propping up.—*Religious Intelligencer*.

### KINDNESS IN A STREET CAR.

ONE warm spring morning a poor woman entered a heavily laden down-town cable car, in one of our large Western cities. Besides her large market-basket, she had two small children, hardly more than babies. A glance at her care-worn face and the shabby, although clean, attire of herself and the children, told at a glance of many a struggle with poverty.

She was evidently on her way to market, and having no one to leave the babies with at home, had been forced to take them with her. Perhaps this had been the case before, for with a glance at the "rules and regulations,"—all fares five cents cash, and only infants in arms free,—she put her basket on the floor in front of her, and took both the children in her arms for the long, weary ride.

Shortly afterward, there entered the car two daintily dressed school-girls, as fresh as the June morning itself. These merry faces sent a thrill of pleasure to the hearts of the other passengers, so much of youth's buoyancy and happiness did they seem to bring with them.

They found seats next to the poor woman, and after a minute or two the one nearest said to her: "Let me hold the little boy for you," at the same time transferring the warm little bundle of humanity from the overcrowded mother's lap to her own.

The words were spoken so gently, and accompanied by a smile so winning, that the little fellow made no objection, but was happy and contented all the ride, especially when a rosy-cheeked apple from the pretty lunch-basket found its way to his tiny hands.

The woman's grateful "Thank you!" as she left the car, showed that not only were the weary arms rested, but the heart was cheered, by the little act of thoughtfulness.

"What made you do that, Ruth?" asked her companion. "See how he has mussed your nice clean dress. It would have been so much easier to have paid his fare, and let him have a seat."

"Yes," said Ruth, "it would have been easier, but I don't think it would have been so kind."

"God bless her!" exclaimed an old gentleman with white hair and gold-rimmed spectacles, as

the corner was reached where the girls got off to go to school; "God bless her, and may she long live to make the world brighter and better by her kind acts."—*Sel.*

### A MOTHER'S REBUKE BY HER CHILD.

THERE is a woman in this city whose wealth, position, and goodness fill her life with social and charitable occupations. But for more than six months it has been impossible to procure her presence anywhere Saturdays. She has told one or two intimate friends the reason:—

"It was one day in the latter part of March, that my little daughter, Constance, who is twelve years old, came into my room as I was hurriedly dressing to drive to a directors' meeting of one of the several charities in which I am interested. Her birthday had been the day before, and she had a game, one of her presents, in her hand. 'O mamma,' she cried, full of eagerness, 'this is the loveliest game; do try it with me.' Her request, in my haste and absorption, seemed in the highest degree trivial to me. 'Nonsense, Connie, you know I cannot,' I replied, rather sharply; 'This is board day at the hospital, and I am shockingly late, now.'

"I was standing in front of the mirror, and I saw in the glass how her face fell, and the light died out of it. 'I wish,' she said wistfully, 'you would sometimes have a day with me, mamma.' The child's speech went through me like a knife. I had never received so stinging a rebuke. Was it possible that in pursuit of other duties I was neglecting the one that should be chief? My drive to the hospital that morning was full of serious retrospection, and Connie has had her Saturdays ever since."—*New York Times*.

### A HOME WITHOUT RELIGION.

CAN it be a home, a child's home, without religion? It may be a house, beautiful, enriched with art, knowledge, and music; but without religion, without thoughts about God, without prayer, penitence, sweet Sabbath faith, love, and the seeking after a life of holiness, it cannot be a home. This needs no argument. It needs much emphatic repetition, and it needs deep belief. All children are naturally religious. They have wonder, awe, reverence, trust, tenderness, the keenest sense of sin and love. No "learning" comes so naturally to a child as the learning of God. The talk of children about God is as the talk of wise men. There must be religion if there is to be a home. . . . When the school-master gets our boys, he ought to find that there is one elementary thing in their education well begun—religion. To send a boy or girl into a "new world" of school without prayer, faith, love, reverence, and some experience toward God, is to send those most precious to us into their first day in the world and in life as unfitted for that world and for that life as a heathen child.—*Rev. G. S. Reaney*.

### "SHE DIED AN HOUR AGO."

ONE day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I will not return her call if she comes here again." Her husband, who had hitherto remained silent, replied: "*She will not trouble you again, my dear; as she died an hour ago.*" "You do not mean it? Surely you are only teasing us for our uncharitableness?" "*She is really dead. I learned it on my way home to dinner.*" Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when they are taken from us.—*Sel.*

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

### DO THY LITTLE.

Do thy little, do it well;  
Do what right and reason tell;  
Do what wrong and sorrow claim,  
Conquer sin, and cover shame.

Do thy little, though it be  
Dreariness and drudgery;  
They whom Christ apostles made,  
"Gathered fragments" when he bade.

Do thy little; God has made  
Million leaves for forest shade;  
Smallest stars their glory bring;  
God employeth everything.

—Sel.

### ALMOST A HOME MISSION FIELD.

MEXICO has been under the rule of Catholicism so long that it has been classed with the hardest mission fields of Protestant labor. Everywhere in that republic the darkness and superstition which always follow in the wake of Catholicism are most appalling. Yet notwithstanding the barrenness of the intellectual soil of that country, enough has been done in the way of breaking through the spiritual barriers to wring acknowledgments of progress from the press of that country.

*El Tiempo*, one of the most important dailies published in the city of Mexico, and one generally regarded as a standard organ of Romanism and of Jesuitism, not long since contained the following significant item: "The yankees are exercising a notable influence in our language, our commerce, and our religion." This is a good deal for such a journal to concede. It is well known that Catholics everywhere have been assiduous in proclaiming that Protestantism is a "corpse." But now this paper is forced to admit that the Protestant religion does carry a living influence into the affairs of benighted Mexico; and to that extent, reliable reports say that thousands are leaving the Catholic Church of that country, to unite with some branch of the Protestant Church.

Numerous mission stations are already in active operation there, under the direction of Methodists, Baptists, Presbyterians, Congregationalists, and Quakers, with fair prospects of success. But there is room for many other workers in that country, which is a part of the great harvest-field to be gleaned before the Master comes.

J. O. C.

### CONSECRATED SERVICE ALWAYS A SUCCESS.

THE following paragraph from Rev. Edward Judson, is worthy of careful study by all who profess to be followers of Christ, the Prince of missionaries:—

Piety, like beauty, is undone as soon as it is conscious of itself. The best men and women in our churches are those who don't know it. They mourn over their imperfections rather than claim to have reached some higher plane of goodness. In passing through the great fields of Indian corn in some Western State, one observes that the ears which are small and green and not filled out, stand perfectly erect upon the stalk, while the ears that are ripe and brown and weighed down with the golden grain, bend over, so that the husk forms an umbrella, completely protecting the fruit. The best people are like that. Laden with the fruits of Christian experience, they bend low with humility and a sense of imperfection. As bees fly home to their hives, their thighs laden with pollen, which they shake off, and, never looking behind, fly away again for another load, leaving it for others to pack away in the cells, so the true Christian forgets those things which are behind, and reaches forth unto those things which are before. It is a good motto, to do all the good you can to all the people you can, and make as little fuss about it as you can.

These words seem very appropriate at the present time, when so many refuse to take up the real work of saving men, unless they can be made prominent, and receive great credit for what they do. Coming, too, as they do, from a son of the great missionary, Adoniram Judson, who in the same spirit of self-abnegation as his father, has

quietly resigned his position as pastor of a fine church, in order to work for the neglected in the slums of New York City, it carries far greater weight than it would if spoken by one who rests at ease, supported by a large salary.

There is work enough in the wide harvest-field for all who are not burdened down with self-consciousness. But with a surplus of this commodity, any one is liable to prove a failure in the Lord's work, because self is held in greater estimation than the work engaged in. The one devoid of self-consciousness will distrust self, and thus place himself where he will desire to be led by the Spirit of God. He is then on the road to success, because with the help of the Lord all things are possible. Consecration of the heart and of means will open the way for lines of work not presented to those who have not thus dedicated themselves to the Lord.

"Living, giving, and praying," said Dr. Piereson recently, in Indianapolis, "are the three foundations of every Christian's life." How true the statement! Arm any one with these, and he is adequate to any task the Lord may assign him. A man in Germany, a mere butler of a wealthy house in that country, felt the fire of God's truth burning in his heart, and wanted to do something for the Master. He commenced by selling tracts, which resulted in the organization of a Baptist church of only six members. These, in turn, commenced missionary operations in a regular way, and succeeded in sending the word of God to 5,000,000 people.

A little girl in New York listened to a missionary sermon, was much affected, and on returning home told her mother that when she became grown, she should be a missionary to a foreign country. She persevered, and for some years she has been engaged in that work, and hundreds of those once in heathen darkness now call Eliza Agnew their spiritual mother.

And so it is in every case where people sink their self-consciousness in Christ. Is it not time that those who have long desired to find a place among the reapers, begin to train for the work?

J. O. C.

### MOHAMMEDANISM AND ITS FOUNDER.

MOHAMMED, the founder of Islamism, was born in Arabia, in the city of Mecca, in the year 570 A. D. His father, who was a poor merchant, died when he was an infant, if not before he was born. For the support of the widowed mother, no richer legacy was left than four camels, a flock of goats, and a slave girl.

Wonderful stories are told of the marvels which accompanied the birth of Mohammed. The very powers of the air were shaken to herald his advent. All oracles were dumb, and the sacred fire of Zoroaster (the founder of the Parsees), guarded for centuries by the Magi, was extinguished before the greater light which had dawned.

At the time of the infant's birth, the aged Abd-al-Muttalib was worshiping in the Kaaba (a small building inside the great mosque at Mecca), and taking the child to the sacred shrine, like Simeon of old, he lifted him up in his arms, and blessed God and gave thanks, saying that he was to be called, Mohammed (Arab, the Praised).

According to the custom of her people, his mother, Amina, while he was yet an infant, gave him into the charge of a Bedouin woman, that she might nurture him in the pure air of the desert. Legends hard to believe, as usual, are made to surround the infant child in his mountain home. The house of his foster parents is blessed for his sake. Their flocks and herds increase in a wonderful manner. Heavenly messengers are sent, and, at God's command, wring from his heart the single black drop of original sin. When approaching his fifth year, he appears to have become subject to epileptic fits, which so alarmed his foster parents that they finally sent him back to his mother. In 575 this sole remaining parent died, and Mohammed went to live with his grandfather and uncle.

At this time Abd-al-Muttalib was the chief of

Mecca, and filled the most important offices connected with the worship of the nation. The youthful Mohammed was his constant companion.

When twelve years old, he left the vicinity of Mecca for the first time, excepting a visit which he had made some years before to Medina. He went on a journey of mercantile adventure northward to Syria. During his travels, Mohammed must have, without doubt, come in contact with numerous Christians, who were scattered over the regions he visited; and it is not improbable that he frequently visited the ceremonies of their worship. The Christian Church in the East had been convulsed for a long time by theological discussions. Bitter disputes for centuries had resulted in the production of numerous sects. There were the Arians, the Sabellians, the Eutychians, and many others. The majority, if not all of these sects, had taken refuge within the borders of Arabia, to escape the proscriptions of the imperial edicts. At this time the worship of saints and images had there arrived at a very high pitch, and many other superstitions largely prevailed.

In Syria, Mohammed saw what was there called the Christian religion, the ruling national faith, in full vigor, with its ritual, crosses, pictures, vestments, etc., and these observances he doubtless compared with that gross idolatry in the practice of which he had grown up to manhood. But although he had so much intercourse with these who called themselves by the name of the Saviour, and had also ample opportunity for learning the truth of the things which they believed, nothing is more remarkable than the gross ignorance displayed by Mohammed, of the leading features of Christianity.

But it is evident that during his travels and during a stay which he made among the Nestorian Christians, there was sown in his heart a deep-rooted abhorrence of that idolatry in which he had hitherto been educated.

From his superficial reading of the Old Testament, his mind became impressed with the great salient fact that idolatry and the worship of strange gods was the one especial sin which uniformly provoked the wrath of Heaven, and called down special temporal punishment upon that chosen nation whose mission was to keep alive in the earth the knowledge of Him in whose worship no graven image can have a place.

Various appear to have been the occupations of Mohammed prior to his fortieth year, at which period commenced the eventful and important time of this life. At one time he was engaged in what was called "Fijar," or "The Sacrilegious War," in which he discharged arrows at his enemies. At another time he was employed like Moses and David of old, in tending sheep, in the valley south of Mecca. At twenty-five, he entered the service of a rich widow of Mecca, and was placed in charge of all her merchandise. Afterward she became charmed with the ingenious youth, and became his wife. After his marriage, he pursued the life of a merchant for some time; but while in the midst of a business life, his mind seems to have constantly been dwelling on religious matters, and it is evident that he made a study of the differences between the religions of the idolaters, the Jews, and the so-called Christian tribes with whom he came in contact.

