

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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### HOME OF THE SAVED.

BY EDGAR KELSEY.  
(South Lancaster, Mass.)

Tune—AMERICA.

"EXCEPT a man be born again, he cannot see the kingdom of God."

Through faith a land I see,  
Blest with true liberty  
And endless life;  
Where sin cannot destroy  
Its bright and fadeless joy,  
Where peace has no alloy  
Nor germ of strife!

When our dear Lord is come,  
We shall be gathered home—  
Each kindred heart:  
The good of every clime,  
From every age of time:  
O precious thought, sublime—  
No more to part!

Let sounds of joyful praise  
Be heard in sweetest lays  
Of Christian song!  
Let all who bear His name,  
Our Saviour's love proclaim,  
That others may the same  
Sweet praise prolong!

The time is drawing near  
When Jesus will appear,  
Rewards to bring!  
Prepare for endless day;  
He'll wash your sins away;  
Make ready while you may,  
To greet the King!

## Our Contributors.

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

### "EVERY MAN HIS OWN SAVIOUR."

BY ELDER E. J. WAGGONER.

A LITTLE book of 150 pages, entitled the "Supreme Passions of Man," published by the "Little Blue Book Company," Battle Creek, Mich., has recently been placed in my hands, being recommended as an excellent book for circulation among, and by, Seventh-day Adventists. Its object is thus stated by the author in his preface:—

This book, which touches on science, religion, morality, medicine, etc., is meant to disseminate knowledge among all classes concerning the laws of nature under which passions arise, and by which they may be ruled.

The reason, doubtless, why it was thought that Seventh-day Adventists would be glad to help circulate the book, is that it professes to teach morality, and has much to say about the necessity of right habits of eating and drinking; and it is known that this people are greatly interested in what is called "health reform."

That any Seventh-day Adventist who honors

the word of God, and whose faith in it is well-instructed, could, after reading the book referred to, assist by any means in its circulation, is almost incredible. Therefore the object in briefly reviewing it, is not specially for the purpose of putting any on their guard against this particular book, but to use it as an illustration of a principle,—to show the inevitable result of "scientific" religion, that is, morality whose sole support is human wisdom and human strength. The book will be extensively quoted in the following review, but only as a text; and in this case the text will doubtless be longer than the sermon; for the application will be quite obvious. The quotations will abundantly show that the proper title of the book is not that which it bears, but the one at the head of this article.

The first point that will claim our attention is that what is generally known as "science," is in direct and open antagonism to true Christianity; that they are irreconcilable; and that whenever "science" professes that it is in perfect accord with religion, it simply substitutes itself for the true religion. The quotations that follow from this supposedly "scientific" book confirm this declaration. Having spoken of certain appetites and passions, the author says:—

Christianity has classed these passions among sins, and has in vain sought to subjugate them by spiritual efforts, appeals to reason and the emotions through gospel teachings, little dreaming that Christianity itself has unknowingly nurtured the evil from the outset, by its methods of living.—Page 54.

The reader will notice that here a *profession* of Christianity is confounded with Christianity itself. This appears all through the book, and is most natural, because "science" must always utterly fail to comprehend true religion. "The world by wisdom knew not God," and never can. But again:—

The church speaks of these things, but seems to have failed to grasp their full importance and significance. It is with the deepest reverence, and not with a spirit of censure or disrespect, that the writer approaches the policy of Christendom in this matter. What more could have been expected? Science had to reveal the truth of the natural laws involved in the question at hand, before man [either in or out of the church] could consult them. It is therefore a question of slow progress. Medical science itself, which should lead on this subject, has been rather slow in seeing the bearing of the union of cells in man. . . . How could the medical world lead in the science of morals, when it is tardy in the science of medicine?—Page 86.

On the very next page we read of "the signal inefficacy of glorious religion to subject the passions of mankind to the will, under exclusively religious impulse." This ignores, as unworthy of consideration by a "scientific mind," the great roll of men "who through faith subdued kingdoms, wrought righteousness," etc. How was it possible that "unlearned and ignorant men" should have been able to subdue the passions of the flesh, especially in an age when medical science had not revealed the truth of the natural laws involved in the question? True, the apostle Paul says that "they that are Christ's have crucified the flesh, with the passions and lusts (Gal. 5:24), but modern science votes Paul a fraud. That this "scientific" book positively denies the possibility of there having been in the past any such righteous people as the Bible tells of, is seen by the following:—

It is no reflection on religious denominations and Chris-

tians in general, to say that preaching must be aided by science before mankind can hope for the best results in the morality of the people; for religion is, as proven by the sacred writings, expected to draw from science all the facts it may to advance the cause of righteousness.—Page 100.

Both of these statements are in direct contradiction of the words of Paul, who says: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 1:17-24; 2:1, 2. (Read also, in the second chapter, verses 4-14.) So instead of its being proved by scripture that preachers are expected to draw from "science," it is proved not only that the gospel does not stand in need of its aid, but that it is a positive hindrance to the gospel. This does not mean that the revelations of God in nature are to be slighted; but there is a vast difference between them and what passes as "science."

Our author, however, who would have it understood that his title "M. D.," stands for *doctor of morals* as well as doctor of medicine, is not content with denying power to Christianity, but he even denies the power of God himself. On page 83 he pronounces it an error on the part of the church to hold that man "in case of sanity, has full, untrammelled power to love, revere, trust, have faith, reject evil, control passions, . . . by the grace of God operating in a mysterious, miraculous manner." That may commend itself as eminently proper to a "scientific" mind, but the Christian mind can but regard it as not far removed from either blasphemy or atheism.

But let us read more of the dictum of "science":—

Religion bases its moral precepts on faith in spiritual laws; science bases them on knowledge of the natural laws. Science is therefore armed to fight the pernicious habits rooted in the flesh; it not only knows the symptoms, but the causes of moral diseases, and can prevent and cure them through the laws of nature.

Religion is familiar with the symptoms chiefly; its remedies alone, as now prescribed, no matter how constant and energetic, seem to be able only to palliate; there is no positive evidence that they can cure radically, root and branch.—Pages 98, 99.

Jesus Christ says: "Now ye are clean through the word which I have spoken unto you." John 15:3. Of Zacharias and Elizabeth it is said that "they were both righteous before God,

walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. Paul said: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. And Peter bears witness that God dealt with the Gentiles as with the Jews, "purifying their hearts by faith." Acts 15:9. It needs no more than these texts to show that the acceptance of "scientific" morality is the positive contradiction of the Bible. According to the extracts last made from the little book before us, there is no excuse for the existence of religion, with its merely palliative measures, since science has come into the field fully armed and equipped and able to eradicate moral disease to the last fiber. That Christianity is considered by science as utterly useless, is shown by the following extract from the "scientific" work before us:—

Christianity, then, ignoring the laws of nature meant to regulate life in all its phases, cannot be expected ever to save the world from passions or from the vices arising from violations of these same laws, and of the consequent degeneration that follows.—Page 96.

This assumes that Christianity ignores the laws of life, which is not the case. It shows that the author has not the slightest idea of what Christianity is. When we examine the idea that the "scientific" mind has of Christianity, we shall not wonder so much at the positions taken. On pages 88, 89 the author endeavors to tell us what religion is. Speaking of certain things which religion has been able, without the aid of science, to find out are wrong, he says:—

But the efforts to demonstrate the unlawfulness of certain things in marriage, from a purely spiritual basis, must invoke the aid of persuasive influences on the emotional part of man, such as vivid descriptions of the hideousness of sin, the insult to a sublime God represented in the form and with the sensibilities of man, threatenings of punishment, etc., etc.

Unfortunately, emotion is a temporary feeling; however acute and fervent it may be, it lasts but a short time at best. It may leave an impression constantly reminding one of the cause or causes which produced it, but this impression in itself is incompetent to exact forever the fulfillment of whatever good resolutions may have been formed. In order that they may bear fruit at all, the emotions must be frequently or constantly revived, as is done by periodical preaching, revivals, missions in the churches, etc.

But again: these emotions, which may be more or less easily aroused at the beginning, gradually become less susceptible as time passes, and sermon after sermon is heard, till sometimes they fail altogether to respond. The ordinary mind becomes callous to purely spiritual discourses, however healthful they may be; they fail to leave a lasting impression upon it; they afford its limited comprehension too little food for thought and reasoning. . . . The natural laws are neglected too much. We are asked to have faith and to believe, but the mind may be utterly incapable of this without some impression by logic, something it can understand and grasp, some indication to the heart, of the ways and means of belief.

All these endeavors are most worthy and are needed, but they are insufficient to keep mankind constantly in purity.

The Christian who reads this article needs not a word to show him that what is here described is not the gospel at all. The gospel does not consist in mere words. Says Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. The religion of Jesus Christ is not emotion nor resolutions. Christianity is not the result of good resolutions made under the influence of pathetic appeals. It is the working of the power of God, which is foolishness to those who do not believe. Only those who believe can understand. And they cannot explain; they can only declare the fact. For Christianity is a stupendous fact. The gospel of Jesus Christ is as powerful to the man in the solitude of his study, or even the desert, as it is to the man who is listening to the prayers and praises of the sanctuary. It does not depend on the feeling, but often shows its working the most clearly when the individual has no sense of feeling. It does not depend on the person's knowledge, but its glory is that it is free and efficacious to the ignorant and poor.

Such a religion as that set forth in the last

citation could, of course, never be expected to save the world, not even a single individual. But the religion of the Bible is able to do all that it professes to do to save them that believe. The Bible does not lead us to expect that all the world will be saved. It assures us that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13), and that at the end it will be as it was in the days of Noah. Matt. 24:37-39. But every one who from the heart believes on the Lord Jesus Christ shall be saved with a perfect and an everlasting salvation.

But this is perhaps sufficient on this line. The object of these quotations is not to arraign the author of the book for his ideas, which he has a perfect right to hold, but to show that "science" and the Bible cannot walk together; to show that "science" not only ignores the Bible, but that it contemptuously rejects it; and to put Christians on their guard against its insidious pretensions to be the promoter of morality; to repeat, in short, the words of the apostle Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

We have already seen that "science," superciliously sets religion aside as utterly incompetent to save a man from vice. With a quietly contemptuous side-glance, it listens to the inspired statement that the holy Scriptures are able to make a man "wise unto salvation, through faith which is in Christ Jesus;" and that they are able to make a man "perfect, thoroughly furnished unto all good works." 2 Tim. 3:15, 17. Science may admit that Paul was right, according to his standard of morality, but the poor man was unfortunate enough to live in an age when science itself had not discovered the true basis of passion, because it did not understand the nature of the union of the cells, and therefore could not reveal the method of cure to the church. He himself, therefore, according to this book, must have been an immoral man; for he depended only on the Lord Jesus Christ, and "Christianity is not sufficient to control the vices of impurity."—Page 93. As for the other apostles, who had not the advantages of even as much science as Paul had, they must have been utterly incompetent to deal at all with questions of morality. This seems irreverent, it is irreverent. But it is only the necessary conclusion of the arrogant pretensions of "science." But let us now read further, and see how it is that science enables the man to drive out passions, root and branch.

We are told that in every animal organism "what is known as the cell is in every one the basis of the fabric."—Page 11. "By cell is meant, in biology, the little elementary (?) organisms or individuals grouped to form the whole of the body. They are living beings, endowed with an individuality, and capable of doing, more or less perfectly, for themselves, under the impulses of their own energies or forces."—Page 12. "Man's life is only the expression of the life of each cell individually, and of all of them collectively."—*Ib.* "Man is simply a gigantic mass of practically analogous tiny cells joined in a harmonious 'republic'." (See page 13.) "The condition of the cells is expressed to the public by the acts of the man. Man's character is largely the reflection of the behavior of the cells composing his body." (See page 21.) Now we have the thing in a nutshell. The author continues:—

This suggests many far-reaching possibilities and results, on the part of an individual in whom the component cells have been warped in their properties and purposes. Does it not bring to mind the possibility of controlling abnormal excitability and passions, by keeping the cells always in a normal condition?—Page 21.

It ought not to be difficult for anybody who gives the matter a few minutes' thought to see very much force in the Scripture statement that the wisdom of this world is foolishness with God; for the above is folly even to human sight.

Notice: the man is composed of cells; he is simply the product of the individual and collective life and character of the cells composing his body; passions are simply an abnormal condition of the cells (page 55); therefore all that one has to do to banish all passion is to keep his cells in a normal condition. In other words, if you want to overcome evil desires, just don't have any. Simple enough, isn't it? It did not need a scientist to reveal that to the world; for men have been working on that line for nearly six thousand years, with, however, no results. They have tried to overcome passion by keeping themselves all right, but they found out that that was all the trouble there was. They couldn't keep themselves in a normal condition. But we shall have occasion to recur to this later. On page 29 we read:—

It cannot be denied that natural nutrition, *i. e.*, simple, moderate diet, is the soul of endurance and morality.

Our first parents were placed in the garden of Eden, where there was "every tree that is pleasant to the sight, and good for food." Gen. 2:9. To them the Lord said: "Behold, I have given you every herb-bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. They had "natural nutrition" of the most perfect kind; yet they sinned, and by that sin "brought death into the world, and all our woe." Here again, we find "science" in direct conflict with the Bible. This, of course, does not trouble the author; for he says (page 100) that the declarations of science must be received, "however much they may shatter long-cherished notions, and conflict, apparently, with Bible history as it is understood." But the Christian will not care to trust his soul's welfare in the hands of a moral physician whose prescriptions directly contradict the plainest statements of the Bible.

(Concluded next week.)

#### SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

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

(Continued.)

*Christ on the tithing of mint and cummin.* Matt. 23:23. The Saviour has come at last, and all eyes are upon him, and all ears are intent to hear him. Will he cater to that large class in every age who favor loose construction of the scriptures which impose obligations? The doctrines of the scribes and Pharisees are reconsidered by him. He charges that while they have "paid tithes of mint and anise and cummin," they have "omitted the weightier matters of the law." Matt. 23:23. Mint, anise, and cummin were small things. Did he say, then, that because they were small, they might be neglected? That is what one of the school of thought whose teachings are being examined would have expected him to say, but he was very far from doing so. Said he: "These ought ye to have done, and not to leave the other undone." With him nothing that was of sufficient importance to be incorporated into a command by Jehovah was thought to be too insignificant to be worthy of observance.

*Christ on the law and on the prophets.* Matt. 5:17-19. In the first recorded sermon which Christ ever delivered, we find these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19. It matters not whether you apply this language to the Mosaic law as a whole, or to the ten commandments exclusively. The

result is the same practically, in either case. It means that there is no hope for the man who deliberately breaks what he knows to be one of God's commandments, however small. Observe the language closely: "One jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot, or yodh, is the smallest letter in the Hebrew alphabet. A tittle is a point or corner of a letter. Are not those portions of the fourth commandment which relate to the day on which the Sabbath should be observed, greater in bulk by many times than is a jot or tittle? If so, let him beware how he sets them at naught who desires a place in the kingdom of God; for Christ says that such a one shall have no part there.

*Christ and the tempter.* Matt. 4:2-4. The Master, pale and weak with hunger, after a fast of forty days, is approached by Satan, who desires him to convert a stone into bread. This Jesus refuses to do. Here is the record: "And when he had fasted forty days and forty nights, he was afterward a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:2-4. The substance of Christ's reply may be found in Deut. 8:3. From the text quoted by the Saviour it may be learned that the possibility of life is offered to men, not through obedience to a portion of the words which God has spoken, but through obedience to every one of them. This being true, as it is expressly declared that God himself spoke the words of the decalogue in which the fourth commandment is placed, let one venture to ignore that portion of the commandment which refers to a definite day, only when he is ready to take issue with the Master by insisting that here, at least, are words that God has spoken which man may knowingly set at naught and still hope for eternal life.