Mohammed was a man of middle height, rather lean, but broad-shouldered, and altogether of strong build; slightly curled black hair flowed round his strongly developed head; his eyes were large and coal black, and a massive black beard added to the dignity of his appearance. A black mole between his shoulders became afterward, among the "faithful," the "seal of prophecy." In his walk he moved his whole body violently. His gait and presence were altogether of an extremely imposing nature.

Such was the early life and appearance of Mohammed, the founder of a non-Christian religious system which missionaries find harder to cope with to-day than any other.

P. T. M.

(To be continued.)

## Special Attention.

### CHICAGO WORLD'S FAIR.

#### American Association of Exhibitors Will Take a Hand.

PHILADELPHIA, PA., DEC. 21, 1890.—Benjamin L. Allen, of Boston, president of the American Association of Exhibitors, has had a long consultation with Hugh Coyle and Manager John Forepaugh of Forepaugh's Theater, and says he proposes to have a hand in the management of the World's Fair.

During the exposition in Boston last year, the American Association of Exhibitors was organized. The members include manufacturers of a thousand commodities produced in this country, and their object is to control the greater expositions of the future, beginning with the World's Fair. As one of the most active members said yesterday: "Just think what our organization means. In Chicago we will number nearly 4,000 of the exhibitors, banded together with iron-clad regulations. Now, suppose the directors and President Palmer, and the rest of them, say the Fair shan't be open on Sunday. Well, in case we think differently, we will order the doors open every day in the week. If Gen. Palmer and his men refuse, up go our thousands of exhibits into boxes, and back they go to our factories and warehouses. If we disagree with the directors about the price of admission, or anything else, in fact, we win or close up the Fair by removing our exhibits. The exhibits make the Fair. Take away our exhibits, and who will come to Chicago just to look at Gen. Palmer and his friends?"

This same member of the American Association of Exhibitors said further, that he and his fellows believed that the high offices already given were procured by political power, and that the exhibitors were absolutely determined that the World's Fair should not be governed by the whims of a political ring.

Mr. Allen has been traveling all over the country, adding members to the association, and getting them to adopt iron-clad rules which will govern the Fair.

"It has been very amusing," he said, "to see the politicians in New York and Washington and Chicago discussing the proposed Fair, fighting about prices and dates and hours and admission fees, while President Allen and the association have quietly decided almost all the points. Politicians drove the Fair from New York, where it should be held, and we are determined that it shall not altogether be ruined by the ringsters.

"If the latter go monkeying with the buzzsaw, they'll get their fingers cut. Some how President Palmer got wind of our association, and requested Mr. Allen to come out to Chicago and consult with him, and explain what we propose to do. Mr. Allen replied that he was too busy to go West again, but that he'd be glad to see President Palmer if the latter cares to call upon him in Boston. A day or two ago Mr. Palmer wired Mr. Allen that he would start for Boston as soon as he could conveniently. You see they're beginning to recognize our strength."

### VOODOOISM IN HAYTI.

#### Bishop Coxe Describes Cannibalism and Denounces Romish Missions.

NEW YORK, NOV. 10, 1890.—The lecture room of St. Bartholomew's Church was filled this afternoon to hear Rt. Rev. Arthur Cleveland Coxe, bishop of Western New York, on the subject of mission work in Hayti.

"For 400 years," said Bishop Coxe, "has the name of Christ been known upon this island, and for 400 years have the people been in the hands of the Romish Church; and yet I was informed upon good authority, that two thirds of the men who packed the cathedrals, were heathen, devil-worshippers, Voodooists, and cannibals, who worshipped there within the very walls of the cathedrals, their heathen god, Voodoo.

"The belief of the lower-class Haytians," the bishop said, "is that there are two devils, the black one and the white one. By baptizing a child, it is made proof against the wiles of the white devil; but to protect it from the black one, a sacrifice must be made to Voodoo. So, some time before the first of January, a child is taken and fattened, and then, about New Year's Day, it is sacrificed to Voodoo, and its flesh is eaten by those taking part in the ceremony. This is supposed to propitiate their heathen god. One president of the island, in trying to put a stop to these performances, had eighteen men shot; but he was shortly obliged to leave, in order to save himself from the fury of the people.

"It makes my very soul burn," said Bishop Coxe, in closing, "when I read the action of the United States Senators, who last winter appropriated \$400,000 for Romish missions among our Indians, and \$150,000 for other denominations, saying that the Romish were the best. The action of those Senators was infamous. If they think Romish missions are the best, all I would say is, Look at Hayti."—*Special dispatch to Boston Herald.*

### WHERE THE MONEY GOES.

THIS is the way a popish journal chuckles over the stupidity and carelessness of Americans. Readers will note with what unction it refers to the fact that the popish corporation gets "over half the amount appropriated." The Senators and Congressmen who voted to give this money to the sworn enemy of this Government, should be given a rest from legislative work that will last them into their graves.

In 1886, \$228,259 was appropriated for these schools; of that sum \$118,343 was given to the Catholic denomination. In 1887, \$363,214 was appropriated for private schools, and of that sum \$194,635 went to the Catholic denomination,—in each case over half the amount appropriated. In 1888, \$376,664 was appropriated to private schools, and \$221,169 of that went to the Catholic schools. In 1889, \$530,905 was appropriated for this purpose, and \$347,672 of it went to the Catholic schools. In 1890, \$561,950 was appropriated for private schools, and \$356,957 of that sum went to the Catholic denomination, leaving but \$204,993 out of that \$561,950 for fifteen other denominations that were interested in Indian schools! Fifteen other denominations, perhaps embracing five sixths of the religious population of this country, allowed \$204,993 out of last year's appropriation, while that single Catholic denomination received \$356,957!—*Irish World.*

### THE RELIC CRAZE.

CARDINAL NEWMAN's hair is, it seems, on sale, and soon, perhaps, may be held to have miraculous virtue. The London correspondent of the N. Y. Herald says:—

Cardinal Newman's barber was wise in his generation, and is now reaping a harvest by catering to collectors of relics. For the last twenty years, it seems, he has carefully saved every solitary hair cut from the head of the great Roman dignitary. He has these all carefully sorted out and tabulated, so that the fervent admirers of the great departed can, by paying the tariff demanded, have Cardinal Newman's locks of any date and varying tints. For instance, a long tress, grayish yellow, cut in '78, so much, etc. This suggests a new and lucrative business.

### ANOTHER FAMOUS GUN.

THE famous Giffard gun is to be manufactured in this country by the Messrs. Colt of Hartford, who have purchased the right for \$1,000,000. The new arm is neither large nor formidable in appearance,—a steel tube only nine inches long,—and its discharge causes neither smoke, noise, recoil, smell, nor heat, but the bullet "will flatten itself against the target at a distance of 1,200 yards." The propelling agent, of course, is not powder; it is liquefied carbonic acid gas, which is so connected with the breech of the rifle that a drop can be forced into it by pulling the trigger. This condensed drop instantly resumes its gaseous

condition, developing a pressure equal to 500 pounds to the square inch. The size of the drop, and therefore the velocity of the bullet, can be regulated by a screw. The new propellant is not affected by heat or damp, will not explode under the impact of a heavy blow, and can be manufactured so cheaply that over a hundred shots can be fired at the cost of a cent. That such experienced gun-makers as the Colts are willing to pay so heavily to acquire the American right to produce this new arm, is a pretty safe guarantee of its superiority.—*Sel.*

### INGERSOLL'S PREDICTION.

ALL of Ingersoll's predictions are likely to be as far astray as the one referred to in the following. Rev. Dr. McCabe, Missionary Secretary of the Methodist Episcopal Church in the United States, sent him the following message a few days ago:—

Ten years ago you made the following prediction: "Ten years from this time two theaters will be built for one church." The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900.

### THE ANDES SINKING!

THE startling announcement is made that the Andes are slowly sinking into the earth's crust. As proof of this, *La Gazette Geographique* says that Quito was 9,596 feet above the level of the sea in 1745; in 1800 it was only 9,570; in 1831, 9,567, having sunk twenty-six feet during the fifty-five years following 1745, and but three feet during the thirty-one years which intervened between 1800 and 1831. In 1868 the city's level had been reduced to 9,520 feet above the level of the Pacific. To sum up the total, we find that Ecuador's capital has sunk seventy-six feet in 122 years. Antisana's farm, the highest inhabited spot on the Andes (4,000 feet higher than Quito, the highest city on the globe), is said by the same authority to be 218 feet lower than it was in 1745.—*Sel.*

### ANOTHER PROHIBITION.

THE Louisiana Lottery Company is having a harder time than it anticipated. When it was prohibited the use of the mails, it expected to be able to receive money, send tickets, &c., by the express companies. But the United States Express Company has issued peremptory orders to its agents in every part of the country, not to receive money, tickets, lists of drawings, or anything else connected with the lottery business.—*Sel.*

### WEATHER SIGNALS.

WEATHER signals are now displayed in seventy-nine towns in the State of Michigan, and upon the baggage cars of the following railroads: Chicago & Grand Trunk; Detroit, Grand Haven & Milwaukee; Detroit Division Grand Trunk Railway; Michigan Central, main line and branches; Chicago & West Michigan; Grand Rapids & Indiana; Pontiac, Oxford & Port Austin. The indications are issued by the chief signal officer, and distributed to the different stations through the central office.—*Michigan Weather Service Report.*

—The consumption of tobacco in France has reached amazing proportions. Its sale is a government monopoly, and for three quarters of a century a revenue averaging about \$25,000,000 per year was realized. Within a few years, however, the trade has increased to such an extent that the profits have reached \$80,000,000, and the movement still goes on. It is almost entirely from cigarettes that the extra revenue is produced, as the sale of cigars and twist tobacco is almost stationary, while snuff is declining in public favor.—*Religious Intelligencer.*

—In India 21,000 persons and 53,000 cattle are killed annually by snakes and wild beasts.

# The Review and Herald.

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

BATTLE CREEK, MICH., Jan. 13, 1891.

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## A SURPRISE.

UNDER the heading, "A Surprise for Norwich," a New Haven (Ct.) paper of Dec. 8, 1890, speaks as follows concerning the completion of the new Norwich theater, and Dr. Leonard Bacon's remarks in reference thereto:—

"Rev. Dr. Leonard Woolsey Bacon, of the Second Congregational church, spoke last evening from the text, 'The Completion of the New Theater.'"

"He had recently criticised the management for working on the building on Sunday, and a sharp arraignment with denunciation of the play-house was expected. Instead, however, the reverend gentleman spoke in high terms of the edifice as erected, and among other things said: 'We have got to look the facts in the face, and recognize that the old sweeping condemnation of the theater, once universal among earnest, pure, and faithful men, was founded on a state of facts which no longer exists.'"

So it seems that all that is to be condemned about a theater is, any work that may be done on the building on Sunday. The theater is all right, if it is not built on Sunday! This may well be considered "a surprise," not only for Norwich, but for many other places as well. If anything could show more clearly how men in high places have lost all sense of vital piety, and have turned for support to superstitions and dead forms, we have yet to see it. This instance is about on a level with the opinion expressed in regard to the late Wm. H. Seward, that it must be that he was saved and had gone to heaven, because he was once heard to express his belief in the immortality of the soul!

## ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 6.

WITH the situation set forth in the last preceding article, the year 1844 closed. By a bitter experience, by the irresistible logic of circumstances, the people had been driven to an examination of the subject of the sanctuary, which was to prove the great key to the solution of the perplexities surrounding their position, the avenue which was destined to lead them forth into another field of light and truth and labor. But its place in the work soon became apparent, and its harmony with other truths recently made known, was a source of encouragement and strength.

In 1844 Mrs. Rachel D. Preston, a Seventh-day Baptist sister, introduced the Sabbath to the Adventists at Washington, N. H., and some forty of that church embraced the keeping of the seventh day according to the fourth commandment. Elders Cook and Preble for awhile advocated it, but not connecting it with prophecy, they failed to realize its importance, and soon gave it up. In 1845 Elders Joseph Bates and James White began to observe the seventh day as the Sabbath, and to advocate that view. In 1846 the subject of the sanctuary was more fully developed in the light of Rev. 11:19, where it is said, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." It was clearly perceived that if our High-priest was in the most holy place, cleansing the sanctuary, he was standing before the ark, still called, under the sounding of the seventh trumpet (where Rev. 11:19 applies), "the ark of his testament," and thus showing that that ark in heaven contains the law of God, the ten commandments, the same as the ark in the type. This clinched the Sabbath with all those who would accept the light on the subject of the sanctuary, and forever linked that truth to this movement. No one who adopts the view of the sanctuary as brought

out in connection with the third angel's message, can for a moment waver on the Sabbath question.

Another truth introduced among Adventists in 1844, was seen to harmonize most accurately with this subject, and that was the subject of conditional immortality as then advocated extensively in England and introduced into this country by Geo. Storrs. In this was brought out the teaching of the Scriptures on the condition of man in death, and the destiny of the wicked. It was shown that the dead were unconscious, and that the wicked will be destroyed. So the sanctuary question shows that men are not judged when they die; but the records are kept in the books above, and then examined when the time comes for the sanctuary to be cleansed,—that is, for the atonement to be made, and the investigative judgment to decide the cases of all men for life or death.

This makes room for another necessary work which cannot be provided for outside of the sanctuary subject; that is, the decision that must be made in all cases before the Lord comes; for when he comes, he does not come to investigate character, but his reward is with him to give every man as his work shall be; and this reward will be to bestow life instantly upon all who have been, through some preceding judgment process, accounted worthy to receive it. Luke 20:35; 21:36.

In the same year, 1846, the views of sister White began to be published and circulated among the people. In a few years Bro. J. N. Andrews brought out the true light on Rev. 13:11-18, as connected with the third angel's message of Revelation 14. Thus the great essential pillars of present truth were developed, and the third angel's message assumed definite proportions as a link in the prophetic chain.

Its work had now begun. It came with an explanation of the great disappointment, with the true light on the prophetic periods, the parable of Matt. 25:1-10, conditional immortality, the Sabbath, the sanctuary, the two-horned beast of Revelation 13, and the message of Rev. 14:9-12. And it had in its midst the manifestation of the spirit of prophecy which was to characterize the last church before the coming of Christ. Rev. 12:17; 14:12; 19:10. The prophetic field it had to fill was a broad one, and well defined. It will be worth while to survey briefly the ground it was to occupy. The message and the work it embraced take in the following scriptures:—

1. It was the finishing of the mystery of God of Rev. 10:7, in the first years of the sounding of the seventh trumpet, which follows the work of verses 1-16, which symbolized the first message.

2. It was the prophesying again before many peoples and nations and tongues and kings, of verse 11, presenting before believers another world-wide movement.

3. It was the opening of the temple of God in heaven, and the light which shone forth from the ark contained therein. Rev. 11:19.

4. It brings out the company of Rev. 12:17, a remnant which keep the commandments of God, and have the testimony of Jesus Christ.

5. It is the Sabbath reform of Rev. 14:12, which brings out a company distinguished by some peculiarity in reference to the keeping of the commandments of God in connection with the faith of Jesus. But in these days, among those who profess to be followers of Christ, there is no difference of opinion or practice in reference to the commandments of God, except in the matter of Sabbath-keeping. He who takes the commandment as it reads, and observes the seventh day, is at once distinguished from the majority around him.

6. It is the warning against the work of the two-horned beast of Revelation 13—against the worship of the beast or his image, or the reception of his mark. And this is the last issue that is to arise, and the last stand the people of God have to make against the powers of error, before they receive their final deliverance. Rev. 15:2, 3.

7. It is the period during which the guests who are summoned to the marriage are examined to see

if they have on the wedding garment (Matt. 22:11), which is the righteousness of saints (Rev. 19:8), the white raiment which the True Witness counsels the Laodicean church (the church of the present and last generation) to buy of him. Rev. 3:18.

8. It is the final and imperative call to the supper according to the parable of Luke 14:16-24, wherein the servants are directed to go out with an urgent message into the highways and hedges, and compel them to come in, that the Lord's house may be filled.

9. It is the period following the coming of the bridegroom to the marriage, in the parable of Matthew 25, during which time it is to be ascertained who are ready to go in with him to the marriage. This is the same as the coming in of the king to see the guests, of Matt. 22:11; and when the work is finished, and all who are to be saved are found ready, then they will go in with him to the marriage, and the door will be shut.

10. It is the period covered by the message to the last (the Laodicean) church (Rev. 3:14-22), in which they are counseled to buy those things which it is all-essential that they should possess to be able to pass the test of the judgment.

Thus well defined is the substance of which the third angel's message is composed, the field it has to occupy, and the work it is to do. It is a field everywhere white for harvest, and stretching out imploring hands for help, and raising everywhere Macedonian cries,—Come over and help us! It is a grand and glorious, but a most solemn and searching work. It is that which, while it ripens the wheat for the heavenly garner, develops the clusters of the vine of the earth, for the wine-press of God's wrath. Happy he who gives heed to the message, accepts its truths, performs the duties it reveals, and, sanctified through obedience to it, is ready for the solemn issue to which it leads!

## IN THE QUESTION CHAIR.

"SAVED SO AS BY FIRE."

PLEASE explain 1 Cor. 3:15.

E. J. C.

*Answer.*—The text reads, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Beginning with verse 11, the apostle affirms that the foundation upon which all must be built is Jesus Christ; and a man's work in building thereon is his work in the gospel, persuading men to accept Christ, and establishing churches of believers. He may perform his work in such a way that the results of his efforts may be represented by gold, silver, and precious stones; or he may do it in such a way that all he accomplishes will be represented only by wood, hay, and stubble. He is admonished to be careful how he builds; for the burning day that is before us will try every man's work of what sort it is. If he has done work which will stand the test of that day, that is, if those in whose conversion he has been instrumental, prove to be gold, silver, and precious stones, fully instructed and faithful in the truth, so that they are saved in the kingdom of God, they will shine as stars in the crown of his rejoicing, and thus he will "receive a reward."

Thus much for the context. Now we come to the text under notice: "If any man's work shall be burned," etc. If those he has brought into the truth prove unfaithful and are lost, and he has nothing to show at last for all his labor, he shall suffer loss, the loss of all his work, yet he himself shall be saved if he has sought earnestly and honestly to build up a church on the foundation of Jesus Christ. But in this case he will be saved so as by, or rather *through*, fire; that is, he will be like one barely rescued from a burning building which contains all his treasure; he saves simply himself, at a loss of all his labor and treasure.

DID JESSE HAVE EIGHT SONS OR ONLY SEVEN?

How do you harmonize 1 Sam. 16:8-10; 17:12, 14, with 1 Chron. 2:13-15? The passages in Samuel say that Jesse had eight sons; while the passage in Chronicles says he had but seven.

S. C.

*Ans.*—The statement in Chronicles is the most formal and minute statement we have on the subject, and would naturally, therefore, be assumed to be the correct statement. This makes David to be the seventh son of Jesse; and 1 Sam. 16:11, asserts that David was the youngest; and therefore Jesse had but seven sons. How, then, does it happen that the passages in Samuel ascribe to Jesse eight sons? The difficulty might easily arise from 1 Sam. 16:10: "Again, Jesse made seven of his sons to pass before Samuel." The letter used in the Hebrew for the number six, is *vav*; that for seven, is *zayin*. The latter might, by a little careless copying, be mistaken for the former, making it read that Jesse "made seven of his sons to pass before Samuel," whereas it should read, "Jesse made *six* of his sons to pass before Samuel." Then David, the youngest, mentioned in the next verse, would make the seven. The error of seven instead of six being established in verse 10, of chapter 16, of course the 12th verse of the next chapter would be made to conform to it, attributing eight sons to Jesse instead of seven. It is therefore suggested in "Barrett's Synopsis of Criticism," that the word "seven" in 1 Sam. 16:10 is a wrong reading; that it should be "six"; and that 1 Sam. 17:12 should accordingly read "seven" instead of "eight." This would make the statements in Samuel correspond to that in Chronicles, and seems the most plausible solution of the discrepancy.

#### THE LAW UNTIL JOHN.

Please give through the REVIEW an explanation of Luke 16:16. First-day Adventists try to use it to prove that the law of God has been done away.

G. N. C.

*Ans.*—The text reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Opponents of the law seem to find it very convenient to stop with verse 16. Why do they not read the next verse, which is on the same subject? "And it is easier for heaven and earth to pass, than one tittle of the law to fail." The word "fail" here means "to become null and void." The easier of two things will, of course, take place first. Therefore the heaven and the earth will pass away before a single tittle of the law will become null and void. But the heaven and the earth have not yet passed away; hence the law in every jot and tittle is still in force.

This much they could learn, were they so disposed, from verse 17. But the verse before (verse 16) does not contain the first particle of proof of what they want to find in it. The verb "were," it will be seen, is supplied. The only verb expressed in the text is the verb "is preached." This, therefore, is the verb to be used in both members of the sentence. Leaving out the supplied word, we have: "The law and the prophets, until John; since that time the kingdom of God is preached." In the first member of this sentence a verb is, of course, to be supplied. What verb shall it be?—There can be but one without doing violence to the construction of the sentence, and that is the verb which is already expressed in the second member of the sentence; namely, the verb "is preached." We must put it in the past tense and plural form to correspond to the rest of the sentence; and then we have: "The law and the prophets *were preached* until John; since that time the kingdom of God *is preached*." Now, what does the text assert?—Simply this: that until John the people had the preaching of the law and the prophets only: but that since that time they have the preaching of the kingdom of God *in addition* to that of the law and the prophets. This must be so; for even our opponents will not claim that the prophets (either prophets themselves or the fulfillments of prophecy) ceased when John appeared; for some of the most important prophecies have been fulfilling since John's day; and the most important of all (for us) are yet future. If the text spoke of the law only, our friends could make a little better showing; but "the prophets" spoil their argument. And then, as if for the very purpose of anticipating

their objection to the law. Christ virtually says in the very next verse: "But I would have you understand that heaven and earth will pass away before one tittle of the law will become null and void."

There is still another particular in which those who argue for the abolition of the law are glaringly inconsistent on this passage. They take their stand at John, and proclaim the law done away there, because they think they can use this text to prove it. Then almost immediately they will pass right down to Christ, and claim that the law was done away in him, and nailed to the cross. But the law has not been done away twice. If it was done away when John appeared, it was not done away by Christ on the cross. But if it was done away by Christ on the cross, it was not done away at the time of John, and they must give up Luke 16:16. Time and again we have pressed them to decide which point they would take, but have never been able to induce them to commit themselves. Now we advise any Sabbath-keeper who has this class of persons to meet, to give them no quarter whatever on this point. Force them to take one position or the other, as they are in all consistency bound to do. If they take John, they must give up the cross; and if they take the cross, they must give up John. In either case they must surrender half of their position; which ought to convince them that they occupy unscriptural ground.

#### WHAT IS IT TO FOLLOW CHRIST?

THE Christian's ambition should be to follow the "meek and lowly Jesus," who has trod the way before us. He paid the price of redemption, and in his wondrous love has said, "Whosoever will, let him take the water of life freely." He has also said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Jesus has not only called us to him, but has given this instruction to show us how to come. The importance of self-denial as a factor in Christian experience, is so clearly indicated in the texts quoted, that it is worthy of special attention. An extended definition of self-denial is given in "Testimony," vol. 4, p. 521, as follows:—

"Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow-men may never appreciate your efforts, or give you credit for them, yet you are to work on."

This is immediately followed by a few questions and admonitions which, with due consideration and individual application, will become wholesome food for both growth and reflection.

"Search carefully, and see whether the truth which you have accepted has become a firm principle with you. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your family? Are you diligently seeking a clearer understanding of scriptural truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation."

Jesus, our most faithful guide, has set the example of self-denial. "Who, being in the form of God, thought it not robbery [a prize] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Rev. Thomas Hannam sets forth the loss by undenial, and the gain of self-denial thus:—

"Such who think to save themselves by not denying themselves, lose themselves and their own souls, Christ and his righteousness, heaven and eternal life; when those who deny themselves for Christ's sake, find the life of their souls, gain Christ and his righteousness, have treasure in heaven, the recompense of reward, the more enduring substance."

And our Saviour has left recorded a promise which alone, if we realize its meaning, should call forth a love and affection that would lead every honest heart to deeds of kindness, forbearance, and a daily bearing of the cross for his sake, even though the self-denial severs the dearest ties. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

With the aid of the Spirit, let us make these lessons apparent in our daily lives. N. W. L.

### Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

#### PLAIN PREACHING.

"SPEAK unto us soft words," is the demand made on the pulpit in these days. And the pulpit is, in too many instances, guilty of yielding to the demand. On this subject the *Telescope* says: "It is the bad man that objects to having his vile acts called by their proper, plain, Anglo-Saxon names. He much prefers that, if they are named at all, soft, smooth, sugar-coated terms be used: for they would not so shock his moral (?) sensibilities. Nevertheless, it is proper that in pointing out dishonorable acts, the plainest and most forcible terms be used; and if this were done by both the pulpit and the religious press, vice would not be so bold and impudent as it is, and deception and dishonesty would not, under the garb of piety, be so unblushing in all their attempts at misleading the people, and, withal, brazenly claim the right to be ranked with the true and the good. One of the chief excellencies of the Bible as a moral instructor, is its plainness of speech and its directness. "Thou art the man," said Nathan to David. Christ said to the scribes and Pharisees, in the eighth chapter of St. John, "Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. . . . If I should say, I know him not, I shall be a liar like unto you." Plain words these. Peter, in Acts 2:23, speaking to the Jews of Christ's death, tells them plainly, "Ye have taken [him], and by wicked hands have crucified and slain." And in Acts 3:14, 15, he says, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." In Acts 5:3 he said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And in Acts 13:10, the sweet-spirited Paul, addressing Elymas, says, "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

These are plain words, used by the two model preachers of apostolic times; but they exactly fitted the cases. Let us have from the pulpit and the press more plain rebuking of iniquity in high as well as in low places, and a less frequent use of those mild, sugar-coated expressions that make deceivers, falsifiers, hypocrites, libertines, and perjurers think that they are, withal, middling respectable fellows. Daniel Webster is reported as saying that he liked that kind of preaching that drove him into the corner of his pew, and made him feel as if the Devil were after him.—*Religious Intelligencer*.