*By the breaking of one commandment we become guilty of all.* James 2:10, 11. Leaving the region of the cross, it is proposed to appeal next to the writings of those who represented Christ after his death. James shall be the first witness called. Hear what he has to say: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. The scripture just quoted was dictated by the Holy Spirit. From it we learn that if we violate one commandment, we violate all of them. That is, they all rest upon the principle of obedience to God, and he therefore who would break one of them, would break all of them, should occasion offer. Again, the text teaches that the fourth commandment is equally sacred with the rest. Break it, and you will break them; break them, and you will break it. By parity of reasoning, if the fourth commandment is broken in part,—say in the matter of the day that it enforces,—then it is broken as a whole, and the other nine commandments are violated at the same time.

*We are the servants of those whom we obey.* Rom. 6:16, 17. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:16, 17. Such is the language of Paul. Explanation would seem to be uncalled for. According to the theory of the text, the only evidence which any person has by which to prove that he is a servant of the living God is to be found in his obedience to the requirements of that God. That obedience, furthermore, is not to be one which is simply coerced, but it is to be heartfelt or loving obedience. Who does not know that he who obeys from the heart, is not one who complies with the wishes of his Master only in so far as is

convenient thus to do; but rather that his obedience will be in the ratio of his love? That is, he will obey perfectly. Applying the doctrine of the text to the case in hand, the servant of the God of the Sabbath will hallow that day in every respect as its Author has directed; i. e., both in the manner of its observance, and the time of its observance.

(Concluded next week.)

#### WHAT WILL IT MATTER?

BY VIOLA E. SMITH.

In the beautiful dawn of eternity's day,  
When this life fades away in that glad morning ray  
As the mist is dissolved by the sun,  
O, what will it matter though thorny the way,  
And hard was the race we have run?

When we roam by still waters in pastures of green,  
In that heavenly country where never is seen  
A cloud to obscure the fair skies,  
We'll not think of the storms that beset us, I ween,  
In this dark land of sorrows and sighs.

Though homeless and loveless we wander below,  
Our pillow of stone and our garments of woe,  
Despised and cast out by our own,  
What will it matter when yonder we know  
The love of the Infinite One?

We will bathe in that fountain while ages roll by,  
And our rest will be sweet in the city on high;  
While the years of this lifetime shall seem  
To recede and grow dim as they rapidly fly  
Down Time's river, like ghosts in a dream.

But whether we followed the lowly One here,  
And made men less sinful, the sad earth less drear,  
Attentive to misery's call;  
And whether to others we made heaven seem near,  
O, much will *this* matter to all.

#### THE BLUES.

Their Cause and Cure.

BY H. S. SHAW.

(Philo, III.)

THE blues! What are they? What is their cause and cure? Should a Christian ever have them? Is it not a sin to have them?

These questions were brought to my mind as I saw one of my brethren having a very severe attack of them. Now what was the cause? If I had asked him, he would have told me that he was out of money, with taxes and interest unpaid, with only a small store of provisions on hand for the winter, and being out of work, knew not where all these things were coming from. These with perhaps other circumstances, had combined in such a way as to place this poor brother in great distress of mind, or, as he said, he had got "the blues." Perhaps he might better have said he was discouraged.

This dread disease, of which he had been feeling symptoms for some time, seemed to break out quite fully on Friday, and Sabbath he stayed at home and tried to sleep them off; but his medicine proved a failure; for Sunday he was no better. By staying at home on the Sabbath, he had missed the remedy which might have effected a cure; for he had missed a rich Sabbath-school lesson, in which were considered the words: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" and also a good sermon on "The Power of God," both of which were calculated to lead to the words of Peter: "Casting all your care on him; for he careth for you." I suppose he had forgotten the fact that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" that God notices the fall of a sparrow; that even the hairs of our head are all numbered; that the lilies and grass receive their clothing from God; that the promise is, that to those who seek first the kingdom of God, and his righteousness, all these (necessary) things will be added; for "your heavenly Father knoweth that ye have need of all these things."

How many of us have not passed through just

the same experiences? But are not the blues caused by cruel unbelief? Is not the cure, or better, the preventive, simple faith,—believing God's word and fully trusting him to verify his promises unto us? I believe we can all answer in the affirmative. O! how glad we should be that with God there is no variableness; for as he sees how ungrateful we are for all the good gifts he lets descend upon us, he too might become discouraged, and give up the idea of trying to save such a set of rebels as we are.

If this dear brother had had fifty dollars at his command, would he have had the blues, and if not, would not his trust and confidence have been in the fifty dollars, thus placing it before God, and in this way breaking the first commandment? Yes, and this is what we all do when we get the blues. Hear Paul's words to Timothy: "Trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

God often permits us to be brought into trying circumstances, to test us whether we will trust him or not. James understood this, and says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." What a volume there is in these words, that by continuing faithful, patiently trusting God, we may attain a state of perfection, *wanting nothing*. In this condition no person would ever have the blues. But in order for us to attain this position, we must first stop trusting in self and admit our own utter weakness,—that we cannot make one hair white or black, nor add a cubit to our stature; in fact, that without God we can do nothing. Then we must also realize that with God there is all might, all power, and that it exists in his words which are spirit and life, and that by appropriating his word, we may also appropriate his presence and his power. (See John 6:63; Matt. 28:18-20; Eph. 3:16; Col. 1:10, 11.) We must become as little children, and place our helpless selves in the hands of God, to be fashioned and molded, as clay in the hands of the potter.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "As thy days, so shall thy strength be." "My grace is sufficient for thee: for my strength is made perfect in weakness." "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." Is it hard for us to believe all these precious promises of God? Then let us cry to the Saviour, as did the man who came to him with his afflicted son, and say, "Lord, I believe; help thou mine unbelief."

"Abraham believed God, and it was imputed unto him for righteousness;" and he was called the friend of God, the highest character ever given to man. As among friends, everything is in common; so God took Abraham into intimate communion with himself, and poured out upon him the choicest of his blessings. And as God can never be in want, because he possesses all things, so Abraham, his friend, could never be destitute, because God was his friend. Not only is it our privilege to enjoy this friendship with God, but a much nearer relationship. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons* of God." We read further that when he shall appear, we shall be like him; for we shall see him as he is.

In order to be like him when he appears, we must be like him before he appears; by beholding, we become like him. Then let us look unto Jesus, and consider him, lest we be weary and faint in our minds. (See Heb. 12:1-3; 3:1.) How was it with Christ? The prophet Isaiah in speaking of him says: "He shall not fail nor be discouraged." Are our trials greater than his? Was he not tempted in all points as we? Did he complain of his lot when he had not



where to lay his head, become discouraged and get the blues?—No. He spent the night in the mountains, seeking his source of strength. What a rebuke to us is the life of Christ!

Let us look at the case of Job. It would seem that if any one had reason to have the blues, it was Job. With children and property all swept away, and himself covered with painful boils, his wife already suffering with the blues and asking him to "curse God and die," still his trust is in his God, and he exclaims: "*Though he slay me, yet will I trust in him.*" As long as he occupied this position, there was no room for the blues. Again, he says (Job 5:19), "He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee."

My dear reader, can we trust God and have the blues at the same time?—Ah, no, indeed. Then let us make the trials that come to us to prove us, a stepping-stone to get a little nearer to the Lord. Instead of letting them ride over us to crush us to the earth as a juggernaut car, let us make of them a chariot in which to ride to the arms of our Saviour. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

"In the furnace God may prove thee,  
Thence to bring thee forth more bright,  
But can never cease to love thee;  
Thou art precious in his sight;  
God is with thee,  
God, thine everlasting light."

#### MULTIPLICATION OF SIGNS.

BY W. C. DALBEY.  
(Brayton, Tenn.)

A TRAVELER homeward-bound, may not always rejoice when seeing signs that tell of his journey's end. To know that they indicate a near approach to his home is pleasant, but the sign itself may sometimes cause him sadness, when considering its full import.

Thus the Christian who firmly believes in his Lord's soon coming, as he sees signs around him portentous of that great event, may be caused a feeling of joy or sadness, according to what the sign may be. The nearness of the event which is clearly shown by these signs, is indeed glorious, and causes him to rejoice, but that they take place in the way they do, is sad in the extreme. For instance, the darkening of the sun and moon, and later on, the falling of the stars, were events grand and glorious, and were hailed with joy by those knowing the real meaning of those signs.

But when viewing the fallen and backslidden condition of the churches, which is also a matter of prophecy and an important sign to the Christian, he is made to feel sad in their contemplation.

It is not our desire to find fault, neither to dwell upon the imperfections of others, but when we behold the laxity and fallen condition manifested in some of the so-called Christian churches of to-day, we deem it our duty to note the facts with candor, and to consider them a decided fulfillment of prophecy. That the church would be just in this fallen, backslidden, and lukewarm condition is many times expressly portrayed in the word of God. That men shall be "lovers of pleasures more than lovers of God," Paul says, shall be a sign of the "last days." Professed Christians will be seeking their own pleasure, and striving to satisfy their perverted appetites.

Thus they will be found when the Lord comes to punish Babylon, and to "double unto her double according to her works;" for so it was in the days of Noah, "and as it was in the days of Noe, so shall it be also in the days of the son of man." Luke 17:26.

A striking example of the church's pleasure-seeking attitude, came recently under the writer's notice in visiting a union Sunday service, a few days before Christmas, where several of the popular denominations met, as one, to study the word

of God. After the customary exercises, the question arose, whether or not the usual Christmas entertainment should be given. It is needless to say that it was soon decided to have the "usual" entertainment. The next question which arose, was, "Where are the needed funds coming from with which to purchase candy, etc., and to defray the necessary expenses?" After several suggestions were offered, the superintendent moved "that enough money be taken from the Sunday-school treasury to buy the necessary (?) eatables." The reason given for so doing was "that plenty more could be got to refill the treasury when needed." This move on the part of the superintendent was unanimously agreed to, and a committee was then appointed to carry out the motion.

We have often heard of professed Christians keeping back from the Lord that which belonged to him in the shape of tithes and offerings, but we have never before heard of individuals taking from the Lord's stinted treasury the reluctantly given means for the purpose of defraying the expenses of a jollification, and in satisfying the appetites of its participants. But what more could be expected of the members, if the teachers are leaders in work of this kind?

This is, as it were, but a drop in the ocean. In these days almost the whole world is given over to pleasure seeking of some kind; it has come like a flood into the popular churches of to-day, and has become such a common occurrence, that it is hardly given a passing notice.

Being forewarned, we should not be surprised at the above, neither discouraged, but should find in it an occasion for a stronger belief in the word of God; yet with a feeling of sadness, we are made to exclaim, "Babylon is fallen, is fallen!"

#### PRAYER.

BY ELDER GEO. O. STATES.  
(Delta, Colo.)

"LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. We find every Christian duty made plain in God's word. Christ tells us that "men ought always to pray," and Paul voices the same thought by saying, "I will therefore that men pray everywhere." I do not think that Christ or Paul is here teaching us that we should go off and live like the ancient monks, but that it is the Christian's privilege so to live that he can always lift his heart in prayer to God. The person so living will not go where he cannot ask the Saviour to go with him. He will not do anything upon which he cannot ask God's blessing.

In Phil. 4:6 Paul says, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Thus we are told whom to address in our prayers. Christ says that "whatsoever ye shall ask of the Father in my name, he will give it you." The condition is that "we keep his commandments, and do those things that are pleasing in his sight." We have the assurance that unless we obey, God will not answer our prayers; that if we regard iniquity in our hearts or hold on to known sins, the Lord will not hear us. In our prayers we should always be submissive. "Not my will, but thine be done." It is a solemn thing to address the Lord in prayer, and we should ask God for his Spirit to aid us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

When we stop and realize our fallen condition, that we do not even know how to pray, and that the Lord gives us his Holy Spirit to direct our prayers, then it is that we begin to appreciate the goodness of God to us. As the Spirit of God comes to us, we should say with the psalmist: "I will wash mine hands in innocency: so will I compass thine altar, O Lord." When we

pray, we must have a forgiving spirit; for unless we forgive, God will not forgive us. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

I believe that when complying with the conditions, every earnest prayer is answered. It may not come just in the way we might expect, but every prayer from the heart will be answered in a way that will result to our good and God's glory.

A lady whose husband was skeptical, had prayed for years that he might become a Christian. One day he told her he was going to visit friends in a distant city. She thought, surely if he goes there, he will be more confirmed in infidelity. Every day she retired at a certain hour to her closet, and earnestly asked God to prevent his going. The day came, and he went as he had planned. After his departure, his wife retired to her closet and bitterly wept. It seemed to her that her prayers were not answered, but God's care was over her husband, and while passing a little church, in one of his walks, he went in, became interested, attended night after night, and returned to his wife a converted man. God took his own way to answer her prayers.

Paul prayed thrice that God would remove the thorn in the flesh. No doubt he thought if that could be removed, he could do much more effectual work in God's cause, but God knew the heart of Paul, God knew what was for his good, and said to him: "My grace is sufficient for thee." Then Paul saw the hand of God in it, and said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." May the dear Lord help us to feel as Paul did, and say, "Anything, or anywhere, dear Saviour, to work for thee." We are to seek God with the whole heart. God never accepts a divided heart.

Daniel was a man of prayer. He had only one purpose in life, and that was faithfulness to God. While engaged in prayer, God sent an angel to answer him. When put into the lion's den, God's angels were there with this man of prayer. Christ taught his people to pray in secret. The psalmist says: "Evening, morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Jeremiah says: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." When the plagues of God are poured upon the wicked, they will fall on those who never pray. As we are nearing the coming of Christ, we are told to "watch and pray," in order to stand.

The perils of the last days are thickening around us, and we need to seek God in earnest prayer. God's word is filled with illustrations where he has answered the prayer of faith. God is as willing to answer now as then, if we comply with the conditions. When Peter was in prison, the church prayed without ceasing, and their prayers were heard, and God sent his angel to deliver. In the lives of the early Reformers we find many remarkable answers to prayer. We see the hand of persecution already stretched forth, and we too may soon be brought into prison for the truth's sake. May we have such a connection with God that we may glorify him whatever may be our surroundings.

My brethren and sisters, do you gather your families together and seek God, in reading his word and prayer? If not, I beg of you to take up this duty, and thus when the dear Saviour comes, may it be yours to say, "Here am I and the children which thou hast given me."

—Every day—we might almost say every hour, every moment—of our mortal life has its own importance; for on any day of it death may come, and on any hour of it eternity may hang. But these days and hours are most important of all, because on them so many future days and hours may depend; because the whole oak lies in the acorn; because fruit is seed.—*Farrar*,

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

### NOTES OF TRAVEL.

#### Constantinople and Turkey.

THE city of Constantinople is composed of many nations, one missionary claiming that the various languages represented reach thirty-two in number. The population is estimated at 800,000. The finest portion of the city is called Galata, the population of which is mostly European. The municipal government, like that of the empire, is very poor. Excepting the European quarter, the streets are poorly lighted, so that one is obliged to carry a lantern; if he is caught without one after nine o'clock, he is arrested. Not infrequently people are robbed by the police. The night-watchmen carry large iron-shod clubs, with which they thump on the pavement; by this, rogues are always aware of their whereabouts. It is done ostensibly to let the people know that they are on duty, and to scare away the thieves. Turkish money is of various values in different cities, and change is always at a premium. Excepting most trifling amounts, dealers will not change your money when you make a purchase; you must go to the changers, which are at nearly every corner, and buy small change.