## 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.

### SUNRISE ON THE HEBREW MOUNTAINS.

BY VICTORIA ALEXANDRA BUCK.  
(East Randolph, N. Y.)

"CAUSE me to hear thy loving-kindness in the morning." Ps. 143:8.

Not to despair is always best.  
What though the way be dark as night,  
Beyond the stars is light and rest;  
We walk by faith and not by sight.  
Then on, right on! thy hearts are brave  
As soldiers' hearts should ever be.

CHO.: "His loving-kindness, loving-kindness,  
His loving-kindness, oh, how free!"

Up from this dark and gloomy vale  
Where death has set his blighting seal,  
The hymns ascend on every gale;  
They rise when shades of evening steal,  
Or when the morning mounts on high  
To meet the robin's early song:

CHO.: "His loving-kindness, loving-kindness,  
His loving-kindness, oh, how strong!"

Whate'er betide, we know there's One  
Who holds the winds within his hands;  
And sure as sets the evening sun,  
His love will burst death's chilling bands.  
We know he cannot cease to love  
Those whom he purchased with his blood—

CHO.: "His loving-kindness, loving-kindness,  
His loving-kindness, oh, how good!"

'T is almost dawn! Art weary now?  
Pause not to rest, nor pause to sleep;  
A crown will shine upon thy brow,  
Those pain-dimmed eyes will cease to weep.

'T is day! and from those mountains far,  
His banners wave in royal state;

CHO.: "His loving-kindness, loving-kindness,  
His loving-kindness, oh, how great!"

### SCANDINAVIA.

As some time has passed since I reported through our dear REVIEW, I have lately been impressed again to speak of the goodness of God toward us, knowing that our brethren in the United States are interested in the progress of the work of God everywhere.

I have no very great things to relate, and yet we have much to be thankful for every day. The life and health of our laborers have been precious in the sight of God, and they are all of good courage, and have more or less success. We have continually new openings presented to us, for the proclamation of the truth; but for the lack of men and means, we are able to fill but a few of them. I have now been here in Sweden one month, during which time I have visited Stockholm and several churches in Dalarna. We have received much of the blessing of God. In Stockholm I had the pleasure of meeting Bro. Emil Johnson, who has come here to study. His coming is a great blessing to the church here. Three other brethren are studying with him. Bro. Lindqvist, who was imprisoned at Karlskrona for keeping the Sabbath, has been released by the king, and is now canvassing in Stockholm. The canvassers here in Sweden are all doing quite well, but we are much in need of new books. They are now expecting to canvass for the health paper. The ministers are at work in the following places: Karlstadt, Norrköping, and Gefle.

The Lord is working for us in Norway also. Bro. E. G. Olsen is at Bodø; Bro. O. J. Olsen, at other places in Nordland; Bro. Brorson, at Arendal; and Bro. Henrikson, at Throndhjem. Bro. H.'s experience in Throndhjem is very interesting. He has canvassed there for about three years. According to the recommendation of the Conference, he began holding Bible readings this last summer, and he has now so many calls that it is impossible for him to fill them all. People are astonished at the light they find in the Bible, and hunger for more. It was our intention to hold a course of lectures there this fall, but it being impossible to find a suitable place, we had to give it up, and now the good work is going on in the way here described, and the prospect is that many will embrace the truth. Bro. H. has also had a class of canvassers there this fall, and they will now scatter in different places, to work for the health paper. The canvassers that started out in this field last spring, have all done well, and are of good courage.

In Denmark six canvassers entered Aarhus this fall, which is the largest city in the kingdom, except

the capital. They have had good success. Since the time we fasted and prayed for more laborers, two sisters have entered the canvassing field, and the Lord is blessing them greatly. One of these sisters came from America. At present Bro. C. C. Hansen is instructing all the canvassers in the canvass for the health paper, and we hope for many more subscribers in Denmark this year than heretofore. Bro. J. F. Hansen is giving lectures in Copenhagen, with a good attendance, and we have ten young persons attending school there, besides those that came from America. The letters that I receive from these students, show that they are deeply interested in their studies, and I believe that the Lord will make them a power in the land for his truth.

When we read of how the truth is going in other parts of the earth, we often feel that we are doing but little; but by the blessing of God we hope some even here will be gathered into the fold of Christ, and prepared for his coming, and thus finally be permitted to join the blessed company on Mount Zion. We wish to be remembered by our dear brethren before the throne of grace.

Dec. 19.

L. JOHNSON.

### THE MARITIME PROVINCES.

THIS division of the Dominion of Canada comprises the three provinces of Nova Scotia, including Cape Breton Island, New Brunswick, and Prince Edward Island. The entire extent of these provinces is nearly equal to the area of the State of Wisconsin, or a little more than 51,000 square miles; and the population is nearly 1,000,000, of which more than 600,000 are Protestants. While this country is so near the New England States, where the work of present truth first began, yet but very little has been done to enlighten the people here concerning the truths for the present time. There may possibly be 100 Sabbath-keepers in these provinces, and perhaps fifty of them are organized into churches.

About twenty of these have been engaged in canvassing, chiefly for "Bible Readings," a portion of the time the past season, and with an expenditure not to exceed 800 days' work; since last January, they have sold more than \$8,000 worth of books.

Both as regards the people who live here, and also the country, this is a very interesting field in which to labor. The general character of the climate is mild; the scenery, delightful; and not anywhere in the world are the people more kind and hospitable than here. As I go where our good books have been placed, I find many interesting cases of good being done by them. Our people in the United States who have enjoyed the blessed truth for years, have a precious opportunity for missionary work, in doing something to get the truth before the good people in this country.

In the planting of the standard of present truth here, we do sadly need the molding influence of some good, warm-hearted, sacrificing Sabbath-keepers of experience, and who have been brought in contact with our great work, and its institutions, so that they are fully imbued with its glorious mission. Are there not some who would be glad to come here and identify themselves with the rising message, and stay and help lift the burden of the work? Here is a good, indeed a most desirable field for labor; no place offers better inducements to the devoted canvasser, who wants to do a good, thriving business, and at the same time see souls rejoicing in the light of truth as the result of his efforts. It does seem to me that all of our people not already employed in some department of the work, and who possess a fair degree of health and strength, should become thoroughly acquainted with our good books, read them, get enthused with their blessed spirit, and by the help of the printed descriptions for canvassers, learn to describe them in an interesting and forcible manner; and when this is done, I can scarcely imagine how lovers of Christ and of his precious gospel, can settle into worldly cares, and let their fellow-men perish around them, when the way to place salvation before them is so plain and comparatively easy. What a precious opportunity do we have placed before us of laboring for the salvation of souls! The Canadian field is yet largely missionary ground, and this portion is under the watch-care of the General Conference, as such. I would be glad to correspond with any who might esteem it a privilege to come to this field and help. Depend upon it, you are needed, and will you not write me about this matter? Address me at Moncton, N. B.

F. W. MORSE, Gen'l Canvassing Ag't.

### MAINE.

AMONG THE CHURCHES.—Since Dec. 12, 1890, I have visited Milton, Peru, West Sumner, Woodstock, and South Paris. I have held twelve meetings and three Bible readings. One that had given up the observance of the Sabbath came back and began again, and bought an outfit to commence in the canvassing work.

During the time spent at the above places, about thirty-three inches of snow fell, and some snowdrifts were about ten or fifteen feet deep. The Lord helped us during the week of prayer, although we could meet together but a part of the time to have the readings.

J. B. GOODRICH.

Jan. 1.

### SOUTH DAKOTA.

HARAM.—We began meetings at this place the 26th of December, 1890. Up to the present writing we have had a fair attendance, and good attention has been paid to the word spoken. The weather has been rather blustering for the last two or three nights, and our congregations have not been as large as we should have been glad to see; but the old Dakota winds are beginning to relent once more, and we look for a better attendance in the near future. None, as yet, seem to be favorably inclined toward the truth, but all express a desire and willingness to hear what we have to say. What the result will be, is known to God only; but we labor on in hope, trusting that the Lord will go before us by his good Spirit, and impress the truth on the hearts of the hearers. Brethren and sisters in South Dakota, we need your prayers.

Jan. 2.

G. H. SMITH.

C. P. FREDERICKSON.

### NEBRASKA.

CULBERTSON.—During the last week I have been with the church at this place. Some serious difficulties existed in this church (caused by an ungarded tongue), which threatened the dissolution of the church. But through the blessing and help of the Lord, the word spoken had its desired effect upon the hearts of the people. The Spirit of God came in among us; hard hearts were broken in pieces and melted, and confessions were made to God and to one another. It was gratifying to see these souls receive each other's forgiveness, and, I trust, the forgiveness of God also. Last Tuesday morning a man who had been a Catholic all his life, upon profession of faith in our Lord Jesus, and in the truths taught by us, was buried with his Lord in baptism, by Bro. Hohnstein, the elder of the church, after which we celebrated the ordinances of the Lord's house, and elected officers for the coming year. We parted hoping for a brighter future. I expect to spend the coming Sabbath with the church at Aurora.

H. SHULTZ.

Jan. 1.

### FLORIDA.

TAMPA, SENECA, SORRENTO, AND OSTEEN.—After returning from Georgia I remained at home awhile, and then visited Elder Butler at Bowling Green, and our people at Tampa. At the latter place several individuals of prominence are investigating our views. Sickness caused me to return home sooner than I had intended. After a two weeks' illness, in company with Bro. C. P. Whitford, I visited our people at Sorrento and Seneca. We were rejoiced to find that three families of our people from Iowa, have recently settled within three miles of Seneca. Eight of them are church-members, and will connect themselves with the Orlando church as soon as they can procure their letters.

After a short visit with these brethren, we came to Osteen, Volusia Co., Dec. 18. We came here entire strangers, reaching the place at 8:00 p. m. We began services in the school-house the following Friday evening. On Sunday the M. E. church was dedicated, and an invitation was given us to assist in the exercises, which we accepted. After the dedicatory services, we dined with the officiating minister, and without solicitation upon our part, were requested by him and the trustees to occupy their new house of worship. We accepted their kind offer, and have given ten discourses. People are quite generally interested, and are providing for our temporal needs. Our only anxiety is that we may be so related to the Lord that he can use us to accomplish his will. To this end we are earnestly seeking God.

L. H. CRISLER.

Dec. 29.

## MARYLAND.

BALTIMORE.—Jan. 3 being the occasion of our quarterly meeting, it will, no doubt, ever be retained in our memories as one of the best meetings, if not the best one, ever held by our people in this city. It was evident at the beginning of the meeting, that the Spirit of God was with his people. As we drew near to our precious Saviour in the ordinance of humility, he came near unto us; and this was also true upon the presentation of the emblems of his broken body and spilt blood. How our hearts went out to God for such a precious Gift!

Next followed the calling of the roll, each member responding by voice or by letter, with one or two exceptions. Courage and faith in God and his truth, was the testimony borne. Hearts were touched, and eyes were melted to tears. Opportunity was next given for as many as wished, to signify their intention to unite with the remnant church, who keep the commandments of God and the faith of Jesus. Six, all heads of families, declared their intention to follow in the footsteps of their Lord. Some of these we have long prayed for. Thus closed this precious meeting. To God be all the praise for his abundant mercy and goodness to the children of men! JOHN F. JONES.

## MINNESOTA.

VERNDALE, STOWE PRAIRIE, GRESHAM, ETC.—Another month has gone by since my last report, and with it also goes the year 1890. During the past four weeks, Elder Grant has been with me in this district. Our associations together have been most pleasant. And why should such associations ever be otherwise? If Christ is indeed in the heart, they cannot fail of being pleasant. We filled the appointment of the general meeting at Verndale. We were somewhat disappointed in not having the assistance of Bro. Porter. But the mighty Helper did not disappoint us. One man came twenty-five miles to bring his wife to the meetings. They had never before heard the word from the lips of the living minister. They returned to their home, both to live for God and his truth.

We have since labored at Stowe Prairie, Gresham, and Eunice. We have enjoyed much of the blessing of God in all these meetings. At these last-named places we held the quarterly meetings of the church. The Lord came near, and his tender Spirit was manifest. There seems to be an awakening on the part of the church, and a desire to draw near to God. Confessions were made, and hearts were drawn together. The testimony of the Faithful Witness was quite largely dwelt upon, showing the abject poverty of a people without the gold tried in the fire, which is the love of God in the soul. Christ himself is love. He is knocking without, and if we open the heart and let him in, then we may have the gold indeed. When Christ comes in, every evil propensity will go out.