We visited St. Sophia, a church begun by Constantine in A. D. 325, and in its time one of the finest and richest in the world. When the Mohammedans took the city, they transformed it, together with seven other churches, into mosques. The building has undergone numerous changes in the vicissitudes of fifteen centuries; still, some of its ancient grandeur is preserved. All the paintings, except some angels, executed according to Ezekiel's description, have been totally effaced, as the Moslems considered it a part of their mission to destroy images and pictures. There are still marble statues lying about, with the heads broken off. In the large circle beneath the dome, were eleven groups of priests in school, learning the Koran. They are arranged in circles, some reclining, and some sitting tailor fashion. On a slight elevation sat the instructor, reading and expounding the Koran, which is the only book studied.

Friday, the sacred day of the Moslems, is not observed as Christians observe Sunday. One cannot see any appreciable difference between it and other days; excepting Christians, there is no rest day, or cessation of business in Constantinople.

With scarce an exception, the Turks are blasphemers, so that the current expression, "He swears like a Turk," is not without significance. When a rich man dies, some fifteen men come to bear his sins, for which they are paid; the dead man thus being relieved of his sins, goes direct to Paradise. Once a year the Moslems have a thirty days' fast, during which they neither drink nor smoke; they are not supposed to take food from daylight until dark, but make up for lost time during the night. At the end of the thirty days they give themselves up to unbounded feasting and drinking. They believe that if a Mohammedan kills a Christian, for this good service he goes direct to Paradise at death.

Those living in Constantinople are entirely free from taxation, while others are excessively taxed. The office of tax-gatherer is sold at auction to the highest bidder; the competitors usually bid according to what they think it possible to extort from the people. What they get above the price, is their gain. In some cases, even more than half the crop is taken. Every fruit-tree is taxed; and as the tax is frequently more than the yield of the tree, to avoid the loss, the owner cuts his trees down. From this cause, many of the olive groves of Palestine have disappeared.

None are obliged to do military service in time

of peace; but all male children are obliged to pay a military tax from birth. In case of war, lots are drawn to determine who shall go. Every Friday the sultan, with a grand display goes to the mosque for prayers. On the occasion which we witnessed, several companies of infantry were first led by three bands playing in succession. They marched up and took position on both sides of the street leading from the palace to the mosque. Then mounted police forced back the crowds some distance, and formed a closed line in front of them. Meanwhile, a large number of officers gathered, partly filling the street and court about the mosque; while on the parade grounds nearby, several hundred mounted guards with long lances adorned with red streamers, drew up in line. Next, the center of the street was sprinkled with white sand; now the supreme moment had come; "expectation stood on stilts." Out from the court came several closed hacks, drawn by fine black horses highly decorated. As nearly as we could determine, the occupants were wives of the sultan. After a short interval, a still finer open hack, drawn by large dapple-grays with harness richly decorated with gold, came slowly along. In it was the sultan, with other gentlemen. Finely uniformed attendants walked at the sides of the carriage. As the sultan passed, the crowd gave three cheers, while here and there petitions to him were held up. These were collected by officers appointed for that purpose. As the crowd was so dense, our view was not sufficiently clear to give a description of the sultan's personal appearance. The officers and soldiers kept their position until after his return from the mosque. The whole scene was well calculated to impress the public with the importance of his Majesty's office. Those who have visited the interior of the sultan's palaces say that they are the finest in the world,—beautiful and rich beyond description. Some of them have a finer external appearance than any we have seen in Europe.

Turkey is not inappropriately called "the sick man of the East." The government is woefully corrupt, and more poorly administered than the affairs of a sick man. Missionaries say that they can scarce get permission for anything; but if they go ahead without permission, they can do nearly as they please. Stringent orders are issued, but there is a want of vigor to execute them. This is in sharp contrast with the unyielding tenacity of the Russians.

The degree of confidence which the European powers have in the Turkish government is expressed by the fact that each has its own post-office in Constantinople. Besides the Turkish, there is a French, German, English, and Austrian post-office, each using the postage-stamps of its own nation. This is because they cannot trust their mail to the Turks.

Considerable missionary work has been done in the city and various parts of the empire by the Scotch, English, and Americans, but hitherto with little success. It is extremely difficult to convert a Moslem, and half of those converted turn back, while those who remain true are frequently disposed of, one way being to send them away in the army, after which they are never heard from.

At present, there are several missionaries and colporters at work in Constantinople. The latter peddle Bibles and Testaments on the streets; their gross receipts are usually less than half the amount of their salary.

We were pleased to meet brother Anthony here, a Greek shoemaker, who received the truth in America, and returned to this country to carry it to his people. He works at his trade, and labors to spread the truth evenings, Sabbaths, and Sundays. Thus far his labors have not been in vain, a few Armenians and Spanish Jews having received the truth. Others are interested, and some are convinced, among whom is a converted Turk. He is a man of some education, having formerly occupied the position of captain in the Turkish navy. He is familiar with the Greek, Turkish, Persian, Arabian, and English lan-

guages, and is employed in the Imperial Ottoman Bank as interpreter. But although he is convinced, he lacks the faith to obey. Through him, some other converted Turks are becoming interested. During our stay, we held several Bible readings with them. We have no doubt that with proper efforts, we would soon have a church at Constantinople.

We also made arrangements to have printing done in the Armenian and Turkish languages. We can have work done and stereotype matrices made fully as cheaply as we can produce the same in French or German at our Basel office. It will be to our advantage to have editions printed in Constantinople, as it is easier to get permission from the government to print, than to ship the books in, if printed in another country.

H. P. HOLSER.

### SHIP MISSIONARY WORK IN SOUTH AFRICA.

IN visiting the ships that enter Table Bay, from time to time, we are made to rejoice as we hear the reports that the seamen give us of how greatly our literature is appreciated by those who receive it from them. Often people ask for our papers, and take them in preference to others.

We have just visited a ship that was here about nine months ago, and one of the sailors told us that from reading the books that he bought of us, when last in the Bay, he had become convinced that the seventh day was the true Sabbath. He said that he was keeping it as well as he could, and still act as a sailor, and that when his time expired, he should not follow the sea any longer, but return to his home and try to teach his people the truth.

As the ships which were in Table Bay the first year we came here, visit us again, we meet a good many to whom we have sold reading-matter, and are greatly cheered to learn that nearly all are interested in the doctrines taught in our publications. We could sell many of the sailors more books, did we not so often find them without money. While a large share of the seamen do not care for good literature, and some are opposed to religious reading, still we often find most earnest and devout Christians among them. Of late we have met so many who tell us that they are thoroughly convinced we have the truth, that we are led to hope that not a few will be gathered from this class to make up the people of God.

We were so pleased to read from the report of the "Pitcairn," how our publications had been carried to those far-away islands by passing ships. We hope that the "Pitcairn" will find that some of our books or papers have gone before it to all the islands it may visit. It may be that some will be interested in the following incident: When sister Sutherland, who is a member of the Cape Town church, learned that the "Pitcairn" would visit Fiji, she wrote to her brother, who lives on one of the islands, telling him about our missionary ship, and urged him to be sure to visit it when it arrived at Fiji, and become acquainted with the crew, etc. She has just received the following reply:—

You wrote me in your last about the American schooner "Pitcairn," coming to Fiji. It arrived here on Sunday morning, Aug. 23, 1891, with missionaries on board going around the islands. I went on board to see them. They are very nice people. I like them very much. They came on shore to my place on Sunday, and on Monday they came again and took some portraits of a large group of natives, in front of my store. Yes, the Adventist people are quite right about the Sabbath, or Saturday, the seventh day of the week. It is the Jews' Sabbath, but no doubt it is the proper day to keep holy. But we cannot alter the laws of the country. I think they will do much good about these islands. They have a lot of good books to sell.

We ask all our brethren to remember in prayer the ships that go out laden with our printed pages, from the many ports in different parts of the world. May our prayers be earnest, and the blessing of God rest upon this branch of the work.

A. DRUILLARD.

Cape Town, Dec. 16, 1891.

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 2, 1892.

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### IS THE WORLD GROWING BETTER?

THE *Cleveland World*, in a recent issue, thinks it is. The preaching that the world is growing worse, it says, is principally put forth by those who are disappointed in their own ambitions, and being failures themselves, think everybody else is, and that consequently all things must soon come to an end. It claims to think that this is the grandest age the world has ever seen; and in proof, refers to the present liberty of thought and action, general enlightenment, the overthrow of old superstitions, humbugs, etc., forgetting that it is the moral condition of the world which is the criterion by which to judge whether it is growing better or worse; and that those who look at the world from this point of view, are obliged to use quite different language, and tell quite a different story.

Thus the Grinnell (Iowa) *Herald* of Dec. 11, 1891, published an article from John F. Whitmore, in which he says:—

"I believe the high-water mark of morality in our country was reached about 1880, since which time we have insidiously but very rapidly receded, and will continue to do so until the overthrow of our present order of society, when we shall rise up in our all but death struggle, and overcome the combined evils that would otherwise destroy us. Then will be inaugurated the regeneration of society spoken of by our Saviour in Matt. 19:27-29."

The scripture here referred to brings to view the final judgment, and the new order of things which will pertain to eternity. The writer did not probably have that scene in contemplation. But his language, nevertheless, shows how desperate he considers the situation to be from a moral point of view, since he holds that only a death struggle in the near future will be able to save us.

The Jackson (Mich.) *Daily Citizen* of Jan. 16, 1892, takes a like desponding view of the situation in reference to the moral condition of the world. After speaking of the many agencies that have been in use for ages to elevate mankind, such as church work, philanthropic enterprises, educational facilities, etc., and their apparent inadequacy to arrest the tide of evil, it says:—

"Millions of money have been spent, as many millions as are required to maintain the armies of the Christian nations of Europe. In individual instances all these agencies have undoubtedly helped some. But what is the sum total? There never has been, since history began, a year characterized by more atrocious crimes of all sorts than 1891 was."

This is a strong statement, but who is prepared to dispute its truthfulness? And if true, it follows that history has never seen a year when the world was in a worse condition morally than during 1891. It is certainly, then, not growing better, but worse. There may be great advancement in the arts and sciences, much increase of knowledge, many wise men after the flesh; and even better forms of government, and yet the world be on a lower moral plane than ever before.

In harmony with the foregoing testimony, the *Christian at Work* of Jan. 7, 1892, speaking of the criminal statistics of the city of New York for 1891, says:—

"They show that more arrests were made during that time, than in any previous year. . . . In two years there has been an increase of over 8,000 in the number of arrests. . . . And worst of all, the figures show that crime is increasing in this city in greater ratio than the population."

And can there be a single community pointed out where the same condition of things does not

exist? The *Cleveland World*, first quoted, further says:—

"The world is not coming to an end. It is simply entering upon a new and glorious era."

Now if this is not true, it will be found to be a fatal mistake to lie down under the influence of such a misleading and siren song. We are not pessimists, nor alarmists, nor ambitious bankrupts, nor misanthropic failures. But we know that the Bible has said that in the last days iniquity shall abound, and evil men and seducers shall wax worse and worse, deceiving and being deceived; and that many will deny the signs of the times, saying, "Where is the promise of his coming?" And we simply deem it best to look carefully at the situation, weigh calmly the evidence, and when we see the word of God fulfilling all around us, prepare for the event that is thus foreshown to be approaching.

### IN THE QUESTION CHAIR.

#### 138.—SWINE AND THE TITHE.

Shall we pay tithe on the swine? J. T. S.

Answer.—What would you do with the money, if you did not pay any of it in tithe? Use it all for yourself? That would work splendidly with those who do not believe in paying tithes; that is, engage in such a business that the proceeds could not properly be used as tithes, and so cease paying them. But what about God's blessing on money appropriated to our own personal use, which he could not receive into his treasury? Would he bless it? Would he approve of a person's following that kind of business? These are questions first to be settled. Something like the following would seem to be quite a good rule on this point: Not to follow any business of such a nature that any scruple could arise in regard to paying tithes on its proceeds.

#### 139.—ETERNAL LIFE AGAIN.—JOHN 4:10, 14.

Please answer through the REVIEW the following questions: (1) Does not the Saviour's language in John 4:10, 14, prove that we have *within us*, after conversion, that which culminates into eternal life in this mortal state? (2) Is not the object for which we hope and wait, as expressed in Rom. 8:24, 25, plainly stated by Paul in verse 23, to be the adoption, or redemption of the body? (3) How can it refer to eternal life, when that had been "springing up" within Paul, ever since his conversion? John 4:14; Gal. 2:20. "What a man seeth [hath], why doth he yet hope for?" (4) What day of the week is meant in Matt. 27:62, first clause? W. S. B.

Ans.—1. What Christ means in John 4:14 by the water he would give, springing up into everlasting life, is explained in John 7:37-39. "If any man thirst," said Christ, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (But this spake he of the Spirit which they that believe on him should receive)." Reference is made, therefore, in this passage (John 4:10, 14) to the work of the Holy Spirit in the heart of the believer. And this works throughout his whole life here, and secures to him eternal life hereafter.

The relation of the Spirit to the promised eternal life, is explained by Paul in 2 Cor. 5:1-5. In verse 4 he speaks of the Christian's great desire to be clothed upon, that "mortality might be swallowed up of life." Then in verse 5 he says, "Now he that hath wrought us for the self-same things is God." That is, God has made us with this end in view to give us that life (eternal life) for which we long, that swallows up mortality; and an evidence of this we have in the words that immediately follow: "Who also hath given unto us the earnest of the Spirit." The word "earnest" means a pledge or token of that which is to come. Thus while we are here in this mortal state, toiling on "in hope of eternal life which God that cannot lie promised before the world began" (Titus 1:2), God gives his Spirit as an earnest or pledge that that promise will be fulfilled. In what way the Spirit becomes a pledge of the future eternal life is

explained in Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken [make alive also from the dead] your mortal bodies by his Spirit that dwelleth in you." In verse 9 Paul had said: "Now if any man have not the Spirit of Christ he is none of his." Then if we do have the Spirit of Christ, we are his; we are joined to him with indissoluble ties so long as we have his Spirit. He is the fountain of life. Our life is "hid with Christ in God." This is the way that "God hath given to us eternal life;" because we have his Spirit that unites us to the Son; "and this life is in his Son." 1 John 5:11, 12. And hence it follows that "when Christ who is our life shall appear," we also shall appear with him in glory. Col. 3:4.

2. The "adoption; to wit, the redemption of our body," spoken of in Rom. 8:23, for which Paul says we groan, is the very time, when, according to 2 Cor. 5:4, mortality is swallowed up of life, or when eternal life is given, in fact. Then this mortal puts on immortality, and this corruptible puts on incorruption. 1 Cor. 15:53, 54.

3. The apostle Paul did not consider that anything in him had "sprung up" into eternal life, while he was here on the earth; for he labored, he says, "if by any means I might attain unto the resurrection of the dead." Phil. 3:11. He did not consider that he had attained, or was already perfect, but he followed after, and pressed toward the mark for the prize of the high calling of God in Christ Jesus; and he said that the crown (crown of life, as well as crown of righteousness, James 1:12; Rev. 2:10) was laid up for him to be given in the day of Christ's appearing. 2 Tim. 4:8.

4. The day mentioned in Matt. 27:62, was undoubtedly the Sabbath; for Luke (23:54) says that that day (the day of the crucifixion) was "the preparation, and the Sabbath drew on."

#### 140.—BAPTIZED FOR THE DEAD.—1 COR. 15:29.

Please explain 1 Cor. 15:29, which reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" J. B. G.

Ans.—The great object of Paul's argument in 1 Corinthians 15, is to prove the resurrection of the dead. He first sets forth the resurrection of Christ as proof that there is to be a resurrection of the dead. From verse 20 to verse 29, he enters into a little digression concerning Christ's relation to those who die in Adam, and the establishment of his own future kingdom. In verse 29, he again takes up his original line of thought. Connect verse 20 with verse 29. He had stated in verse 18, that if Christ be not risen, then they which are fallen asleep in Christ are perished. "But," he affirms (verse 20), "now is Christ risen." Now verse 29: "Else," that is, if this is not so, and Christ is not risen, and there is no resurrection of the dead,—"what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The question then arises, What connection is there between the action of baptism and the dead?—Just this: We are baptized to show our faith in the burial and resurrection of Jesus Christ, and our hope of a resurrection through him. But if the dead are not to be raised, why should we be baptized for—concerning, in reference to—the dead, to show our faith in the resurrection, and incur all the danger and persecution that comes from such a profession, if there is no such thing. The Mormon position, that the living may be baptized in behalf of the dead, is one of those instances where mere words are seized upon and considered abstractly, without reference to the relation in which they are used, and then a theory built upon them from such an illogical standpoint. The Mormon idea does not enter at all into Paul's argument; and there is not a solitary particle of evidence for it in any other part of the Scriptures. And they are still further inconsistent with the apostle's argument from the fact that they believe



in the immortality of the soul; and hence the question whether the dead are to be raised or not, could not affect their practice at all.

#### RELIGION.

THE Christian religion appeals to the highest and noblest traits of our being. To be religious, in the sense demanded by this religion, is to be in the highest degree unselfish; and unselfishness is always the foundation of the noblest actions. It would seem, therefore, that all persons ought to recognize the utility and grandeur of religion as a rule of life, were it nothing more than this, since all recognize the virtue of unselfishness as one of the highest that can actuate human nature. And this doubtless would be the case, at least much more nearly than it is, if religion could be made to appear to people in its true light, instead of coming to them through channels colored and distorted with human imperfections. The trouble is that so many people, even those who ought to know better, see in religion a mere matter of belonging to some church and attending church services, with an appearance of piety, which in the majority of cases is more a pretense than a reality. This, of course, is an altogether erroneous view.

The Christian religion comes to the soul through its divine Author, and not through any church; it is revealed in the word of God and in the earthly life of its Author, and not often—in its purity and beauty—in the lives of his professed followers.

But when, as is sometimes seen, religion dwells "pure and undefiled" in the human heart, it is most clearly manifested in the unselfish life of its possessor. Unselfishness, or self-denial, is by many given too narrow a meaning. Much that passes for unselfishness is only selfishness in another form. That is the true unselfishness which has its source in Christianity. It is self-denial for no selfish purpose. True unselfishness is not self-conscious; it is the entire absence of self. In the word of God its highest form is set before us, which we are exhorted to follow. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery 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." Phil. 2:5-8. His is the perfect example of an unselfish life, and in proportion as those who profess to follow him live up to their profession, will their lives approximate in unselfishness to his.

Unselfishness, or self-denial, is thus seen to be the entire renunciation of self. It extends to the entire being, so that no part of self is left to make a virtue of unselfishness, or to pervert the same to selfish ends. The Christian—who is truly such—cannot be selfish; for he is not his own. He has given himself and all that he is to God. Henceforth he ceases to direct himself. His own choice is to be no more consulted; for he follows in the steps of Him who "pleased not himself." The will, the pleasures, the pursuits of self give place to those of Him who claims his new allegiance. Be that will what it may, it matters not to him. There is no longer any self to be consulted, no self to shrink from toil and danger, no self to wish for some less humble place. He questions not of wealth or ease or honor, but of the Master's will, and that will ever has in view the highest welfare of human souls.

Let unbelievers scoff at Christianity and make light of religion; they cannot deny the force and beauty of unselfishness. Let them point to the inconsistencies of church-members or the absurdities of church doctrines; they must admit the power of Christian faith to lift men to the highest pinnacle of human usefulness, heroism, and virtue. At the voice of the Master saying, "Go ye into all the world and preach the gospel to every creature," multitudes leave

home and native land, shrinking not from toil, from degradation, or from danger, thinking only of the labor needed for the highest welfare of their fellow-men. Where are the missionaries which have gone forth to lift up the fallen and degraded, which Christianity has not sent out? Where are the world's great philanthropists which Christianity has not furnished? Let infidelity or agnosticism name some of them. Let skepticism name a principle within its ranks which has power to sweep aside all prejudice of race or color, and unite men of all nations and all places in the common bond of brethren. Until it can do this, as it is done by the Christian religion, let this religion have the credit, the honor, and reverence, which is its due, as that which is able to produce the noblest, the one truly unselfish type of man.

L. A. S.

#### THE DECEPTIONS OF SATAN.

SATAN is the enemy of all righteousness. He has ever been at war with Christ. Satan began his war in heaven, but he prevailed not, neither was their place found any more in heaven. "He was cast out into the earth, and his angels were cast out with him." The Saviour says, "I beheld Satan as lightning fall from heaven."

The following words show his attitude toward the children of men: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." Rev. 12:12, 13. He is said to be "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Consequently, those upon the sea and upon the earth all realized that there is a contending foe.

Notwithstanding his general attitude of war, there are three periods brought to view when Satan makes a special attack to counterfeit and oppose God's work: First, when God instructed Moses and Aaron to deliver the children of Israel from Pharaoh's power, he told Moses to take his rod and cast it down before Pharaoh, and it would become a serpent. The magicians, Satan's agents, were sent for, and they counterfeited the work of God. "For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." Ex. 7:12. Also in bringing the frogs from the river, "the magicians did so with their enchantments;" but they could not disperse the frogs from the land. Every inch of ground was contested by Satan, until God, in a triumphant manner, had brought his judgments upon their gods; then he delivered his people.

Secondly, at the first advent of Christ, Satan appeared again in a special manner to contest every inch of ground. At the very presence of Christ the devils cried out. Matt. 8:28, 29. They exerted great power over the bodies and souls of men. Mark 9:17-27; Luke 13:16. But Christ gave the disciples power over them, and this power was not to be taken away from them until the end of the world. Luke 10:19, 20; Matt. 10:8; 28:20 compared with Mark 16:17, 18.

Thirdly, at the time of his second advent Satan again will manifest his power to a greater extent than at any time in the past. It would seem that all the knowledge and power he has gained in his past experience of six thousand years in making war against Christ and those whom he has purchased by his blood, will be brought to bear in the most direct manner against the people of God and the work of saving souls.

The following are some of the expressions that Inspiration has used upon this point: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this

cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

The expression is very forcible; for it speaks of the working of Satan "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Consequently he will manifest his power in and through human agencies, even through those who do not have the love of the truth. This God permits him to do, because they do not receive the truth in the love of it. Therefore, God sends them strong delusions that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. This implies that many would profess the truth, yet would feel that it was too straight for them, that it required too much at their hands; and because of this, they do not love it, terrible delusions come upon them; and the result is, that they are lost.

In 2 Cor. 11:13-15 the apostle states: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Here the apostle refers to false apostles and deceitful workers who will transform themselves into the apostles of Christ. They have the appearance of the ministers of our Lord, and this is no marvel; for Satan whom they serve, is transformed into an angel of light.

It is evident, therefore, that nothing but the power of God can keep his people from the seductive snares of Satan. The Saviour says, "If it were possible, they shall deceive the very elect." We conclude, therefore, that his power will be so great over the human mind that none will escape the delusions that he sets before them, unless they strictly follow the truth in the love of it. It is various delusions, such as are best adapted to each mind, that come upon mankind. Thus in the end the line will be clearly drawn between the wicked and the righteous. Not that all will realize that they are cast off by God at the time, but will be deceived by Satan. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

The cause of this anger against the people of God living in the last days is clearly expressed in Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Two things seem specially to stir his anger. One is the keeping of the commandments of God; and the other is because they have the testimony of Jesus Christ.

In 2 Pet. 2:3 the apostle states one way that many will be deceived: "And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." Satan works upon the passions of the human heart, and the strongest passion is that which he controls to the ruin of the soul. "Through covetousness shall they with feigned words make merchandise of you." This is a strong expression. If we place this with the fact that Satan's ministers will be transformed as true ministers of Christ, it would seem that there would be those that through the spirit of covetousness would stir up some to use their means or their desire for gain in a way that would make merchandise of them. They would lose the spirit of the truth, and be led into many hurtful snares that drown men in perdition. The apostle Paul lifts his warning voice against this: "But godliness with contentment is great

gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many hurtful and foolish lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:6-11.

It is true that "godliness is profitable unto all things, having promise of the life which now is and of that which is to come;" and yet so great is the anxiety of men to lay up treasure on the earth, that they become intoxicated with the love of money. They do not realize the force of the teaching of Christ upon this point. There is a power in the love of money that is far greater than many think. A little of this world's goods bewilders the mind; it perverts the judgment. How differently men see things when they are prosperous, from what they did when in extreme poverty. They do not feel their dependence upon God as they did before. They feel that they are able to take care of themselves.

It is in view of these dangers that the Saviour says, "Sell that ye have and give alms." The means that men possess are talents lent them of God, that by the use they make of them they may be proved whether they are worthy to be intrusted with the true riches—everlasting life—that have been purchased for them by the death of our Lord Jesus Christ. Said our Saviour: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give to you that which is your own?"

The heavenly mansions belong to us by the purchase of Christ's blood, but he cannot give them to us unless we prove ourselves worthy. He therefore commits to us talents of influence, of ability, of means, which are the precious gifts of God, to see if we will take these things and use them to advance his work in the earth. If we make his cause our own; if we throw our influence into the breach that sin has made to sustain the cause of God when it is brought into reproach; if we will take the influence that we possess and lay it upon the consecrated altar, whether it be by means acquired, ability, or position in life, we prove ourselves true and worthy to take the precious gift that belongs to us and is offered freely by our Lord Jesus Christ.

But if we can see the cause <sup>of Christ</sup> languish, and feel that our own reputation is too good to lay upon the altar, our talents are too important to give to the Redeemer, we prove ourselves unworthy of this gift of God, and will finally be left to perish with the wicked world.

How few realize that God is testing us day by day; and yet he is. How few realize that the precious gifts we have, whether large or small, are only lent of God to see what we will do with them. O, that God would give more of a realizing sense of the sacredness of the trust which he has lent us. Then as the importance of eternal life is appreciated, how gladly we would put these things which were never ours only as lent by God, out to usury; and then say, "Here, Lord, we are, and the talents that thou hast given us. We have used them in thy service, we consecrated them to thy work. We saw the cause languishing, precious souls perishing for light. We threw ourselves into the gap, and did the best we could. We saw the cause suffering reproach. We took it upon ourselves, thus following the example of our Lord and Master." Such will hear it said: "Because thou hath been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

S. N. H.

#### IS IT LIGHT?

WE are in receipt of a copy of the *Baptist Sentinel*, published in Dayton, Wash., in which is an article entitled, "More Light Given." The light is upon the subject of the Sabbath.

By request of a brother in that vicinity, we will notice a few points. As nearly all the ideas in this article are such as our people have heard over and over again, we think it would be unprofitable to mention them all.

The author quotes Rom. 13:8, 9, and says:—

"Now, Paul was intending to go to Rome to plant the gospel standard there. And, by the way, he sent a letter of advice before him, containing much Scripture knowledge, and in his letter of advice he virtually excludes the fourth commandment, by giving that part of the law that would be binding on them as Christians, and then saying, if there be any other commandment, it is this: Thou shalt love thy neighbor as thyself."

According to this, the fact that Paul did not mention the Sabbath in the list of Christian duties laid down in Rom. 13:8, 9, "virtually excludes the fourth commandment." Upon what ground does he exclude it?—On the ground that it is not mentioned. Not mentioning, then, is purposely "excluding." Let us now see what this will exclude.

There is a command which says, "Thou shalt have no other gods before me." This is the first commandment of that code in which the Sabbath commandment is the fourth. Is it mentioned in Rom. 13:8, 9 among the duties Paul declares to be obligatory upon Christians?—It is not. What place, then, shall be given to this commandment in Christian theology? Adopting the same process of reasoning that our author applies to the fourth commandment, we reply, "It is excluded." By what rule, do you ask? By the rule already laid down in regard to the fourth commandment—that it is not mentioned.

There are also two other commandments, one against image worship, and the other against profanity, which are not mentioned in Rom. 13:8, 9. These with the fourth make four commandments, all of which must be excluded, if the Sabbath is excluded; for they are all parts of the same law, and if Paul's silence excludes one, the same silence must exclude them all! If it should be claimed that the other commandments are mentioned in other places of the New Testament, this would be an entire surrender of the whole argument; for we can as easily find references to the Sabbath in the New Testament scriptures as we can find those to the worship of idols or profanity.

The fact is that in this connection Paul is not pretending to give the whole body of Christian theology. An examination of the context makes it very apparent that the subject under consideration is the duties we owe our fellow-men. As we have seen, it does not touch those duties we owe to God, and we may add further, it does not include many important Christian duties, such as repentance, faith, baptism, etc. It simply presents the duties we owe all men, irrespective of class or character. Rom. 13:8, 9, divorced from the other scriptures, only presents such a code of ethics as has been advocated and adopted by many intelligent heathen. To sum up this point: The conclusion of this writer that the Sabbath is not binding, rests upon premises which may also be used to nullify all the first four precepts of the decalogue as well as the ordinances of Christ.

Then again, we have the following statement:—

"A law without a penalty is null and void. Let us look at this seventh-day Sabbath law in Ex. 31:15: 'Whosoever doeth any work in the Sabbath day, he shall surely be put to death.' It is clear that the penalty does not exist, therefore the seventh-day Sabbath law is not binding, as I believe, on any one living, either Jew or Gentile."

Here the claim is made that because the penalty of death for Sabbath desecration is not now carried out, therefore the Sabbath commandment is no longer of force.

Remember, this argument is based on the ground of no penalty, no law. But were there not penalties attached to other precepts of that law as well as to the fourth commandment?—Most assuredly there were. There was a penalty of death for profanity. Lev. 24:16. Is any one stoned to death now for taking God's name in vain?—Certainly not. Then according to this writer, the law against profanity is now abolished. Adultery was also punished with death. Lev. 20:10. This penalty is not now enforced. But shall we therefore conclude that God's law against unchastity is not now binding? The fact is that the punishments inflicted by the civil law, then as now, are not the final nor principal penalties for sin. God "hath appointed a day in which he will judge the world in righteousness." That tribunal pronounces upon the impenitent and ungodly of all past times a final penalty, and in that judgment the violators of the Sabbath cannot excuse themselves upon the ground that the civil law did or did not punish them for its violation. In dismissing this point, we will only say that neither the penalties enforced by the Levitical law, nor those now prescribed by the civil rulers of this world, have any effect either to mitigate or nullify the final penalty. Then will the "wrath of God be revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." We may, if we choose, ignore the law of God, and thus treasure up unto ourselves "wrath against the day of wrath and revelation of the righteous judgment of God."