Some names were dropped, but others were added, which fill their places. During these meetings, nine were added to the Tract and Missionary Society. The church at Eunice was not dedicated at our former visit as was expected, as it was not in readiness. But at this last visit we found this hindrance removed. Elder C. W. Flaiz was present, and the dedicatory services took place Sunday afternoon, Elder F. officiating.

At Stowe Prairie and Eunice I spoke to attentive congregations, on the subject of Religious Liberty. Our brethren will not disappoint us in raising means to carry forward this part of the work. We can say that as soon as we can get the literature ordered, we shall be ready to send out considerable from this district. But if any in this part of the State shall read these lines, and desire to aid us, they can send their donations to any librarian with whom they may be acquainted, or to me, as they may choose.

Dec. 30.

H. F. PHELPS.

AMONG THE CHURCHES.—After our good State meeting in Minnesota, I remained about two weeks with some of our ministering brethren, in Minneapolis, to labor for the church of that place, which labor was blessed of God. Thence I went to Southern Minnesota, to labor with our Scandinavian churches. At Mankato I held four services; at Golden Gate, a three days' meeting, with some evening services; at Brookville, a five days' meeting, including evening services. At these two places, the director, Bro. Johnson, was with me, and assisted in the work; he also accompanied me to Camby, where we held a four days' meeting. On our way to Camby, we stopped at Sanborn with Bro. Dotson one night, and held

an evening meeting. This family with their daughter-in-law, are the only ones in this place who are keeping God's holy commandments, through faith in Christ.

After our meetings at Camby, Bro. Johnson and I separated, each for his field of labor. At Wells I stopped two days, uniting with the brethren in a prayer service one evening, and holding a Bible-reading the following evening. Being weary, and feeling the need of rest, I spent most of my time with Bro. Gilbert's family, whom I knew more than twenty-five years ago, in Oakland, Wis., when the cause there was quite young. I had also a pleasant and profitable visit with Bro. Gilbert's brother and family, whom I had not seen for fifteen years.

After this I visited the Hartland church, and labored about one week. Some disturbing elements at this place were severed from the church. Bro. Norderhus joined me here.

Owatonna was our next point of labor. We spent nearly one week here, to profit, laboring every day and evening, holding meetings and visiting the brethren. We were at this place when the week of prayer began. The articles, or epistles, sent out to our churches, to be read during this week of solemn convocations, were bread of heaven to my soul. Many felt the same, and were much benefited by them. O how good God is to give us such soul-stirring and soul-refreshing food! At Byron we held a three days' meeting, which closed Dec. 27, when I left Bro. Norderhus to continue the work there.

On my way to Chicago, where I now am, I stopped two days in Wisconsin, with two members of the Wisconsin Conference Committee. With reference to our meetings and labor at the different places spoken of above, I will say that God has come very near to us, and we have had many precious seasons. As we have tried to present to each member of Christ his duty to God and to his fellow-men, and also God's precious promises to his dear children, the Holy Spirit has been near. O that we may open our hearts to that heavenly Messenger that comes with light and truth and holy zeal; then will our hearts beam with light divine, and our souls burn with holy love. This would be a true witness of Christ.

H. R. JOHNSON.

Jan. 1.

## OHIO.

AMONG THE CHURCHES.—Soon after our camp-meeting, I visited some of the churches in the west part of the State. I was glad to meet again the dear ones in Dist. No. 6. During the season of prayer and fasting the first of October, I was with the churches at North Bloomfield and Greensburg, in the northeast part of the State. Oct. 10, I joined Elder Irwin at Mt. Vernon, and we attended a district meeting at Waterford. The director, Bro. Woodford, took quite an interest in making this meeting a success. The brethren and sisters seemed much encouraged to go forward. Next we visited a few families at Appleton, where Bro. Burrill held some of his first meetings, years ago. The lonely families seemed much encouraged. Oct. 15-20, we spent with the church at Mt. Vernon, and with the Sanitarium family. Here we had the pleasure of speaking to the patients and also the helpers.

Oct. 21-31, we were with the mission family at Cleveland; this was our first visit since they had moved to Kinsman Street. We were much pleased with their new home. Our hearts were made to rejoice to see that others are taking hold of the truth in this large city. Oct. 31 to Nov. 3, we were with Elder Mason in a district meeting at La Grange. Here the dear ones were much encouraged, and showed a willingness to help advance the cause. Nov. 4, Elder O. J. Mason, Elder Irwin, and myself started for Lima. Bro. Irwin and I stopped off at Dunkirk, and held a two days' meeting. We felt very thankful to the Lord that his Spirit was with us at this place also; all seemed to enjoy the meeting very much. Friday, Nov. 7, we joined Elder Mason again in a district meeting at Lima, in Dist. No. 6. This was a time of rejoicing with us as we saw the dear ones confessing their faults to each other, and old bruises healed.

Nov. 14-18, we were with the church at Hamler, in Dist. No. 5. Bro. Klopfenstein, who is the director, showed a very commendable spirit in endeavoring to make this meeting a success. All arrangements were made by the brethren and sisters, before the meeting, to attend every session. The director conveyed by team all the brethren and sisters from his own church that his wagon would carry, and paid the railroad fare of some others;

and as we might expect, we had a most excellent meeting. Here we met dear souls who were out of the ark, that for the lack of courage were trembling. O that they might have more confidence in the Father of mercy and love, who is able to strengthen them in the inner man!

Nov. 19-25 we visited Paine, Broughton, and Gilboa. At Broughton a church of seventeen members was organized. Sabbath, Nov. 22, we had the pleasure of baptizing twelve of the seventeen. This company was encouraged and built up by a tent-meeting held by Bro. Shannon and Keslake the past summer. Nov. 27 to Dec. 5, we were with the companies at Vaughnsville, Bellefontaine, and West Mansfield. At the last-named place Bro. Atkinson was chosen as leader. They had been without a head since the death of Bro. Painter. Dec. 6-11, I was with Bro. Haughey in his district—No. 1. The district meeting was held at Springfield. We did not see as much interest taken here as we had seen at other places. This made us feel sad, although we were most kindly entertained, and all was done that could have been expected, to make us feel at home.

Dec. 12-16, I attended a district meeting at Leesburgh, and the outside interest was so good that we continued the meetings till Dec. 29. Much interest was taken by several who we have much hope will soon obey. The brethren and sisters at this place seemed to be much encouraged. Old difficulties were removed, and a willingness to forget, as well as to freely forgive, was manifested. Those who had not been on friendly terms for years, became friends. We hope that they will continue to seek the Lord with the whole heart, that those who are much interested may soon unite with them. I shall long remember my labors with this church. Dec. 31 to Jan. 5, I was with the church at Wheelersburgh. Here we were made to rejoice to see a family for whom we labored some four years ago, now rejoicing in the truth.

At all the above-named places the dear Lord was a present help, for which we praise his holy name. O that we might love him with all our hearts for his goodness and love to us! "Bless the Lord, O my soul, and forget not all his benefits." At each of the district meetings some time was given to every branch of the T. and M. work, also some instructions about book-keeping. We next expect to visit some of the churches on our way to Battle Creek, where we anticipate spending a few weeks at the Ministers' School and the General Conference.

Dec. 31.

E. J. VAN HORN.

## BALTIMORE SHIP WORK.

We have just received a very interesting letter from Bro. Albert Frost, to whom the International Tract Society has been supplying publications for more than a year, for use in ship work at Baltimore, Md. We make the following extracts from his letter, which will give our readers a little idea of the gratuitous work done by one or two persons simply by taking a little time each Sunday when they could not be engaged in their regular employment; also to show the importance of such ports as fields for missionary work. There are scores of such harbors where the International Society would be glad to place publications if we had the means to supply them.

I find there are 559 foreign and 1,553 coastwise ships, or 2,112 heavy, sea-going vessels, besides a still larger number of sloops, barges, tugs, fishing and oyster boats, etc., that put in and out of this port in a year, making over 4,000 crafts, great and small, each carrying from two to 200 men, or as many in all as the population of some States. In my experience among these men, I find many things that are encouraging. Nearly all receive the papers thankfully, and thus far I have seen none destroyed or thrown away. Of course, we meet all kinds of men; but I see no reason why these men are not as susceptible to the truth as those who live on the land. I think the prospect of future good arising from the broadcast, world-wide distribution of our literature will compensate for the outlay. As we are to sow in the morning and in the evening, not knowing which shall prosper, I think these men who do business in the great waters, should not be neglected.

The Irish and Spanish Catholics seem to be the most hopeless cases, while on the other hand, the Scandinavians seem the most promising. They are nearly all respectful, and many are even cordial, and all seem to have a regard for God's word. When I meet these honest, simple-minded sons of the North, and have only time to say a few hasty words to them, I have an intense desire to spend more time with them, that I may more effectually point them to the way of life. It seems to me something must be done for the seamen; and as there is no one furnished thus far to do the work here rightly, I am

trying the best I can to stand in the gap till a better man can be sent to fill the place.

I am not able in one day in the week to visit one sixth of the ships in the harbor. Bro. Munch goes with me when there are papers enough. He distributes in the fore-castle while I go to the officers. I am forming the acquaintance and gaining the confidence of many men of real worth among the officers of the ships. One captain of a large ship came out nearly seven miles to find me, and talk more with me on the truth. I meet many encouraging experiences that I cannot mention here. God's Spirit is certainly arousing the minds of the people, and preparing them to receive the word when it shall come to them. Oh, how I wish I could spend my whole time to press into all the openings on every hand!

My wife and sister Counselman correspond with, and send tracts and papers to, interested persons whose addresses I get on the ships. In this way some officers' wives are becoming interested. Truly, the harvest is great, and the laborers are few. I hope to be remembered in the prayers of God's people, to be guided by his unerring counsel, and to hear the welcome "Well done" when the work is finished.

Number of papers distributed on ships in Baltimore Harbor from May, 1889, to November, 1890, 11,504; number of pages of tracts, 4,890.

Since the above letter was written, the Atlantic Conference has decided to employ Bro. Frost, to devote more of his time to this work, and his next year's work will doubtless accomplish much more than the last. L. C. CHADWICK.

#### ATLANTIC CONFERENCE PROCEEDINGS.

The first meeting of the first annual session of the Atlantic Conference was held in Brooklyn, N. Y., Nov. 14, 1890. A motion was made that Elder O. A. Olsen preside; but as he could not remain till the close of the session, Elder A. T. Robinson was elected as Chairman. Delegates from the following places responded as the roll of names was called: Baltimore, John F. Jones, U. P. Long; Brooklyn, C. P. Bollman, T. A. Kilgore, H. Pindar, L. E. Orton, Chas. L. Taylor, Geo. A. King; Camden, Sarah Holman, Francis Holman; Washington (D. C.), James B. Hollidge, J. H. Neale, Mary A. Neale, Millie Hill, Elizabeth W. Harris, Sanford B. Horton, A. J. Howard.

Upon the presentation of requests from the churches at Hollandville and Paulsborough, it was voted that these churches be admitted into the Conference. Ella Ellwanger was present as delegate from the Hollandville church, and Mary B. Pedric and Amanda Paul from the Paulsborough church.

The delegates at large were Elder D. E. Lindsey and Elder H. E. Robinson. The following brethren were present from abroad: Elders O. A. Olsen, W. C. White, A. T. Robinson, L. C. Chadwick, A. E. Place, E. E. Miles, J. S. Washburn. On motion, they were invited to participate in the business of the Conference.

After a report by the Secretary, of the general meeting held last May in Washington, D. C., the Treasurer presented the financial standing of the Conference, which is as follows:—

Cash on hand Sept. 30, '89,	\$ 156 60
" rec'd on tithes,	3,890 69
" " first-day offerings,	155 66
" " Christmas "	257 58
" " account,	573 91
" " tent fund,	107 00
" " expense,	3 61
" " rent,	180 92

Total, \$5,325 97

Paid on tithes to Gen'l Conf. Asso.,	\$426 86
" first-day offerings,	126 60
" Christmas "	257 58
" salary,	2,853 31
" rent,	256 54
" tent fund,	240 75
" canvassers' fund,	30 00
" expense,	2 25
Cash on hand,	1,132 08

Total, \$5,325 97

The usual committees were appointed by the Chair, as follows: On Nominations, Geo. A. King, J. B. Hollidge, M. D. Learned; on Resolutions, C. P. Bollman, W. C. White, J. S. Washburn, C. E. Taylor, J. F. Jones; on Credentials and Licenses, D. E. Lindsey, C. P. Bollman, A. J. Howard; on Auditing, J. B. Hollidge, H. Pindar, S. B. Horton, G. A. King, J. F. Jones, J. H. Neale.

Adjourned to call of Chair.

SECOND MEETING, NOV. 17, AT 10:15 A. M.—Two more delegates responded to the roll-call,—M. D. Learned of Vineland, and Mrs. Mary A. Baker of the Washington church.