Again: commenting on the death and resurrection of Christ, the writer says:—

"But those who keep the seventh day are compelled to celebrate a dead Christ."

To this we reply that there might be some force to these words, if we dated the Sabbath from that point; but we do not. Neither the death nor the resurrection of Christ has anything whatever to do with the Sabbath; and the Bible nowhere teaches any such thing. The Sabbath dates from the creation of the world. Gen. 2:2, 3. No amount of quibbling can ever erase the record of the sanctifying, or appointing, of the Sabbath at the very beginning of the history of our race. And as Christ was the active agent in the creation of the world (John 1:10), and on the first Sabbath was resting and enjoying the work which his power had accomplished, we feel confident that we do not celebrate a "dead Christ" when we observe the divinely appointed memorial of all the works "which God created and made."

As usual in writers who oppose the Sabbath, he holds that Christ never declared the Sabbath to be binding upon Christians.

To this we reply that both Christ and his apostles taught the binding force of that law of which the Sabbath was an integral part. (See Matt. 5:17, 18; Rom. 3:31; James 2:10, 11.) Christ by his own words cautions his disciples in reference to future acts upon the Sabbath (Matt. 24:20), and the disciples of Jesus kept the Sabbath after the death of Christ. Luke 23:56. We might advance much evidence upon this point, but space forbids. This author does not stop to think that Sunday is nowhere commanded. Briefly stated, his argument is this: We need not keep the seventh-day Sabbath, because it is not commanded over again, but we should observe the Sunday which is never commanded at all!

Quoting from John 20:19, 20, he says:—

"On the very day that Christ arose from the dead the disciples were assembled in a room, and for fear of the Jews the doors were shut. 'Then came Jesus and stood in the midst of them and said: Peace be unto you, and he showed them his hands and his side.' Then they were glad when they saw the Lord.' Then down in the 26th verse it is said, 'After eight days, being the first day of the week, again his disciples were within, and Christ stood in the midst and said, Peace be unto you.' This of itself was sufficient to impress the minds of his disciples with the first day of the week being a holy day, if there was no other proof."



But they were not thus assembled to celebrate his resurrection; for they did not at that time believe it. Further, his appearance on that occasion would no more make the Sunday the Sabbath than his meeting with the disciples on Thursday at the time of the ascension would make that day the Sabbath.

In closing, we call the attention of the reader to the fact that in this quotation a remarkable addition is made to the word of God. The writer has left out the words, "being the first day of the week," from verse 19, apparently for the reason that they were not needed there to prove that day as Sunday, and has inserted them in verse 26 where they are very much needed to prove the very point he is trying to make; viz., that this second meeting of Christ with the disciples was also on Sunday! If this is not taking an unwarranted liberty with the word of God, we would like to know what would be. As it reads in his quotation, the *human* is very evident; for inspiration is not silly enough to try to squeeze eight days into one week! Perhaps some of our readers may think that we ought to be charitable enough to attribute this to ignorance or carelessness; but the whole history of Sunday exaltation has been in such perfect keeping with maneuvers of this kind that we cannot help thinking that this is another of the tricks of the Sunday trade.

The few points we have noticed are good illustrations of the reasoning of the entire article. And we think it will be evident to every thoughtful reader, that it must be a very shaky structure which rests upon such a foundation. M. E. K.

#### THE PUBLISHING WORK IN CANADA.

STANDING at the commencement of a new year, it is interesting to take a retrospective view of our publishing work in this country during the year 1891. It has now been a little less than three years since the Toronto branch of the REVIEW AND HERALD was established, and each succeeding year the business has been much larger than that of the previous year.

In the matter of the distribution of tracts, pamphlets, and periodicals, there is a perceptible increase, although as yet there is no such organized effort in this work, as there is in most of the States, if we except the Province of Quebec, where there is a regularly organized tract society. The temporary organization in the Maritime Provinces is doing commendable work in this direction; in the Province of Ontario there are several zealous workers who are making wise use of quite liberal quantities of publications, with increasing evidences of success in placing the light of present truth before the people with whom they are laboring. Indications point conclusively to the belief that properly organized and directed efforts in this work will yield very satisfactory results in Canada.

The canvassers of the Quebec Tract Society have labored mostly in Ontario. This has seemed advisable on account of not having books in the French language suitable for the new fields in their own province. The canvassing work in the Maritime Provinces, Ontario, and Manitoba, has been under the supervision of this office. My brother, F. W. Morse, has continued to have immediate charge of the Maritime Provinces, myself of Ontario, while brother F. L. Mead has looked after the details of the field work in Manitoba.

The total number of canvassers who have worked for longer or shorter periods of time during the year, is as follows: Maritime Provinces, 15; Province of Quebec, 10; Ontario, 60; Manitoba, 5; total, 90. Some work has also been done in British Columbia, the North Pacific Tract Society having charge of that field. To supply the demands of these canvassers, there has been shipped from this office during the year, 15,152 copies of our several subscription books, 14,334 of which were "Bible Readings." The value at retail prices

of all publications shipped from this office during the year, including subscription books, trade books, tracts, and pamphlets, is \$37,798.76.

Generally speaking, the canvassing work in Canada has been usually successful the past year. There has been a goodly number of instances of quite uncommon success, so far as the amount of sales is concerned, and of course the average number of instances of only ordinary success. Judging from all the information I have obtained, I should say that the success of the canvassing work in this country is quite similar to that in the average of the States.

From personal knowledge, I can count fifteen individuals who have accepted the Sabbath and kindred truths during the past year in various portions of Canada, as a direct result of reading the books sold to them, and other publications placed in their hands by missionary workers. There are hundreds of other cases where the people are deeply interested and anxious to know more of these things. We receive scores of letters from our canvassers in different portions of the Dominion, containing most urgent appeals for Bible workers, missionary workers, and ministers, to follow up the interest that has been awakened. Only a few days since, a brother wrote, asking for a minister to come to his place and organize a church, as there were seven there who had accepted the truth. Some of our canvassers have their hardest trials to resist the urgent and continued appeals of the people to hold Bible readings with them. It is truly lamentable to see these hungering souls suffered to go on, their needs unsupplied, and they subject to the dangers of losing the interest that has been awakened, and thus dropping back into perhaps a worse condition than before. The demands for laborers in this field are very numerous and urgent.

The outlook for the future of the publishing work in Canada is encouraging. What is needed is consecrated and competent canvassers who will take hold of the work and hold on faithfully. For such there is a liberal reward, both here and hereafter.

A recent arrangement, whereby the Michigan Tract Society will share jointly with this office in carrying forward the subscription book business in Ontario, we trust will result materially to the best interests of that work in this province. An increase in the number of steady workers, and greater proficiency in the work, are the most needful considerations requisite to desired results.

G. W. MORSE.

#### "THE GREATEST THING IN THE WORLD."

(Continued.)

[SUCH is the title of a neat little pamphlet of sixty pages, by Henry Drummond, whom I judge to be an English author. Through the kindness of another, I have had the privilege of perusing this little book, and I find so many precious thoughts in it which have been interesting and profitable to me, that I send it to the REVIEW, hoping its many readers will be as much benefited as I have been. It is a most discriminating and illuminating exposition of that wonderful chapter on love, 1 Corinthians 13. It is possible any inclined to be super-critical can find passages they might find fault with, but no Christian could deny the excellence of the matter contained in it. I ask all to read it with care.

G. I. B.]

The next ingredient is a very remarkable one: *Good Temper*. "Love is not easily provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill temper is that it is the vice

of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition. The compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins; sins of the *body* and sins of the *disposition*. The prodigal son may be taken as a type of the first, the elder brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone. Look at the elder brother, moral, hard-working, patient, dutiful,—let him get all credit for his virtues,—look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the prodigal; and how many prodigals are kept out of the kingdom of God by the unlovely characters of those who profess to be inside? Analyze, as a study in temper, the thunder-cloud itself as it gathers upon the elder brother's brow. What is it made of?—Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness,—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question himself when he said: "I say unto you, that the publicans and the harlots go into the kingdom of heaven before you"? There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, he simply cannot, enter the kingdom of heaven. For it is perfectly certain—and you will not misunderstand me—that to enter heaven a man must take it with him.

You will see then why temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now of speaking of it with such unusual plainness. It is a test for love, a symptom, a revelation of an unloving nature at the bottom. It is the intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins. For a want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness, are all instantaneously symbolized in one flash of temper.

Hence it is not enough to deal with the temper. We must go to the source, and change the inmost nature, and the angry humors will die away of themselves. Souls are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change, renovate, and regenerate, and rehabilitate the inner

man. Will power does not change men. Time does not change men. Christ does. Therefore, "Let that mind be in you which was also in Christ Jesus." Some of us have not much time to lose. Remember, once more, that this is a matter of life or death. I cannot help speaking urgently, for myself, for yourselves. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.*

*Guilelessness and sincerity* may be dismissed almost with a word. Guilelessness is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction even to meet with it for a day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the self-respect a man has lost; our ideal of what he is, becomes to him the hope and pattern of what he may become.

(To be continued.)

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### THE RELIGIOUS LIBERTY WORK IN MICHIGAN.

THE representatives of Sunday laws are still working quite actively in Michigan, and our brethren here are alive to the situation. A systematic distribution of our literature is going on all the time, several hundred thousand pages having been distributed within the last few months. Favorable notices are being given to our work by the papers, and in some instances extensive quotations are made from our tracts.

In one of the leading dailies of the State, which gives a favorable notice of our work, and quotes freely from our literature that is now being circulated in the place where the paper is published, we find the following editorial under the heading, "Sabbath by Law":—

"Whatever differences may divide the people in politics, there is a sentiment still extant that religious intolerance shall not be permitted to rise above other matters, and for the time being or any other time, exert its sway in this country. The Constitution secures to every man the right to worship God according to the dictates of his own conscience, and any abridgment of that right ought to arouse the indignant protests of all patriots. Notwithstanding this fair and liberal provision of the Constitution, there are men and societies whose avowed object it is, failing to prevail by the use of moral suasion, to compel by law an acquiescence in their peculiar notions of worship and Sunday observance."

"At the head of the most offensive class of these intolerants is Col. Elliott F. Shepard of New York, who says that it is the hope of the American Sabbath Union so to mold public sentiment that there will be a popular uprising in favor of a more strict observance of Sunday, and if those who observe another day as a day of rest and worship, do not yield to plain and conclusive arguments, that a resort will be made to law. To this end a committee has been appointed to work at the national capital and to secure the introduction of a bill

similar to the Blair bill, which met with an inglorious defeat. Such work as is here outlined is offensive to the free spirit of our institutions. If any person elects to worship God on Saturday, and he or she conscientiously believes that that day is the Biblical Sabbath, he or she has the constitutional right to observe that day. Might never yet made wrong right. Oppression and intolerance never yet won a convert to religion. Statutes and stakes never have and never will shake the faith of a conscientious Christian. A law which arbitrarily compels the observance of a fixed day for religious devotions will meet with prompt and continued violation by all classes except those who demanded its enactment."

The spirit of prophecy has told us that the Sabbath question would be a leading theme of discussion, as we near the end. We now see fulfillments of it on every hand.

### GOVERNOR BOIES ON THE PROVINCE OF CIVIL LAW.

IT will be remembered that Governor-elect Boies of Iowa, in his campaign the past season, was severely censured by the various religious organizations of the State, particularly the Methodists, because of his exercise of executive clemency toward an individual convicted of a violation of the prohibitory law. The right of the church to come in and attempt to dictate the policy of a sworn executive was questioned, not only by the Governor himself, but by many others. This precipitated a general newspaper discussion of the subject, and never since Iowa was admitted to the Union has the relation of Church and State been so thoroughly discussed.

The Governor in his inaugural took occasion to refer to the province of civil law in the following language, which shows him to have sound ideas on this very important subject:—

"There are certain natural rights which every man possesses, and certain obligations which he as a member of society owes to the public. It is clearly within the province of the legislature to enact laws for the protection of the former and enforcement of the latter. Beyond this in statutes that are designed to regulate the conduct of men, it is, I believe, unwise to go.

"It is safe to say the wisdom of man has never yet been sufficient to enable him to devise *practicable means for the enforcement of strictly moral obligations.*

"So long as the conduct of men is restrained within limits that admit of no encroachment upon the rights of others, it should be left to the regulation of their own consciences, and to the control of the laws that emanate from a wisdom superior to our own.

"To be able to guard with jealous care the rights of one class without encroaching upon those of another, requires the exercise of wisdom not always vouchsafed to man.

"To judge correctly between the natural rights of the citizen, and his obligations as such to that organized society that protects him in these, demands a comprehension of each, more accurate than mortals always possess." W. E. CORNELL.

### THE INFLUENCE OF OUR LITERATURE.

IN a western city, where the Sunday-law agitation has been raised to quite a pitch within the last few weeks, our brethren have been quite energetic in circulating literature showing up the real spirit and *animus* of these Sunday laws.

One of our brethren there, who has had some experience in the newspaper business, and was somewhat acquainted with the editor and managers of one of the leading dailies in that city, was passing down the street a few days since, and chanced to call on the editor. He found the editor poring over his Bible with excited interest, searching for the ten commandments. As soon as our brother came in, he hailed him saying, "See here, where are the ten commandments? I have been hunting for two hours for them and can't find them. I want to get something for head-lines." The brother took the Bible and readily turned to the place where the

ten commandments are recorded. But the editor said: "It is the ten commandments in the New Testament that I want. I don't want the ones in the Old Testament." When informed that the ten commandments, as a whole, were not given in the New Testament, he said: "Well, I never knew that before."

The brother supplied him with a number of our National Religious Liberty Association tracts, and a half hour later, he happened to pass that way, and saw the editor poring over them with great earnestness.

Next morning, there was a half-column editorial in his paper, bearing on the subject of Sunday legislation, the main facts being copied from the reading-matter that was given him.

It is often quite difficult to secure the publication of matter in localities where there is no special agitation upon this Sunday question. But as soon as the matter is agitated and thus becomes a live issue, if we have brethren in those places who are looking after things sharply, they will have but little difficulty in securing a hearing. Often, as in the case above cited, they will be able to supply the editors with the facts, and they can write up the points as clearly as any of us could do it, and they will have all the more influence, coming from that quarter.

The bristling facts that are set forth in our literature have weight with minds that can be brought to consider them, and we should lose no opportunity to get this important matter before the people.

### THE AMERICAN SABBATH UNION AND THE LABORING MEN.

DURING the recent meeting of the American Sabbath Union at Des Moines, the American Federation of Labor was also in session at Birmingham, Ala. The Sabbath Union telegraphed "fraternal greetings" to the Federation of Labor, and asked that they might have their co-operation in securing the closing of the World's Fair on Sunday. As a bait to incline them favorably in this line, they also asked the laborers to assist them in getting Wednesday of each week secured to them as a holiday, and that the laboring men be allowed to visit the Fair on that day at reduced rates. It is needless to say that the Federation of Labor responded by a series of resolutions, accepting the propositions of the Union. After expressing their sorrow that necessity compelled the laboring man to use Sunday as a day to visit such exhibits, owing to the fact that many of them work all the other days, they said "that in the opinion of the delegates of labor unions here assembled, the rest day should be jealously guarded against the encroachments of those who live upon the labors of others.

Many of the labor organizations so far have opposed this Sunday-law movement, but we can begin to see the indications that they are giving in, and that this Sunday wave will soon sweep everything before it, except those who are anchored on the sure word of God.

### THE SUNDAY THEATER.

THE *Mail and Express* has the following to say in regard to efforts being made in Minneapolis to close the theaters on Sunday:—

"The arguments against opening Sunday theaters presented by prominent gentlemen in the Minneapolis city council recently were of the most convincing kind. The chaplain of a penitentiary spoke from long observation, declaring that it was wrong to place such temptations as the Sunday theater in the way of young men. It was shown conclusively that many a young man began his downward career by attending the theater on the Sabbath. Immediate efforts to suppress this evil should be made in our large towns and cities, if the young men are to be rescued from immorality."

Is there anything more demoralizing in a theater on Sunday, than on any other day? The very nature of the case shows that the theater that is bad on one day is just the same on any other day. But

the idea seems to be fixed in the minds of some of these Sunday reformers that it does not matter much what you do, so you act piously on Sunday.

#### THEATERS VYING WITH THE CHURCHES.

In an article quoted by the *Mail and Express*, the statement is made that "in Chicago and some other American cities, the theaters vie with the churches on the first day of the week, and there is no restriction whatever upon the character of the performance." Shame on a Christian who would have the theater suppressed by law, simply because it "vies" with the churches. One reason given for a Sunday law in the fourth century was that the theater might not run in opposition to the church, and we see the same being urged now. When this clamor for Sunday laws is gratified, we will have the same religious intolerance and opposition that was introduced by such legislation then. We have long held that prophecy foretold just such a state of things for the last days, and we see it coming.

#### SUNDAY IN FRANCE.

M. LEON SAY, president of a society in France, formed to secure the better observance of Sunday, says:—

"Two years ago our society numbered twenty persons; to-day we count over twenty-five hundred members, made up of republicans and monarchists, Catholics and Protestants, bishops and free-thinkers. We have already achieved some practical results. In the post-office we have got the hours shortened on Sunday, and we are now laboring with the railroad companies."

—A correspondent from Wisconsin gives the substance of some conversation with a minister, who stated that Mr. Crafts has challenged the Adventists over and over again to discuss the question of Sunday laws with him, but that, so far, he has been unable to get any of us to stand up before him.

The most of our brethren will remember the facts in connection with a challenge that Mr. Crafts gave to brother A. T. Jones a couple of years ago, to discuss the question with him; how that brother Jones accepted the challenge, and then Mr. Crafts backed out, and yet tried to lay the blame for backing out of the discussion on brother Jones. All the correspondence and facts in connection with this are published in a neat little pamphlet, entitled, "Mr. W. F. Crafts Against the Editors of the *American Sentinel*." The price is ten cents, and it can be had by addressing either the *American Sentinel*, 43 Bond St., New York, N. Y., or the National Religious Liberty Association, Battle Creek, Mich. All of our brethren should have it; and when such charges are made, they should be prepared to place this pamphlet in the hands of the persons making them, and ask them to read and be satisfied that Mr. Crafts states a falsehood when he says that Seventh-day Adventists are afraid to enter into a discussion with him upon these principles.

If he is just aching all over to discuss with the Seventh-day Adventists, it may be that he can be accommodated yet, should he see fit to stand up to the challenge that he made Elder Jones, and then failed to meet it.

—The New Jersey Sabbath Union held its annual session in New Brunswick, N. J., on Jan. 20. Resolutions were passed asking the New Jersey State commissioners of the World's Fair not to make any exhibit of the State on Sunday at Chicago in 1893, and also urging the national commissioners not to allow the gates of the Fair to be opened on Sunday.

—On Sunday, Jan. 24, a strong effort was made in Fall River, Mass., to enforce the Sunday law, and close all places of business. "Several news-stands closed trade at ten o'clock. Drug-stores sold no cigars, and many dealers refused to sell anything except necessary materials used in prescriptions."

## 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.

#### LETTER FROM PITCAIRN.

[The following letter was written to brother and sister E. H. Gates, by sister Rosie A. Young of Pitcairn Island, a little over a year ago; but having, as she says, to go "the long road" by way of England, then back to the Pacific islands, and then to America, it has been quite awhile on the way. But it will be interesting to all our readers, as showing some of the experience and feelings of those who compose that unique island church, from one of their own number.—Ed.]

Pitcairn Island, Dec. 28, 1890.

My dear Brother and Sister Gates:—

I only wish it were possible that an opportunity could be had, of sending letters to you at Tahiti, but all we can do is to send by what I call the long road, i. e., by way of England or America, and let our letters go on to Norfolk Island and await you there. How pleasant it would be just now to have a nice talk together. But as we have not you to talk to, we are doing the next best thing about it, we have you to talk about. O, we feel that we can never thank and praise our heavenly Father enough for his goodness in sending you all here and in so richly blessing your labors among us. Most earnestly I pray that he may abundantly bless your efforts wherever you go, and preserve your health and strength to do much work in your Master's service.

The second day after our dear little ship took you away, the American ship "R. R. Thomas," gave us a brief call. Some papers and pamphlets were taken on board by the men, and were very favorably received by those who were able to read them. Captain Colson gladly accepted a "Marvel of Nations," and regretted that he had no ready money to pay for it. His wife took eight copies of the *Signs of the Times*, and the carpenter also received some, giving his address, for further communication. Of the rest on board the ship, one or two more of the men accepted a few of the papers, but as the crew was almost entirely made up of foreigners unable to read English, our first missionary effort was not so largely successful as it otherwise might have been. However, it was sufficiently successful for us to "thank God, and take courage." A nurse who accompanied the captain's wife, an elderly woman, declined taking any of the papers, saying that she had had quite enough of the Seventh-day Adventists and their publications, and that for herself, she greatly preferred the old religion. I asked my brother, who told me of it, why he did not remind her that the religion of the Seventh-day Adventists both in point of faith and doctrine, is as old as creation. I am sure that dates far enough back to satisfy any one.

Dec. 30.—I wonder if you at Tahiti are enjoying such a lovely day as we are having here. There has been just enough sprinkling of rain to lay the dust somewhat, but the trees all seem to enjoy the shower. The acacia trees just in front of our house are crowned with a wreath of their beautiful flowers.—I wish you could see them just now in all their splendor, nothing can be much lovelier,—and as I look off from where I am writing, I feel like singing a line or two of Bishop Heber's hymn,—

"All Thy works shall praise thy name,  
In earth and sky and sea."

Yesterday morning most of the members of the tract and missionary society came to get some reading-matter, ready to begin work as soon as an opportunity comes. I am truly glad to see that a lively interest is awakened among our youth to be doing something, however humble, for the furtherance of their Master's cause, and my prayer is that the interest may be kept up, and never be allowed to flag. The young men have united themselves into a class to hold readings on one day in the week, for their self-improvement, and the young women do the same. It is the sincere wish and prayer of us all who have their best interests at heart, that they may help themselves and one another to be strong with the help of God, in everything that is "honest, just, pure, lovely, and of good report."

On Christmas night a sister spoke to brother

Will Christian so earnestly and pleadingly, that the result was, he truly yielded his heart to God, and gave himself up, sins and all, entirely to his Saviour. It does seem a genuine work of the Spirit, and he very earnestly desires to be remembered in prayer, lest he should be tempted to fall into sin. I am more deeply impressed than ever with the importance of continually calling upon God to keep us by his power. Without it, how can we stand?

Most of our young people seem really thirsting after improvement and knowledge, and how else can they obtain it here, circumstanced as we are, but by reading. It has been a life-long regret to me that our own educational advantages have been so limited, and never more than at the present time, did I feel the necessity of being more properly qualified to instruct our young, even in the simplest duties and studies. And then we are so far behind the age. But then—I will not say another word of discontent, lest I seem to find fault with the Providence that has so wisely ordered our goings, and watched over us in everything that is good for us, with infinitely more tenderness and love than an earthly parent can know.

May it be your blessedness to know his presence and upholding hand in every step of your way, and bless you richly as you labor in his service. Do you remember the vine, brother Gates, that fell as it was unwound from its support? I thank you still for your word of encouragement that evening, "Let your tendrils take hold upon God." Thanks to dear sister Read's wise arrangement in our Sabbath-school, our very babies are showing themselves apt scholars.

Yours with warm Christian love,  
ROSIE A. YOUNG.

#### ENGLAND.

HULL.—As much labor has from time to time been put forth in this city, perhaps a short notice of it and the work here may be of interest. Hull was founded in 1160 by the monks of Meaux, and is best known to history as the first town to close its gates against Charles I, and declare in favor of Parliament. It also declared for Sunday closing at a very early date; for in 1414 the mayor issued an order "that no markets shall be held on Sunday, nor any merchandise or goods sold thereon, under penalty of 6s. 8d. to the seller and 3s. 4d. to the buyer," and also that no "ale-sellers deliver or sell ale or wine on the said day." The same relic of the Dark Ages exists to-day, and any one, especially a Jew, has to pay 5s. for the privilege of keeping open his shop. Hull, however, may be more favorably known as the birthplace and home of William Wilberforce, who devoted his whole life and fortune to one subject—the abolition of the slave-trade and afterward of slavery itself.

Being the third port in the kingdom, its main trade is shipping, and it is in intimate commercial relations with all parts of the world, especially the wheat countries of California, Russia, and India. Some idea of its commercial magnitude may be gathered from the fact that no less than 858 ocean-going vessels belong to this port; of these 220 are steamships, which if placed end to end in a continuous line would reach over ten miles. The Messrs. Wilson are the largest private ship-owners in the world, having some ninety steamers. Besides this, Hull also possesses a fleet of about 500 fishing vessels, the annual catch of which is valued at \$5,000,000. Over 20,000 of its inhabitants are dependent on fishing for an existence. Ship-building has been carried on for centuries, and some of the finest war and trading vessels were made here, among which may be mentioned the first steam-ship constructed in England. The docks of the city cover over 145 acres of ground, and were built at a cost of over \$20,000,000. On the wharfs are to be met people of all nations and tongues,—all sorts and conditions of foreign sailors, from the fair Swede to the dusky Lascar, groups of Scandinavian, German, Russian, and Polish emigrants in their picturesque dress, on their way to some transatlantic land. In view of these facts, does not Hull present a most important field for ship-missionary work?

Our work has been represented here for some time by a small company of believers, the result of the labors of Elder John. These laborers have done what they could to hold aloft the light committed to their trust. The *Present Truth* has been circulated for seven years, and about 500 copies of each issue are now sold. Brother George Johnson is devoting his time to this work, and several sisters are also help-



ing. Another brother Johnson, a Swede, is trying to sell books and pamphlets on the ships in dock. Last year a company of canvassers spent considerable time, and put in some 2,000 volumes. I came last summer, and have now spent six months trying to follow up the work. My time at first was mostly taken up in visiting those who had secured "Bible Readings." I found but few who had read much in the book, and hardly any who seemed to have found out anything of its peculiar teaching. Seeing this, I wrote to a large number, calling their attention to the work and to those readings of special importance. I intend visiting them again in the near future, to see the result. One lady, however, was found keeping the Sabbath from reading "Thoughts on Daniel and the Revelation," and she has since taken a decided stand for the truth. Besides visiting, during the week I held private Bible readings, and every Sunday night preached in a hall. The attendance has been very fair, and the contributions placed in a box at the door, cleared the rent and organ hire. Seventeen have signed the covenant to keep the commandments of God and the faith of Jesus. Of these five had commenced to observe the Sabbath before I came. There are in all twenty-five Sabbath-keepers in Hull. These we are endeavoring to establish in the work. With some this is a slow process, others come out boldly and press forward. This is surely but a little flock among the 300,000 souls around them, but if faithful, they may be a power in the hand of God. During the coming quarter, we desire to attempt a more public presentation of the truth, and trust by God's blessing to be able to attract the honest in heart. We solicit an interest in the prayers of all in behalf of this work.

FRANCIS HOPE.

Jan. 5.

## IOWA.

NEVADA.—Since our last report eleven more have joined us at the above place and were baptized, making altogether during the two weeks of our stay, twenty-four additions to the church by baptism, and two by letter. The interest, notwithstanding the cold weather and bad roads, seemed to increase to the last. The Lord was with us in power and goodness, and to him we ascribe all the glory and praise. Still others seemed almost persuaded, and we hope and pray that the Spirit of God may continue to work with them until they become fully persuaded. We go to Marshalltown next. Pray for us and the work.

MATTHEW LARSON.  
S. M. HOLLY.

## MAINE.

PRESQUE ISLE.—I came to this place Dec. 24, 1891, and commenced meetings in the Easler school-house. The weather has been unfavorable, but the attendance has been good from the first. Good attention has been given to the word spoken, and six or seven have yielded to their convictions of duty, and have taken up the cross to keep God's commandments and the faith of Jesus. We praise God for the victory already gained; and yet we hope to see others follow.

The Lord is ready to help us when we are willing to let him; but we need the same decision that Joshua had, when he said: "As for me and my house, we will serve the Lord," or as David said: "Depart from me, ye evil-doers; for I will keep the commandments of my God."

I have received \$9.75 for foreign missions, five subscriptions for the REVIEW, two for *Union Record*, and have sold \$6.25 worth of books.

Jan. 14.

J. B. GOODRICH.

## NORTH CAROLINA.

SINCE our last report, we have visited the mountains of Watouga, and met with the Bethel church in quarterly meeting. We have labored hard for our people in the mountains, to get them to realize the importance of taking hold of all parts of the message. On this trip we walked 100 miles, but we are glad to do this, if we can only accomplish what the Master designs us to do. We held one meeting on the Blue Ridge, and one at Lenoir.

During the week of prayer we held meetings at Weaver. The Lord came very near. We organized a little company of seven, which will be known as the Thurman church, as the post-office has been changed to that name lately. There are quite a number deeply interested in and around our city, but we do not know what the result will be, as there will be strong influence brought to bear against the

truth here. But the Lord knows who are his, and is able to take care of all who are committed to him.

We are glad for the names sent us by those who have sent reading-matter to their friends in this State, and we shall do all we can for them; and if others have friends in North Carolina who are interested, we should like their names and addresses, as we are especially interested in the work in this State.

D. T. SHIREMAN.

Jan. 10.

## MICHIGAN.

OGDEN CENTER.—We are indeed grateful to God for the manner in which he wrought for us at our general meeting at Ogden Center, Mich. The roads and weather were such that the attendance was not large, but the Lord wrought for those who did attend. Matters of difficulty of long standing in the church were all settled, and the ordinances of the Lord's house were celebrated.

The outlook for the spiritual advancement and prosperity of the church was never brighter than at the present time. Three meetings were held each day. The preaching was of a practical nature. Righteousness by faith, holiness of heart, and purity of life were included. The foreign missionary work, tithing, and spiritual gifts were dwelt upon at considerable length, also the necessity of educating our young people at our institutions prepared for that purpose, that they may fill some place of usefulness in the great cause of truth. We feel that this meeting has been a success, and we thank God, and take courage.

A. O. BURRILL.  
R. C. HORTON.

COLFAX AND GRANT.—I have now been two weeks in Dist. No. 11. At Colfax I attended quarterly meeting, Jan. 9, 10. Two elders and two deacons were elected for this church, so that each branch of the church has its officers. The ordination of an elder and deacon residing with the Mesick branch of the church took place during the meeting. There is much need of efficient labor here with some omens of good.