The Committee on Resolutions presented the following:—

Whereas, The blessing of God has, during the past year, attended the laborers in this Conference in a marked manner; therefore,—

1. Resolved, That we return to him our sincere thanks for his marvelous loving-kindnesses; and that, humbly imploring a continuance of his mercies, we renew our consecration to his service.

Whereas, In his providence, it has pleased the Master to permit the removal by death, of our beloved President, Elder J. E. Robinson; therefore,—

2. Resolved, That we bow in humble submission to His will, and that we extend to his bereaved relatives our heart-felt sympathy in this affliction.

Whereas, God has blessed this Conference with the necessary means to settle promptly with its laborers; and,—

Whereas, There are numerous fields needing all the financial help that the General Conference can possibly give; therefore,—

3. Resolved, That, heartily thanking the General Conference for the aid so generously granted in the past, we release them from any further responsibility in the financial support of our laborers.

The resolutions were adopted.

THIRD MEETING, NOV. 18.—The Committee on Nominations presented the following report: For President, H. E. Robinson; Secretary, J. H. Neale; Treasurer, T. A. Kilgore; Executive Committee, H. E. Robinson, D. E. Lindsey, J. S. Washburn, C. P. Bollman, J. B. Hollidge; Delegate to General Conference, H. E. Robinson. The nominees were unanimously elected.

At the fourth meeting, the Committee on Resolutions presented the following additional report:—

Whereas, There is a demand for Bible workers especially to follow up the work of the canvassers; therefore,—

4. Resolved, That, according to the plan suggested by the President of the Conference, we recommend that a short course of practical instruction in Bible study, missionary work, public speaking, and other points of education necessary to fit them for usefulness, be provided for such persons as have a burden for this work, and who shall be recommended by the Conference Committee.

5. Resolved, That we will seek out and encourage suitable young persons to attend South Lancaster Academy, and thus secure the benefits of that institution in fitting themselves for usefulness in the Master's cause.

These resolutions called out interesting remarks from sister E. G. White, Brn. W. C. White and E. E. Miles, and others, and were unanimously adopted.

Meeting adjourned *sine die*.

A. T. ROBINSON, Chairman.

H. E. ROBINSON, Sec.

#### GENERAL MEETING AT VILLARD, MINN.

A GENERAL meeting and canvassers' institute was held at this place according to appointment, from Dec. 11 to 15. A commendable interest in the meeting was manifested by the church at Villard, but the attendance from other churches in the vicinity was not what we had hoped for. The laborers having charge of the meeting were Brn. Porter, Mead, and Everest. Their labors in bringing forth practical lessons of truth from the great store-house of God's word, were appreciated by those who had the privilege of attending the meeting.

The efforts put forth in behalf of the canvassing work, were successful in increasing the interest of the brethren and sisters in that branch of the work, as well as in inspiring hope and courage in the hearts of the canvassers.

A neat, comfortable house of worship, just completed by the church at Villard, was dedicated to the worship of God. The citizens of the village and surrounding country manifested a friendly interest in the meeting, and attended many of the services. The Spirit of God was present to impress hearts with the importance of the truths presented. On the whole, the meeting was a profitable one, and those who enjoyed its privileges felt many times repaid for all the labor and sacrifice it had cost them to attend. M. A. WINCHELL.

#### A VISITOR MISSED.

THE REVIEW has come to our table again, and we are glad to greet its cheerful face once more. There has been a felt want in our home circle since our subscription expired in August last. True, we have other reading-matter, and that which is good and instructive; but then we have missed this weekly visitor, with its words of admonition, counsel, encouragement, and warning embodied in the earnest words of sister White; its able exposition of important Biblical questions, by some of the best writers in the church; its reports from the home and foreign mission work; its editorial columns, all of which, together with the tract and missionary reports from the various fields of labor, go to make a paper which the members of the S. D. A. Church can hardly do without.

There is many a weary traveler along life's journey, almost discouraged by the hardships encountered in the way, who will take fresh courage and press on to the end, by reading the cheering words of inspiration held up before him by some devoted one, in the columns of the REVIEW AND HERALD. Or, perchance, some wanderer who seeks his chief good here below, may take up the paper to while away a leisure hour, or satisfy a morbid curiosity, and find his attention called more forcibly than ever before to the soon coming of the King to save his people, and be led to embrace the opportunity to

make his peace with God, and secure a title to an everlasting inheritance. How many honest-hearted seekers after truth have been led, by a careful perusal of the paper, to see that they were rejecting God's holy Sabbath, and were observing a pagan institution in its stead, eternity alone will reveal.

Then speed thee, bright messenger, on thy cheerful way, ever bringing words of cheer to the weary pilgrim, words of warning to the lukewarm professor, words of hope to the desponding, and a message of light to those who sit in the region of darkness, and the shadow of death. We need thy words of warning and reproof, of hope and encouragement, till the trumpet sounds, and the angels are sent to gather the elect to "meet the Lord in the air."

Schuyler, Nebr.

C. W. BELKNAP.

#### FOUND THE LIGHT.

A BROTHER writes from Leavenworth, Kans.:—

I was busy with my usual work one Saturday morning, when a man approached me, and asked me if I knew it was the Sabbath. I looked up, and said: "Is it possible that it is Sunday?" thinking that I might have missed a day. He replied, "No; but it is the Sabbath." I said, "Is not the whole world keeping Sunday for the Sabbath?" He said, "No; there are a few that are not." He explained it to me as nearly as he could; then he came to my house, and brought a book called "The Great Controversy between Christ and Satan," and read some of it to me. I had him get me a copy of that work, and also of "The Marvel of Nations," and "Thoughts on Daniel and the Revelation." I read these books, and to-day I am rejoicing in the present truth, and am keeping the Sabbath according to the commandments of God; and I thank God for the day that that brother approached me on this subject.

#### CRAFTS IN ROME, N. Y.

[Bro. J. R. CALKINS, of Rome, N. Y., has sent us a report of a visit by W. F. Crafts to that city, which we present below. But first we take the liberty to quote a little from a private letter accompanying the report, in which he says:—]

At the Y. M. C. A. here, Mr. Crafts said that the Y. M. C. A. and the Adventists can't live together; that it is contrary to the rules to admit them as members, because they are trying to tear down the Sunday laws. This was in a private talk at which I was present. The general secretary said that the Adventists were evangelical, and had as good a right to keep their Sabbath as he had to keep his. Mr. Crafts did not like this, so he was careful what he said there about us. But at the M. E. church in the evening, he was very bitter; said that in some cities the Adventists were working hand in hand with saloonists and the worst element. "They hate Sunday worse than they hate the saloon;" and much more was added. He is full of malice toward us.

[The following is the report of Mr. Crafts's public labors in the city:—]

Sunday, Dec. 14, Mr Crafts spoke in Rome five times. In the different meetings he made three statements, and repeated them, not thinking, of course, how they would sound when compared.

At the Y. M. C. A. he told the young men to stand up for the right; not be cringing slaves, but have a touch of God in them. That if 200 or 300 men would stand out for the Sabbath (Sunday) and be men, they would be a power in the earth for reform.

"One honest, God-fearing man who will stand for the right regardless of consequences, will chase a thousand cringing slaves."

At the same talk, he said, in speaking of the importance of getting literature and studying up, that "there are the Seventh-day Adventists, who only number twenty-six thousand, but they are doing more than twenty-six millions of our people" (this would be one to a thousand). At the Presbyterian church he repeated this statement, and added, "with our advantages of education and intelligence."

Again he said, "Our people can't stand before the Seventh-day Adventists five minutes. Why, I heard to-day of a lady who, calling in the interest of the Evangelical Alliance, came to a family of these Seventh-day Adventists, and she was completely routed and dumfounded in less than five minutes, and this is always the case; therefore we must study up. We are getting tired of this."

Now, to condense and compare:—

1. One God-fearing man will chase a thousand cringing slaves.

2. There is one Adventist to one thousand of Crafts's party.

4. Crafts says the Seventh-day Adventists completely rout his people in less than five minutes.

Now, according to Mr. Crafts's own statements, who is in the right?

## Bible Readings.

"Search the Scriptures."—John 5:39.

### FAULT-FINDING AND EVIL-SPEAKING AMONG BRETHREN.

#### 1. Was David careful of his words?

"Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

#### 2. Why should we be so careful of our words?

"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. 18:21.

#### 3. How will they affect our cases in the judgment?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

#### 4. What did the psalmist decide to do?

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence. I held my peace, even from good; and my sorrow was stirred." Ps. 39:1, 2.

#### 5. Is it sometimes necessary to withhold even the good things we might mention? Verse 2.

#### 6. In what case is this always best?

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

#### 7. Who is a perfect man?

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

#### 8. What course do some pursue?

"Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Ps. 50:19, 20.

#### 9. Is this practice forbidden?

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11.

"Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19:16.

#### 10. What does the tale-bearer do?

"A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11:13.

#### 11. How will the faithful do? Id.

#### 12. Should we countenance tale-bearing?

"He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth [or *enticeth*, margin] with his lips." Prov. 20:19.

#### 13. Is there strife where there is no tale-bearer?

"Where no wood is, there the fire goeth out. So where there is no tale-bearer, the strife ceaseth." Prov. 26:20.

#### 14. What, then, is the cause of strife and discord?

15. How does the Lord regard those who sow discord or strife among brethren?

"These six things doth the Lord hate: yea, seven are an abomination unto him: 'a false witness that speaketh lies, and he that soweth discord among brethren.'" Prov. 6:16, 19.

#### 16. If our brother's conduct is not right, should we talk about him?

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:2.

#### 17. "Even if the trespass be personal, what should we do?"

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matt. 18:15.

#### 18. How may we know that we have passed from death unto life?

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

#### 19. How much should we love them?

"This is my commandment, that ye love one another, as I have loved you." John 15:12.

#### 20. If we do this, will we talk much of their faults?

21. Should we ever speak of the faults, or in any way injure the influence of those in leading positions? (See "Testimony No. 30," p. 122.)

#### 22. What course should we take?

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15:30.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:5.

#### 23. Who will at last abide in the tabernacle of God?

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1, 3.

#### 14. Of what should we think?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

#### 25. What should be the theme of our conversation?

"For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Chap. 3:20.

"And my tongue shall speak of thy righteousness and of thy praise all the day long." Ps. 35:28.

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works." Ps. 105:2.

A. AND L. GREGORY.

## Special Notices.

### THE MEETING AT MONTEREY, MICH.

It is the intention of sister E. G. White to be present at the meeting at Monterey, Jan. 22-27. We shall expect a large attendance of our brethren and sisters from our churches in that part of the State.

O. A. OLSEN.

### GENERAL MEETINGS IN MICHIGAN.

THE Conference committee has made arrangements for general meetings in different places. We shall not be able to reach every part of the State, but we shall do just as much in this direction as circumstances will permit. Elder Van Horn has presented a series of appointments for meetings which he will conduct, with others to assist him. The following appointments Elder Webber and the writer will attend. We request the directors to make special efforts to secure a large attendance. The meetings will continue from four to five days, and we request that our brethren and sisters come at the beginning, and stay till the close; as coming after the meeting is in progress, and probably leaving before it is done, will not give you the benefit there is for you. The traveling expenses are no higher when you stay all through a meeting than if you stay only one day. We feel very desirous to see much good accomplished; we have reached a time of much interest in connection with our work. The Lord is on the giving hand, and great blessings are in store for us, if we but move out in earnestness, and relate ourselves properly to the work of God with which we are connected.

The meetings will commence the evening of the day appointed, and will close the following Monday night, unless some special interest should be developed, which it would be desirable to follow up. We would suggest that as far as consistent, the Sabbath-school meet at 9:00 A. M. on Sabbath, or not later than 9:30, so as to give more time for the services that follow; and in most instances we would suggest only a very brief intermission between the forenoon and afternoon services. Let all come prepared to stay for both; time will be given for all to go home, and make preparations for the evening meeting.

By the advice of our brethren, we have selected the following points for meetings, as announced in last week's REVIEW:—

Bushnell,	Jan.	15-20
Monterey,	"	22-27
Alaiedon,	"	29 to Feb. 3

We also suggest that those coming from other places bring bedding with them, and thus assist the brethren of the place where the meeting is held, in

making them comfortable. Let all come prepared to make these meetings very profitable.

O. A. OLSEN.  
R. S. WEBBER.

## The Sabbath-School.

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

### BOOK OF JAMES.

#### LESSON IV.—JAMES 2:1-7.

(Sabbath, Jan. 24.)