The quarterly meeting at Grant was postponed, that I might be present, and was held Jan. 16, 17. In connection with the quarterly meeting, six other preaching services were held at the Canada school-house, where the church ordinarily meets. A very strong prejudice was found here, but the preaching of Christ in all the meetings caused much ill-feeling to disappear. I was assured of a hearty welcome by some on my return. The outside interest was fair at the close of the meetings.

An elder and deacon were also elected at Grant, and the ordinances complete were celebrated at both places. There is much need of the love of God in all hearts in both these churches; with that the whole outlook would be greatly changed. We are looking that way, and truly desire that the Lord will yet do great things for us. May God give to all, with me his unworthy servant, to experience Christ's life and death in every thought and deed.

D. H. LAMSON.

CARSON CITY AND GREENVILLE.—The general meeting at Carson City commenced under rather unfavorable circumstances, on account of heavy rains and extremely muddy roads. Most of the brethren live in the country, some as far as five miles away, yet the attendance was good during the entire time. People from the town came to the evening meetings, so that by the close of the meetings a fair audience was in attendance. The meetings were good. The Lord came very near to witness to his word, and many said that the Bible seemed a new book to them. It seemed almost too bad to close the meetings so soon, but another appointment closely followed, which it was necessary to meet.

The meeting at Greenville commenced as per appointment, on Thursday evening, Jan. 7, and continued with increasing interest to its close. This was a larger meeting than the one at Carson. Brethren were present from Bushnell, Orleans, Matherton, and Gowen, some of whom remained to the end. The power of the Lord left what is to be hoped, lasting impressions. Some thought it was the best meeting ever enjoyed in Greenville.

At both places the themes dwelt upon were the nature and power of God's word, and the benefits derived from its reception in the heart. A word of praise is also due the Lord, for the special help granted in the presentation of his word, which gave

a freshness to his promises never before realized. The effect cannot be expressed, yet we desire constantly to keep it in mind as a stimulus to future labor.

J. FARGO.  
J. O. CORLISS.

## WISCONSIN.

AMONG THE CHURCHES.—Reports from the week of prayer in our State are very encouraging. Most excellent meetings were reported from Baraboo, Maiden Rock, Plainfield, and several other churches; and very profitable meetings were enjoyed. The donations from nearly all our churches from which we have heard, were larger than last year.

I visited Milwaukee and Plainfield during the week, and precious victories were gained, especially at Plainfield, where the power of God was manifested in a wonderful manner, and rich blessings were shared by those who were present.

Jan. 1-3 I spent with the Mauston church with brethren Johnson, Smith, and Shreve. The Lord drew near to his people, and those who opened their hearts to receive the word of God were greatly blessed.

Jan. 8-10 I spent with the church at Loyal. The Lord gave us marked evidences of his goodness and power, which caused many hearts to rejoice. It was indeed a precious season. Officers were elected at the three last-named places, and we were glad to leave so many in these churches sharing the peace and blessing of God.

I am now at Stevens' Point, preparing for the canvassers' school which will convene this week and continue about eight weeks. A good attendance and a very profitable time are expected.

M. H. BROWN.

## LOUISIANA.

Most of the time, since my last report, July 5, has been occupied in the colportage work, visiting the ministers, Sunday-school superintendents, teachers, doctors, lawyers, etc. To each was given a package of tracts on the subjects of "Religious Liberty" and "Health and Temperance." Also quite a variety of our small books were taken along and sold, to the number of 273, valued at \$63.30. Numbers of each class visited: Ministers, 190; Sunday-school superintendents, 47; teachers, 110; doctors, 29; lawyers, 22; others, 88. Total, 486. Number of pages of tracts given away, about 33,816.

We visited one city in Kentucky, eleven in Tennessee, one in Alabama, and one in Louisiana. Nearly all of the names of the parties visited were sent to the Chicago office to be written to, which has been done. A few replies have been received. In every city in which I staid over Sunday, I visited the churches, and in nearly every place I received one or more invitations to preach, which were accepted. I usually preached on health and temperance or religious liberty. Number of sermons, twenty; Bible readings, nineteen; other meetings, twenty-three; addresses to Sunday-schools, day schools, etc., eight.

During this tour one month was spent at the good institute in Austell, Ga. Oct. 20 I came to New Orleans, La., especially to look after the colored Sabbath-keepers here. I found six trying to hold onto the truth in the midst of many discouragements, which it is earnestly hoped, they may never have to experience in the future. As a result of Bible readings since I came, two more have been added to their number. The Sabbath-school has been organized, and a few "Joyful Greetings" and necessary record books secured. I hope to be able to organize them into a church before leaving here.

Not being able to meet with any of the companies in Kentucky and Tennessee, I wrote to all a long letter, requesting them to observe the week of prayer and donate all they were able. We observed the season here, though all were not able to attend all the meetings. The offerings were \$5.25.

It would lengthen out this report too much to give even a synopsis of the varied items of interesting experiences in the four or five months of colportage tour. I will say in brief, that the tour was a very pleasant one, scarcely one refusing the literature that was offered; quite a number of wishes of success were received. I found some who are with us in theory and practice on religious liberty and health and temperance, and several who wanted to know more about us as a religious people.

But in this world there must be bitter with the sweet. So in New Orleans I have met with some of

the opposite experience. The Southwestern *Christian Advocate* is the organ of the M. E. Church (colored). This paper represents that branch of the colored Methodists who are united with the white Methodist Church in the North, and who thus have white bishops over them.

The editor, in his papers of Dec. 10 and 24 thus expresses his feelings about our work:—

"We warn our people against the insinuating literature and arguments of the missionaries of the Seventh-day Adventists who are operating, . . . under disguised and deceptive means, . . . passing as great defenders of religious liberty, by which they hope to gull you into their species of heresy. They are stealthily seeking thereby to undermine the Christian Sabbath. As they cannot force the adoption of Saturday for the Christian Sabbath, their sole purpose is to seek the overthrow of all Sunday laws."

He closes both articles by warning his people against us, and styling our literature as "sugar-coated deceptive pills." The only remedy which I have prescribed was to send each of the ministers, whose names I had secured, a copy of No. 45 of the present volume of the *Sentinel*, containing brother Jones's article concerning Adventists' "purpose" in relation to "Saturday" and the "Christian Sabbath." The enemy's wrath is our opportunity. I want to press the battle until the war is over.

Jan. 8.

C. M. KINNY.

#### WEST VIRGINIA.

We are glad to say that the cause in West Virginia is onward. Since the institute at Lancaster, Mass., we have visited most of the Sabbath-keepers in the State. On our way home we stopped at Harper's Ferry, and made a very pleasant call on brother J. A. Stewart. He is preparing to keep a reading-room, in connection with his restaurant, in which he will keep all our books, tracts, pamphlets, and periodicals. We also stopped at Bloomington one day, and had a very pleasant visit with brother David Haddix. We are glad to say that brother Haddix will soon enter the work again. Sunday morning, Nov. 22, we arrived at Newburgh. We were glad to meet brother and sister Bowen, and counsel with them concerning the work in the State.

From Nov. 23-30 we labored in Parkersburgh and Kanawha. Dec. 1-12 we visited in Wood, Jackson, and Roane counties. We are much encouraged to see the interest in the work as we go from place to place. In Jackson county, especially, there is a growing interest. During the week of prayer, we were with the churches at Berea and Kanawha. The Lord came very near, and souls were made to rejoice in Christ. Following the week of prayer, our annual Conference convened, followed by a canvassers' institute. As this meeting will be reported by Elder S. H. Lane, we will only say that we praise the Lord for his marked presence.

Calls for labor are coming in from different parts of the State so fast that we cannot possibly meet them all. We are glad to see such an interest manifested, but we are made sad to know that we are not able to meet them. We are very thankful that brother Hutchinson has come to assist us in the good work. He is now located at Newburgh, and will soon begin a series of meetings there. Brother W. J. Stone writes us that the brethren at Amos are anxious for meetings there. Churches and school-houses are offered us freely, with fuel, lights, and board.

The interest in the canvassing work is growing. About twenty workers will start out in a few days. One new Sabbath-keeper starts out with "Bible Readings" to sow the seeds of truth in the world. A Dunker minister and his wife who have lately accepted the truth, have also received the canvassing spirit, and are desirous to enter the work soon.

Brother U. P. Long, our new State agent, is quite busy planning for the different parts of the field. We are all of good courage, and look forward to the coming year with bright hopes, for the success of the work in West Virginia.

D. C. BABCOCK.

#### THE WORK IN NEBRASKA.

INASMUCH as reports from this Conference do not appear very often in the REVIEW, and knowing that from time to time the friends of the cause at large desire to hear of the progress of the cause in all parts of the field, we thought it might be of inter-

est to the readers of the REVIEW to know how the work is prospering in our Conference.

Since the camp-meeting in August, most of the Conference laborers have been visiting the churches, and but little has been done in new fields. Through the labors of brother W. J. Wilson near Loup City, a little company of firm believers in the truth has been organized. Since camp-meeting most every church in the Conference has had ministerial labor, and most of the scattered ones have been visited.

This labor, we have reason to believe, has been highly appreciated by our brethren throughout the Conference, and has resulted in great good to the churches and companies, many not having had the labors of a minister for a long time. Hearts have been revived; some on the back-ground have taken new courage and turned to the Lord anew; some old difficulties have been settled forever, we trust; some points of truth, especially that of faith and righteousness, have been more clearly set before the people, both by public and private effort, and many hearts have been led to rejoice in the wonderful love of God.

We are confident when this subject is presented in the right light, and accepted by the people as the Bible sets it forth, it will bring light and joy to the heart, and also furnish as strong an argument for the perpetuity of God's law as there is in the Scriptures.

Quite earnest efforts have also been put forth to encourage the tract society work in the local societies, and quite a large number of clubs of *Signs* have recently been ordered for missionary purposes. Still there is much work to be done in this line, as many societies are taking no papers for missionary purposes, and are doing but little in tract work. In the past but few churches have been holding the fourth Sabbath meeting, reading the regular monthly reading, and taking up the monthly collection for the home work; but since camp-meeting a large number of societies have taken hold of the plan, and are pleased with it.

We feel to thank God for the evidences of good we see, and we feel encouraged to press on in the missionary work in the Conference. Many societies are not doing all they might in this direction, and should feel alarmed at the lack of genuine missionary spirit in their midst; for it is a most certain symptom of spiritual declension. Quite a number of societies are doing a noble work by sending out periodicals and tracts, and loaning books, and writing letters; and God is blessing them. May they continue to work for the Master.

The week of prayer was a good week for this Conference. We have received reports from most of the churches in the Conference, and the almost unanimous expression is that the Lord drew near, the church was strengthened, and hearts that were seeking God received a rich blessing. We do not know yet the exact amount of the Christmas offering, but as the Lord has blessed this Conference with a good crop this season, we have reason to believe that it will be far in advance of what it was last season. The churches we have visited since Christmas report that their offerings are far in excess of what they were last year, and we trust that this may be seen throughout the Conference.

For different reasons quite a number of Conference laborers have not done much in the field since camp-meeting, but are now entering upon their work. At a recent meeting of the Conference committee it was decided to invite all ministers, licentiates, and those holding missionary credentials to attend the Des Moines institute in March, the Conference paying their traveling expenses and one half of their time. We look for twenty-five or thirty to be present from Nebraska, and are very anxious that it should be a season of great profit to all the workers. And there will be no doubt about it, if all desire help sufficiently to put forth an effort to receive it.

At present most every worker is in a new field, and we look for some to be brought into the truth this winter as the result of these efforts. Five new fields are now being entered, besides a course of lectures which is being conducted at College View by Elder O. A. Johnson and Prof. Lewis. Many who are assembled there have heard but little preaching for years, and large numbers of the young have never heard the reasons of our faith presented by the living preacher, and it is hoped that this series of Sunday evening meetings may be a great help to the church at that place.

We have been cramped exceedingly through the

summer and fall, for means whereby to keep the laborers in the field, the tithing fund at times being entirely exhausted; but we trust now, as our brethren are selling their crops, that they will remember that a tithe is the Lord's and will cheerfully return it to the treasury. It is not ours, but his, and let us not be guilty of using for ourselves that which does not belong to us.

There are good indications in the canvassing work, quite a number of agents having recently gone into the field. We feel that the convention of State agents which was recently held in Lincoln was a real encouragement to the canvassing work throughout the State, and we were very glad it could be held with us. Nebraska is a fine field for selling books, having a good class of people, and county after county in which as yet not a book of our faith has been sold by subscription. Strong efforts will be made the coming year to get a strong force of agents into the field.

We are glad to say that union, love, and harmony seem to prevail to a good degree among the brethren and sisters throughout the Conference, and especially is this true among the Conference laborers, who we trust are united heart and mind in the work of the message. Relying upon God to help us in every good work, we press forward with courage to the work he has committed to our hands.

W. B. WHITE.

#### TENNESSEE RIVER CONFERENCE.

I HAVE recently visited each of the churches in the western part of Tennessee, seeking to encourage the brethren and sisters to a higher and holier life. At Lane I visited the Justice before whom the late brother King had one of his trials. I feared a cool reception, but was met very kindly; and was at once called out in conversation on the Sunday-law question.

The Justice admitted that all Sunday laws are religious in their nature, but denied their being of an oppressive nature, inasmuch as all are permitted to keep any other day if they choose. I referred to the case of Nebuchadnezzar and his golden image, saying that the people were not forbidden the privilege of worshipping any other god, if they wished; they were only required to worship the god that the king had set up.

His mind seemed impressed with the similarity of this law with that of the Sunday law of the State of Tennessee, and the fact that while the former religious law required but a few moments of formal obeisance to an obnoxious custom, the oppression of the latter is felt in that it demands fifty-two three hundred and sixty-fourths of all the time given us by our Creator. I think a favorable impression was made on his mind. I left with a cordial invitation to visit him whenever in that community.

At Springville I was happy to meet my old friend and fellow-laborer, brother C. P. Bollman, who assisted in services at this church. The interest in the meetings was good. The present house of worship is too small for the increasing congregation, and steps have been taken for the erection of a better and more commodious chapel, while the present house will be for the use of a church school, which we hope soon to see established.

The appointed season of prayer was divided between the Trezevant and Leach churches, with encouraging results. At Hazel, Ky., the faithful labors of brother H. W. Reed have been blessed of God in the gathering out of about a dozen good souls. A Sabbath-school has been organized, and a church will probably soon be organized. Some of the most influential members of the community are numbered in this company.

Brother Reed has now gone to a new field a few miles distant, intending to return to Hazel each Sabbath to teach the way of God more fully. My courage is good; and my hopes for the future of this Conference are bright.

CHAS. L. BOYD.

Jan. 14.

#### CAST OUT.

FROM a letter received at this Office from brother J. Scott Moore of Henderson, Mo., we gather the following interesting facts:—

The Baptist church at the above-named place has lately expelled a sister from the church, the charge against her being that of "keeping to the Lord the seventh day." It appears that they could not expel her on the ground that she had worked on Sunday; for she claimed she had kept Sunday as well as the rest of them had. She endeavored to give her reasons from the Scriptures, for keep-

ing the seventh day, but they silenced her, and told her they were trying her for heresy against the belief and practices of the Baptist Church. The man who preferred the charge, indulged in a tirade of abuse against the Seventh-day Adventists, all of which was upon the strength of "what he had been informed." The same man, before he finished speaking, admitted that he was "not well posted in the doctrines and practices of the Bible."