#### 1. With what statement does this chapter open? James 2:1.

#### 2. How does James speak of Christ?

#### 3. What is meant by "the faith of our Lord Jesus Christ"?

#### 4. What is meant by not having this faith with respect of persons? (See note 1.)

#### 5. What conditions commonly lead to respect of persons?

#### 6. How is the gospel calculated to change our estimate of a rich man? Acts 10:34.

#### 7. How will it change our estimate of a poor man?

#### 8. What kind of clothing usually distinguishes a rich man? James 2:2.

#### 9. What kind of clothing usually characterizes a poor man?

#### 10. What is meant by "vile raiment" in this verse?

#### 11. What way of showing respect does James mention in verse 3?

#### 12. In the case James supposes, on what ground is honor shown to the rich man? (See note 2.)

#### 13. What rebuke does this call out? Verse 4.

#### 14. In what respect does he say such ones are partial? (See note 3.)

#### 15. What is meant by becoming judges of evil thoughts? (See note 3.)

#### 16. What is indicated by the opening word of verse 5? Ans.—The emphatic nature of the statement James is now about to make.

#### 17. What does he say of the poor, calculated to place them in the true light?

#### 18. In what respect were the persons he speaks of, poor?

#### 19. In what respect were they rich?

#### 20. How does faith make rich?

#### 21. How may we show that we put a wrong estimate on the poor? Verse 6, first clause.

#### 22. Who usually oppress the poor? (See note 4.)

#### 23. What foolish course toward the rich ought this to correct?

#### 24. Ought brethren ever to go to law before unbelievers? 1 Cor. 6:1.

#### 25. What does James say the rich blaspheme? James 2:7.

#### 26. How do they blaspheme it? (See note 4.)

### NOTES.

1. In this chapter James proceeds to speak more particularly of the false distinctions built up among men and by men, and the respect to different ones wrongly manifested on account of these distinctions. This he sets forth by an illustration, in which he takes occasion to state more fully the grand truth that all these barriers are swept away by the gospel, and all men stand alike before God. And none who profess the faith, or religion, of Jesus Christ should countenance any such distinctions, nor manifest any partiality to the different members of the church.

2. The word "assembly" in verse 2 is translated "synagogue" in the margin. In a general sense it is not to be confined to Jewish synagogues, but would denote any place of meeting.

3. Verse 4 reads, "Are ye not then partial in yourselves?" or, Do ye not make a difference among yourselves? that is, calling one better than another because one is rich and another is poor, whereas no such distinction should be recognized, but every question should be decided on its merits, and not on the condition or circumstances of the individual. Then, says the apostle, if you act thus, are you not "become judges of evil thoughts," or, in other words, judges having evil thoughts, or judging according to an incorrect or evil principle. This again would be wrong.

4. The reference to the "judgment-seat," in verse 6, would seem to strengthen the idea that James, in the first part of this chapter, has reference to the settlement of difficulties by law. The rich are the very ones who are apt to oppress in this way those whom they dislike on account of their religion, or for other reasons. And they are the ones who, if unbelievers, most generally make light of Christianity and blaspheme the name of Christ. And even if they are believers, they might even then, in a certain sense, blaspheme his name by going contrary to his instructions in their treatment of the brethren. Matt. 18:15-17. The Christian is the last person in the world to fawn upon a rich man on account of his riches, considering what they are liable to lead him to do. But while there is no sin in riches, in themselves, if properly acquired, and no virtue in poverty, from the same point of view, yet the fact remains that the rich are more apt to be worldly, and the poor in this world's goods more ready generally to look forward to the promised kingdom, and acquire by faith an interest in the everlasting riches.

## News of the Week.

FOR WEEK ENDING JAN. 10.

### DOMESTIC.

—During the last one hundred years, 385,000 patents have been issued by the United States. There have been 600,000 applications.

—Mrs. John Clifton and three of her children are reported to have starved to death on a farm in Kansas.

—Emma Abbott, one of America's sweetest singers, died at Salt Lake City Monday morning, Jan. 5, of pneumonia.

—The United States Government, it is rumored, will put seven more revenue cutters in Behring Sea next season.

—Tenements at Bayonne, N. J., occupied by Hungarians, were burned Tuesday night, rendering about 1,000 persons homeless. The victims lost all their effects.

—The Augusta, Tallahassee, and Gulf Railroad was sold at Tallahassee, Fla., Monday, under a foreclosure decree. The property was bid in by a company of English capitalists.

—Tuesday, near Danville, Ind., Mrs. John Stinson saturated her clothing with coal oil, and applied a match. She will die. Her husband was badly burned in trying to save her.

—A small-pox epidemic is feared in Texas, as the disease is on the increase. Three towns have quarantines against San Antonio, and railroad tickets will not be sold to them.

—At Portland, Oregon, Wednesday, the police seized 800 pounds of smuggled opium, valued at \$3,000.00. The drug was brought from British Columbia by Northern Pacific trainmen.

—Two freight trains on the Chicago, Rock Island, and Pacific Railroad collided at Berne, Kans., Tuesday. An engineer was killed, and a fireman and two conductors were badly hurt.

—The public debt statement shows that the reduction of the debt, less cash in the Treasury, during the month of December, 1890, amounted to \$11,005,397.99. Total cash in the Treasury \$679,440,656.81.

—The Standing Rock, Rosebud, Pine Ridge, Cheyenne River, and Tongue River Indian Reservations have been temporarily placed under military control, and General Miles has been given full authority to act.

—The World's Fair Government building will cost \$400,000.00 and \$1,000,000.00 will be spent upon the exhibit in it and its annexes. In the latter, which will afford more than 50,000 additional feet of floor space, will be accommodated the navy, the life-saving service, the military hospital service, etc.

### FOREIGN.

—Canada does not allow a liquor-dealer or saloon-keeper to hold a municipal office.

—Four railroads are projected, or in process of construction, from the east coast of Africa toward the interior.

—A decree has been issued announcing that the Emperor of China will grant a yearly audience to all foreign ministers.

—Another gas well, with a computed flow of 12,000,000 feet in twenty-four hours, has been struck in Canada, not far from Buffalo.

—Baron Hirsch, the wealthy banker of Vienna, will shortly subsidize schools for Jewesses in Galicia, to the extent of half a million pounds.

—Another very large diamond has been found at Cape Colony. It is of the first water, weighs 160 karats, and is valued at \$4,000,000.00.

—On the plains and in the *serras* of Brazil there are a

million of wild Indians, ignored by the Christian world.

—The Canada cotton mill combine was completed Tuesday. The trust controls all the mills in the Dominion, and an output of \$3,250,000.00.

—No sun has been seen in London, Eng., for thirty-six days. Fog and frost have greatly hampered festivities and trade, and caused distress among the poor.

—The Bureau of American Republics is informed that the government of Canada has decided to establish commercial agencies in Mexico, Brazil, the Argentine Republic, and Chili.

—Not a train was running in Denmark Tuesday, on account of heavy snow-fall. The mail service was entirely suspended. Northern Germany is suffering from the same cause and intense cold.

—A petition, six feet in length, signed by the women of India, is on its way to the Queen of England, urging that the age at which a marriage may be legally entered upon in India, shall be raised from its present limit of ten to fourteen years.

—The department of justice of Canada has decided to purchase a newly patented photographic apparatus of great value in detecting crime. The invention will enable a copy to be taken of the image in the retina of the eye of a dead person. This is regarded as very important, especially in cases where there is no other clue to the perpetrator of the murder.

### RELIGIOUS.

—The present wealth of the religious orders of France is computed at \$200,000,000.00.

—At Oberlin (Ohio) College thirty-two students have volunteered for missions, and \$400.00 have been raised for their outfit.

—Ninety thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

—In a riot at a religious meeting near English, Ind., Sunday night, five men were mortally hurt, and several others were seriously injured.

—Rev. Dr. Boggs, of Ramapatam, says all India is in a state of ferment. The Hindus and Mohammedans actively oppose the advance of Christianity, and at the same time missionary work is pushed with more vigor than ever.

## Appointments.

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

THE next general quarterly tract and missionary meeting in Maine will be held with the church in South Norridgewock, Jan. 24, 25. *Come, all who can.*

J. B. GOODRICH.

### LABOR BUREAU.

WANTED IMMEDIATELY.—Men to photograph scenes in Northern Michigan and Wisconsin. Address, stating experience, if any, L. O. Moore, Photographer, Harrison, Mich.

## Obituary Notices.

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

CROOKER.—Died near Onster P. O., Whatcom Co., Washington, Nov. 19, 1890, of typhoid fever and ulceration, Estella, wife of Bro. George W. Crooker, aged 33 years, 1 month, and 8 days. She was a kind wife and mother, and will be greatly missed. She leaves seven children, the youngest only five weeks old. She and her husband embraced the present truth about twelve years ago, under the labors of Elder H. Shultz, and joined the Blue Valley church of Nebraska, of which she was a member at the time of her death. She lived and died in the full assurance of a home on the new earth. STEPHEN RIDER.

EVERY.—Ralph Avery died of congestion of the brain, Dec. 9, 1890, aged about fifty years. His disease so affected his mind for some time before his death, that he was unconscious of passing events. But his earnest life, his unflinching devotion to God and his truth, is an assurance to his many friends that he rests in hope. He embraced present truth less than a year ago. He was a member of the Grand Army of the Republic, and according to their regulations and usages, he was buried by them. He was beloved by all who knew him. Funeral discourse by the writer, from Job 14:1, 2. J. H. COOK.

(Signs of the Times, please copy.)

ROBBINS.—Died of cancerous tumor, at the home of her nephew, in Oakland, Jeff. Co., Wis., Oct. 16, 1890, sister Elizabeth Robbins, in the seventieth year of her age. Annie was born in New York, and spent her childhood days with her uncle, near the banks of the Mohawk. The truths taught by Seventh-day Adventists were very dear to her, she with her husband having embraced the message under the labors of Elder H. S. Case, at Alden, Ill., in 1851. Every advance movement for the spread of the truth was watched with interest. The Review was her welcome weekly visitor, and highly did she prize its contents. Her sufferings, during her sickness, though great,

were borne with patience. Her trust and confidence in God were firm and unwavering, and she fell asleep with the sweet assurance of having a part in the first resurrection. We mourn our loss, but hope, if faithful, to meet her again where parting are unknown. She was laid away to rest by the side of her departed husband, of whose companionship she had been bereft for eleven years. Funeral services were conducted by Bro. Cady and Olds. MRS. J. CASH.

COOKENDORFER.—Died Dec. 8, 1890, of softening of the brain at his home in Minneapolis, Minn., Dr. Cookendorfer, in the fifty-first year of his age. He embraced the truth about six years ago, at Mt. Pleasant, Iowa. He believed it firmly, and endeavored to live it faithfully, until the close of his life. During his lingering illness, he was calm and hopeful. Although unable to say much, he seemed to understand what was said to him until a short time before his death. Being a kind and affectionate husband, he always took great delight in his home. He leaves a wife to sorrow a little while, until the last trumpet shall wake the sleeping saints. Remarks by the writer on the funeral occasion, from Rev. 14:13. R. C. PORTER.

SMITH.—Died in Denver, Colo., Nov. 30, 1890, of diphtheria, little Agnes Smith, in the third year of her age. She was the only daughter of J. T. and M. G. Smith. She was unusually bright for a child so young. She loved the Sabbath, and was always glad when it came, so she could go with her mother to Sabbath-school. She was a very sweet, affectionate child. Since her death the father, who was convinced of the truth before, has taken a firm stand in its favor. He was baptized a few days ago, and will unite with the church. Sister Smith has been a member of the Denver church for about two years. Bro. and sister Smith feel that they have sustained a great loss in the death of their little one, but they are comforted with the blessed hope of soon meeting her in the resurrection of all that now sleep in Jesus. The services were conducted by the writer. G. W. ANGLEBARGER.

PATCH.—Died at Minneapolis, Minn., Sept. 10, 1890, of gastric fever, sister Sarah Patch, aged sixty-four years. She was born in the State of New York, and with her parents moved to Ohio. Soon after, she married Hiram Patch, and settled in Otego, N. Y. There they heard the third angel's message, and connected themselves with those who loved the near coming of our Saviour. A few years after, they came to Minnesota, and made their home a welcome place for the worn and weary servants of God. Five years ago, she laid her companion in the grave to await the return of the Lifegiver. Since then her path has been a lonely one, but brightened by hope in the Saviour. She leaves a son and his family, who keenly feel that there is one more home without a mother. Yes, we followed her to the cemetery, and laid her beside her companion, there to rest till earth and sea give up their dead. Sermon by the writer, from Rev. 14:13. H. GRANT.

ALLEN.—Died at Cattaraugus, N. Y., Dec. 17, 1890, Harman Allen, aged 72 years, 6 months, and 9 days. His disease was chronic inflammation of the stomach, and paralysis of the heart. He had been confined to his bed for several weeks, but bore his sickness with patience and cheerfulness, always saying, "The Lord's will be done." He was born in Cattaraugus County, N. Y., June 8, 1818. He moved to Michigan, where he embraced present truth under the labors of Elder Strong, about twenty years ago. He has since been a firm believer and consistent Christian. He was a kind father, a loving and gentle husband. He leaves a companion and nine children to mourn his loss. But we sorrow not as those without hope, for he sleeps in Jesus; and if we are prepared, we shall meet him at the first resurrection. We could not procure a preacher of our church, so words of comfort were spoken by Elder Thompson (Free Methodist). ELLA R. ALLEN.

COOK.—Died of cancer, in Middleton, Mass., Dec. 10, 1890, sister Mary A. Cook, aged 57 years and 6 days. Sister Cook was the mother of seven children, four girls and three boys, of whom all but one son are now living to mourn her loss. They were kind and attentive to her in all her sickness, and did all they could to make her comfortable. Sister Cook was a kind mother, ever doing what she could to make her children happy. She was a good neighbor, always ready to assist in sickness, to help the needy, and to comfort the mourning. Early in the year 1879, she embraced the truth through the preaching of Elder Haines, and united with the church at Danvers, Mass., in July of the same year. Her Christian life was one of earnestness and devotion. She was always at meeting whenever it was possible for her to be there, and was always glad to see the truth progress, and delighted to help it onward as much as she could. Of her, a sister in the church said, "None was loved more than dear sister Cook." She maintained a consistent Christian course to the close of life. Words of comfort were spoken by the writer, from 1 Thess. 4:18. H. J. F.

MARVIN.—A few words appeared in the Review a short time ago, announcing the death of Elder E. E. Marvin, of Tennessee, and doubtless many are anxious to hear the particulars concerning his sickness and death.

About six years ago, while living in Indiana, he contracted a severe cold, which terminated in lung fever, and for weeks his family and friends thought he could not recover; but gradually the disease seemed to leave him, until it was thought he had a new lease of life. It was at this time that his mind began to be turned in the direction of publicly presenting the truth. His brethren urging him to do so, he entered the work, and soon became an efficient laborer. At a camp-meeting held in Logansport, Ind., in September, 1885, he was ordained to the work of the ministry. Being a very energetic man, and throwing all his powers in the work, it was soon seen that his health was failing, and thinking a change of climate would be beneficial to him, his friends procured a place for him in the Tennessee Conference, and here he labored with his usual zeal and energy. About two years ago he was elected president of the Tennessee Conference. This brought new responsibilities and heavier burdens upon him; and as the brethren were being prospected and imprisoned, he worked both day and night to bring what relief he could to them. In this arduous labor it was seen that his health was failing again. He was told by his brethren and friends that he was breaking down, but he would reply, "I mean to die at my post."

Though feeble in health, he attended the Southern Council held at Atlanta, Ga., in October, and on returning to his home at Trezevant, Tenn., he was taken down with what was supposed to be typhoid fever, but which proved to be quick consumption, from which he sank very fast until Dec. 10, when he closed his eyes in death to await the trump of God which will give him life again. Thus another burden-bearer is gone, and we are glad to say that "he died at his post," as he had said he desired to do. We sorrow not as those who have no hope. Elder Marvin had endeared himself to the hearts of the brethren and sisters of the Tennessee Conference, and they all feel and mourn their loss.

Elder E. E. Marvin was born at Elbridge, Onondaga Co., N. Y., Sept. 16, 1854; died Dec. 10, 1890, being 36 years, 2 months, and 24 days old. He leaves a companion, two sons, and one daughter, to mourn their loss; also an aged mother, brothers, and sisters. His funeral service was held at Trezevant, Tenn., Dec. 12, 1890. Words of comfort were spoken by the writer, to a very large and sympathizing audience. "Precious in the sight of the Lord is the death of his saints."

J. M. REES.

JUNE.—Died at her home in Manchester, Iowa, Dec. 13, 1890, of consumption, Emeline June, in the forty-fifth year of her age. Emeline Bullock was born near Milwaukee, Wis., Aug. 9, 1846. When about ten years of age, she removed with her parents to Waukon, Iowa. When the truth was presented there, she with her parents accepted it, and became a member of the church. In August, 1870, she was married to L. E. June, and moved to Burlington, Mich., and united with the church at that place, of which her husband was a member. A few years later, she with her family moved back to Iowa, and for the last thirteen years has lived at Manchester. Although separated from those of like faith, she never forgot her obligation to the law of God; and when her trying moments came, and she knew that she must go, she had full confidence and trust in God. She died without a struggle, surrounded by her family and friends. She leaves a husband and eight children to mourn the loss of an affectionate wife and mother; but we sorrow not as those without hope. May God help us to be faithful to him, that we may meet her in the earth made new. The funeral services were conducted by Elder Tuttle (Congregationalist).

L. E. JUNE.

(Signs of the Times, please copy.)

SWENSEN.—Died of blood poisoning, at her home in Garden City, Minn., sister Jessie Swensen, in the twenty-fifth year of her age. She accepted the third angel's message about eight years since, in Forest City, Iowa, and later moved to Garden City, and united with the church there, of which she was a faithful member until her death. She was an excellent Sabbath-school worker, and her place was seldom vacant in the prayer-meeting. She leaves a kind husband, a little daughter, and an aged mother, who deeply mourn their loss. They sorrow not as those who have no hope, for they expect soon to meet her at the return of the Lifegiver. The following from the Garden City paper, expresses the esteem in which she was held by her neighbors:—

"We are very sorry to report this week the death of Mrs. Jessie Swensen. . . . Mrs. Swensen was a woman of sterling qualities and of a most genial disposition. It could well be said of her, 'None knew her but to love her.' Young, amiable, and kind to all, wholly unselfish, her whole desire seemed to be the comfort and pleasure of others. It was her good fortune to be able to call every one her friend. Those who knew her best loved her most. A short time before her death, she was asked if she was ready to leave her earthly friends. She looked up with a sweet smile, and said, 'I should like to stay and take care of baby and husband and mother, but if the Lord wants that I should go, I am ready. The Lord's will be done, not mine.' This was the secret of her life. An earnest Christian, she never failed to let her light so shine that her Heavenly Father might be glorified." The funeral service was conducted by the writer, and was largely attended.

R. C. PORTER.

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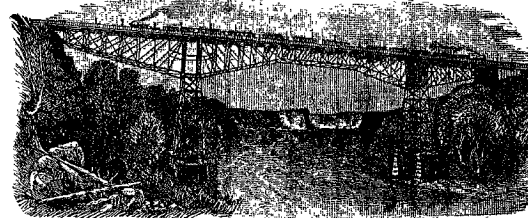
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BATTLE CREEK, MICH., JAN. 13, 1891.

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## CONDEMNED BY THEIR OWN TESTIMONY.

THE official organ of the American Sabbath Union, the *Pearl of Days*, publishes the following statement in giving an abstract of a paper read at one of their conventions held recently at Binghamton, N. Y.:

"Attempts to call upon the State to enact laws to enforce moral and religious conceptions are acknowledgments that religious sanctions are no longer powerful to control conduct."

This is only too true, but it is just what those of the American Sabbath Union are doing, and the acknowledgment they are making in calling upon the State to enact laws for the enforcement of Sunday observance. By doing this, they acknowledge that the religion which they profess has not power enough in it to save from utter annihilation what they hold to be one of its most sacred and important institutions. Verily, we must have reached the time of which Paul prophesied, when men should have a form of godliness but deny the power thereof, the American Sabbath Union itself witnessing to the fact. They direct their prayers and petitions for help in holding up what they call the Lord's day, not to the Lord, but to man. Thus do they deny the power of God.

W. A. C.

## GENERAL CONFERENCE FOR 1891.

THE twenty-ninth session of the Seventh-day Adventist General Conference will convene in the Tabernacle at Battle Creek, Mich., March 5, 1891, at 10: o'clock, A. M. The presidents of Conferences and Tract Societies, the Foreign Mission Board, and the Committee on Consolidation of Publishing Interests, are requested to meet in Battle Creek, Feb. 25. The next session of the General Conference will be a very important one. Many questions of the greatest interest to the cause will come up for discussion and decision. All State Conferences are requested to send as full delegations as possible. All presidents of Conferences and Tract Societies are especially requested to be present at the meeting for consultation Feb. 25.

O. A. OLSEN, Pres. Gen'l Conf.

## NOTES FROM THE WEEK OF PRAYER.

ELDER J. B. GOODRICH writes from Maine: "I sent an appointment to be with the South Woodstock church; but the Wednesday night and Thursday before the meeting, about eighteen inches of snow fell; the wind blew, and the snow drifted so badly that I could not go to the appointment until Sunday night. The following Friday night fifteen inches more of snow fell, so but few could get together; but we had the reading Sabbath, and the Lord came near to us by his Spirit, and our meeting was good. One young man, who had formerly kept the Sabbath, but had given it up, confessed his sin, and took his stand again; others requested prayers."

Elder R. C. Porter, of Minnesota, writes: "The meetings in our Conference during the week of prayer, so far as heard from at this writing, were very encouraging. The reports from the churches run as follows:—

"One has taken a stand for the truth during the week of prayer. The meetings have been well attended, and I am in hopes of better days for the truth in St. Cloud."

"We had meetings each evening during the week of prayer, except Sabbath. The Lord came very near during the last meeting. There was a breaking down generally all around, and some most heart-broken confessions were made. My heart was made glad, for this is what I have been working for all summer. Now if all will be true to their vows, we shall see advancement."

"At Minneapolis the week of prayer was indeed a precious season. Sister White's article in the *Review Extra* was read Sabbath morning, and a deep impression was made by the earnest appeal it contained. After the meeting the congregation was divided up into three classes, children, youth, and older ones, the classes occupying separate rooms. The meetings that followed were solemn and impressive. Nearly all accepted the testimony borne in the meeting as a personal appeal, and with humility made confessions, and asked for forgiveness for past sins, and expressed their determination to lead more godly lives the coming year."

Elder H. W. Cottrell writes from Nova Scotia: "I spent the week of prayer with the church at Tiverton. The Spirit of the Lord was very near during the meetings, and hearts were made tender. All were greatly encouraged, and we feel to praise God for the blessings received."

Bro. Richard M. Caviness, of Fairfield, Iowa, writes: "At the close of the week of prayer, the testimony of all was that the readings were for our church. I hope lasting impressions were made for good. Thanks to our leading brethren for the readings."

Elder M. H. Brown, of Wisconsin, writes: "The reports from the week of prayer in Wisconsin are of an encouraging character. The meetings have been quite well attended, and the occasion quite generally observed. Some churches and companies have had very precious seasons indeed, and a real awakening has resulted. We feel thankful for what the Lord has wrought."

Elder B. F. Purdham, of Louisiana, writes: "I

spent part of the week of prayer with the friends of Welsh, La. We had excellent meetings. The Lord seemed very near. The readings were just what was needed, and seemed to be of much interest to all who heard them. We organized a church of nine members, and a Sabbath-school of twenty. Other not of our people manifested much interest in the meetings. The latter part of the week I spent in New Orleans. We had good meetings here, and all seemed to appreciate the readings, and to awake to the importance of the work and their duties in connection with it. The offerings are not all in yet but they were good, considering the circumstances of our people here. We all received much spiritual help in the meetings. The week of prayer was a great blessing to our people in this part of the field."

Elder J. G. Wood writes from Arkansas: "The brethren who are in the field report precious meetings. I spent four days at Springdale. Six were added to the church."

Elder C. M. Kinney, who is laboring among the colored people in Kentucky and Tennessee, reports as follows: "The first two days of the week of prayer I was with the church at Edgefield Junction, Tenn. The meetings were good, and the Spirit of the Lord was present. The latter part of the week I met with the white church at Bowling Green, Ky. The prayers were earnest, showing a constant and steady faith in the message. Their contributions to foreign missions were larger than ever before."

The elder of a church in Michigan writes: "When we commenced the week of prayer there were some hindrances in the way of our having fellowship one with another. Some said, 'We are not united, and how can we walk and pray together?' But we continued to meet each day and have the good readings, believing there was balm in Gilead, and a Physician there who could and would heal us of all our infirmities. On Wednesday evening, Dec. 24, the good Spirit of the Lord came in, and did for us that which we could not do for ourselves. But we kept ourselves by the way-side, believing there was help for us, and it came in good measure. We all feel now to unitedly praise the Lord for his goodness and for his wonderful works to the children of men. We are a small church. Our Christmas donations for foreign missions amounted to \$50.80. Our quarterly meeting was good, and we all felt that we would not only let brotherly love continue, but would follow that which is good, both among ourselves and to all men."

Elder W. S. Hyatt, of Texas, says: "Reports show good meetings all over the State. I have received many encouraging words from the week of prayer." He then gives reports of offerings for foreign missions, from ten churches, comparing the amount received this year with that received last year, which shows an increase this year of \$177.30, and he adds: "We are confident that the offerings for this year will be double those of last."

DAN. T. JONES.

## BOOK NOTICES.

"THOUGHTS Concerning the Nature of Man, the Reward of the Saints, the Destiny of the Wicked, and the Promise made to Abraham and to his Seed," is the title of a pamphlet of twenty-five pages, by Geo. A. Young, of Youngstown, Ohio. The topics of this tract are treated in a clear, readable manner, and doubtless will be of value to such as desire to investigate these subjects. Address the author.

## A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,483.)

O. Glass - - - - - \$10 00  
"A cheerful giver" - - - - - 10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.