After the trial was over and the congregation had been dismissed, one of our brethren, who, unknown to the audience had been a quiet listener during the trial, arose and requested the privilege of making a few remarks. They were much surprised to learn that a stranger "Adventist" was present, and were riveted to the spot while the brother spoke for about fifteen minutes in the defense of the truths of the Bible, which the sister had embraced.

At the close of his remarks, he referred to the Baptist brother's admission that he was ignorant of the "doctrines of the Bible," and gently reprimanding him, advised him to acquaint himself with God's word, and to be careful not to condemn others from mere hearsay.

To this sister, and to all who have received similar treatment, the words of the prophet (Isa. 66:5) have reference: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." M. E. K.

## Special Notices.

### DIST. NO. 3, NOTICE!

THE annual canvassers' institutes in Dist. No. 3 will be held as follows: Illinois, March 1-14; Indiana, March 15-28; Michigan and Ontario, March 29 to April 11; Ohio, April 5-19. R. B. CRAIG, Dist. Agt.

### "MEMORIAL HOME."

THE erroneous impression has gone in several parts of the country that the "Home" buildings are nearing completion. The facts are, the building is not begun, nor is it yet known when it will be begun. The amount already subscribed is not sufficient to warrant the Trustees in commencing the building. No arrangements have been made to care for aged or infirm persons, as yet. Temporary provision is made for a few orphan children, but the proper arrangements must be made before sending them. We cannot receive children or aged persons except as above stated. L. McCoy, Sec.

### NOTICE FOR SOUTH DAKOTA!

A SABBATH-SCHOOL institute will be held at Sioux Falls, S. Dak., beginning Feb. 14 and continuing five days. Sister Plummer of Iowa and Elder E. G. Olsen will be present to assist in the instruction. Those who attend will be provided with board and room, but are requested to bring bedding. We hope that each school in the State will be represented at this institute. Come as early as Friday, Feb. 12, that we may join in seeking the Lord on the Sabbath. Come, brethren, and let us seek wisdom and strength to perform the duties that are before us. The first meeting will be held at 9:30 A. M., Sunday, Feb. 12.

N. W. KAUBLE, Pres. S. Dak. S. S. Asso.

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON VII.—THE NEW COVENANT. JER. 31:27-37. (Commit Verses 33, 34.)

(Sabbath, Feb. 13.)

TEXT.—"I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34.

1. What promise does the Lord make to Israel and Judah? Jer. 31:27, 28.

2. On what conditions does God plant and build up? Jer. 18:7-10.

3. What shows that the blessing promised will be based on individual character and knowledge of God? Jer. 31:29, 30.

4. Through what will these promised blessings come to the people of God? Verse 31.

5. Why did the Lord make a new covenant? Heb. 8:7.

NOTE.—The covenant made with man after he had fallen, renewed to Noah, and confirmed by oath to Abraham and Isaac, was called the "new covenant," because its confirmation by the death of Christ was subsequent to the national covenant with Israel, recorded in Ex. 19:

5-8; 24:3-8. All who are saved are saved by "the blood of the everlasting covenant." Heb. 13:10; Acts 4:12.

6. In what respect was the new covenant better than the old? Heb. 8:6.

7. In what respect do the promises differ? Ans.—The old covenant was no stronger than the promises of Israel, one of the essential parties to the covenant, while the new covenant rests on the promise and oath of God. (See Heb. 6:17, 18.)

8. What express statement shows that the covenants were radically different? Jer. 31:32.

9. Under the old or national covenant where did Israel have God's law? Deut. 10:1-5.

10. Where does God promise to put this same law under the new covenant? Jer. 31:33.

11. With whom was the first covenant made? Ans.—With Israel as a nation. Ex. 19:7, 8.

12. For what purpose was it made? Jer. 11:5; Deut. 7:6-8.

13. What is the purpose of the new covenant? Acts 26:18.

14. How only, then, can men partake of the new covenant blessings, as individuals or as a nation? Jer. 31:34.

NOTE.—We can know God only by personal acquaintance. (See John 10:14; 17:3.)

15. How many of Israel, according to the new covenant, will know God? Same verse.

16. Through whom alone do we come into this covenant relation? Eph. 2:12, 13.

17. What is necessary on our part that we may enter this relationship? Mark 1:15; Acts 20:21.

18. In accepting Christ by faith, what relationship does it establish between us and God? Eph. 2:18, 19; Jer. 31:33, last part.

19. To those who trust to the end (Heb. 3:14) what promises are given? Verse 34, last clause; Micah 7:19.

20. What surety has God given that the new covenant will be confirmed, and that true Israel will be saved by it? Jer. 31:35-37; Heb. 6:17, 18.

21. Who in Christ compose the true Israel of God, and for what purpose? Rom. 9:24; 1 Pet. 2:9, 10.

### REVIEW NOTES.

1. GOD'S JUDGMENTS NOT ARBITRARY.—God does not arbitrarily build up or pluck down nations without reference to their conduct. Every nation of antiquity had sufficient light, which if heeded, would have secured the favor of God. God is ever more anxious to build up than he is to pluck down. He does not hastily bring his judgments upon any. The "longsufferings of God waited in the days of Noah, while the ark was a preparing." 1 Pet. 3:20. The same may be said of the inhabitants of the land of Canaan. God promised Abraham that his seed should possess that land; but they must wait until the fourth generation for the fulfillment of the promise; "for the iniquity of the Amorites is not yet full." Gen. 15:16.

2. REPENTANCE DEFERS NATIONAL PUNISHMENT.—This is illustrated by God's dealings with Nineveh. Because of its wickedness Jonah was commanded to "cry against it; for their wickedness is come up before me." Jonah's message to the city was: "Yet forty days and Nineveh shall be overthrown." All Nineveh, from the king to the humblest subject, repented in sackcloth and ashes. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not." Jonah 3:4-10. Here was a direct fulfillment of the words, "righteousness exalteth a nation." Prov. 14:34. God deals with individuals in many respects as he does with nations. He gives them time for repentance. The consequences of their conduct are faithfully set before them. As he said to Israel, so does he say to men: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live." Deut. 30:15-19.

3. THE NEW COVENANT.—The old covenant was made with Israel as a nation. As a nation they agreed to keep God's law. The violation of this compact by a part of the nation was a violation of the covenant. The new covenant is made, not with a nation or nations, but with individuals. Those who accept Christ as their Saviour "consent unto the law that it is good," and God by his Holy Spirit works to implant that law in their hearts. To such as open the door of their hearts, he will come in, and the covenant will be complete. He will sup with them and they with him; and no disobedience of another can change the relationship of that individual with a covenant-keeping God.

4. THE PROMISE.—Those who become partakers of the new covenant blessings and promises, will have the law of God imprinted upon their hearts. Christ, who is a living embodiment of the law, becomes to them "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Of them it is said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. In that immortal state, the glorified saints, who in this life had the law of God written upon their hearts, will no more "teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know" him "from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:11, 12.

## News of the Week.

FOR WEEK ENDING JAN. 30.

### DOMESTIC.

—Tuesday the Iowa Legislature passed a resolution indorsing President Harrison's Chilean message.

—Minneapolis mills ground 127,690 barrels of flour last week, a decrease of 35,455 barrels as compared with the week before. The flour trade shows some improvement.

—The Pacific Mail Company has offered to have sixteen steam-ships, capable of carrying 1,200 men each, ready for sea in from one to two weeks, if war is declared against Chili.

—President Harrison sent a message and correspondence to Congress on Thursday, intimating that the difficulty with Chili could be settled diplomatically, and that action by Congress was not now necessary.

—Three eight-inch steel guns, each weighing 31,000 pounds and capable of shooting an 800-pound projectile eight miles, were shipped to San Francisco, Monday, from the Watervliet gun factory at Albany, N. Y.

—The Prohibition party, the National Reform party, and the Woman's Christian Temperance Union, held a joint convention Jan. 27 at Chicago, with the intention of forming a "triple alliance" in American politics. Upon some points they failed to come together, but they claim that if they shall succeed in forming a coalition, they can put a presidential candidate into the field who will be elected.

### FOREIGN.

—Grand Duke Constantine of Russia died Monday.

—Influenza has increased the death rate in Paris 100 daily.

—Officers of the Egyptian army took the oath of allegiance to the new khedive, Tuesday.

—It was reported Monday at Washington that Chili had purchased a cruiser now building at Newcastle, Eng.

—Work for 250,000 men in the famine districts of Russia will be furnished this winter by the Board of Public Works.

—During the week ending Saturday last, there were reported in Copenhagen 1,600 cases of influenza and 72 deaths from the disease.

—Garza, it is said, has crossed over into Mexico with a force of about 5,000 men. It is claimed that he will soon have three quarters of the population on his side.

—Elections have been held in fifty-five districts of Hungary, in forty of which Liberals have been returned. So great is the excitement that troops have been sent into the rural districts to preserve order.

—There is now a fair prospect that the difficulty between this country and Chili, which for several weeks has presented such a threatening aspect, will soon be amicably settled. Chili will undoubtedly accede to the demands of the United States, to apologize, make reparation, and salute the stars and stripes.

### RELIGIOUS.

—James Beck was fined twenty-five dollars and costs for selling newspapers on Sunday at Pittsburgh, Pa.

—Cardinal Lavigerie announces his adhesion to the joint statement issued by the Archbishops of Paris, Toulouse, Rheims, Lyons, and St. Malo, complaining that France has become atheistic.

—In Paris ninety-three religious periodicals are published, of these sixty-seven are Roman Catholic, twenty-three Protestant, and three Jewish. Proportionally, Protestantism has the largest number of these papers.

—A colporter of the Russian Bible Society, supported by the American Bible Society, who has recently made a journey through Siberia, traveling four thousand miles and circulating upward of ten thousand copies of the Bible, reports that he found copies of the Scriptures which he had left at various post-offices two years before, and that almost all showed signs of having been read by travelers along that route. One person in Irkutsk said that he had read the whole Testament through by reading a portion at each station. Some of the copies were so worn that it was necessary to replace them with fresh ones.

—Mgr. Richard, Cardinal Archbishop of Paris, who a few days ago received a letter from the pope in which he was requested to instruct the French clergy to cease all opposition to the republic and follow to the utmost the pope's policy of conciliation, has written a letter to his Holiness, declaring that he is unable to communicate to the French Bishops the requests contained in the pope's letter. Cardinal Richard gives as his reason for not obeying the mandate of the pope, that he does not consider it opportune to do so. This reply of Cardinal Richard has made a bad impression at the Vatican, where it is believed that the action of the Cardinal is due to the influence of the Royalists.



## Appointments.

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

No providence preventing, we will hold meetings in Michigan, as follows:—

Freeland,	Jan.	21-26
Edenville,	"	28 to Feb. 2
North Branch,	Feb.	4-9
Vassar,	"	11-16
Flint,	"	18-23
Alaidon,	"	25 to March 1
I. H. EVANS.		
E. W. FARNSWORTH.		

### GENERAL MEETINGS IN MICHIGAN.

No providence preventing, we will hold general meetings, as follows:—

Covert,	Feb.	4-9
Decatur,	"	11-16
Kalamazoo,	"	18-23
Parkville,	"	25 to March 2
At each place meetings begin Thursday evening, and continue to the following Tuesday night, with three services daily.		
R. C. HORTON.		
A. O. BURRILL.		

### BUSINESS NOTICES.

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

WANTED.—Good Sabbath-keeping farm hand. Must be used to milking. One speaking English preferred. Address W. Y. Lloyd, Creston, Ill., Box 139.

### LABOR BUREAU.

WANTED.—A place for a girl ten years of age with Sabbath-keepers. Address Mrs. Esther Standorf, Waldwick, Iowa Co., Wis.

WANTED.—Work by the month or year for man and wife with one child. (Sabbath-keepers.) Experienced in farming and stock raising. Address Andrew Beatty, Fern Prairie, Wash.

WANTED.—A good active farm hand by the year; must be Sabbath-keeper and a good hand with horses. Address R. A. Craig, Spencer, Ind. References, J. T. Richards, Battle Creek; Wm. Covert, Indianapolis.

### ADDRESSES.

Calle Defensa 755, Buenos Ayres, Argentine Republic, S. A., is the address of E. W. Snyder, A. B. Stauffer, and C. A. Nowlen.

THE P. O. address of Mrs. Delia A. Thompson (formerly Delia A. Hicks) is Onarga, Ill.

### PAPERS WANTED.

ANY one having extra copies of any of our publications, will confer a favor by sending the same, postage paid, to O. S. Hollinsworth, Anther, Wright Co., Mo.

## Obituary Notices.

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

GHERING.—Carrie, youngest daughter of brother Christian Ghering, died of *la grippe* near Rensselaer Falls, N. Y., Jan. 9, 1892, aged thirty-three years. She was a member of the Congregationalist church. A. O. THOMPSON.

START.—Died from a complication of diseases, at St. Cloud, Minn., Jan. 7, 1892, Amy Start, wife of A. G. Start, aged 67 years, 5 months, and 9 days. She was a great sufferer, having been an invalid the last four years of her life. Funeral services by a Methodist minister. A. G. START.

LEFEVRE.—Died of consumption, at Star of the West, Ark., Dec. 15, 1891, brother W. D. Lefevre, aged forty-six years. The immediate cause of his accepting the Sabbath, was a discussion between Elder J. P. Henderson, and C. M. Wilmett, about two years since. He was a member of the Seventh-day Adventist church at Star of the West. He died firm in the faith of the third angel's message. Funeral discourse by T. W. Font. ALLEN WEEKS.

DREW.—Died Dec. 16, 1891, at her home in South Pultney, N. Y., of consumption, brought on by *la grippe*, Elizabeth, wife of Lathrop Drew, in the sixtieth year of her age. She was born in the eastern part of the State, and removed to this place with her parents when a child. She was married to her present husband at the age of seventeen, and since that time she has been a true wife and faithful mother. She was baptized soon after she was married, by Elder J. W. Raymond, and gave good evidence that the Lord accepted her, and she died in the triumphs of living faith, saying a few hours before breathing her last, "There is sweet rest by and by." She leaves a husband, one son and daughter to mourn her loss. Words of comfort were spoken from 2 Cor. 5: 1 by Elder Bears (Baptist). JENNIE E. GIBSON.

VANNOCKER.—Died at Oak Ridge, Jackson Co., Wis., sister Abigail E. Vannocker, aged fifty-six years. Two years ago she embraced the truths of the third angel's message under the labors of the writer. She was among the first at Oak Ridge who kept the Sabbath. She was soon after baptized by Elder T. B. Snow. Her church duties were always cheerfully performed; and her last words were: "It is all right." She leaves a companion and five children. Words of comfort were spoken by Rev. Troy (Methodist), from Joh 14: 10. J. B. SCOTT.

HUMPHREYS.—Died of *la grippe*, Dec. 22, 1891, at his home, where he had lived for about thirty years, Love S. Humphreys, aged 75 years, 5 months, and 1 day. He had been a member of the Christian Church for about thirty years, but about fourteen years ago he embraced the truth under the labors of Elder Cook. He was highly respected by his neighbors at Godfrey, Kans., where he had lived so long. Elder A. H. Mahurin (Baptist) spoke words of comfort at his funeral. The aged mother and the children who are left, mourn, but not without hope. W. W. STEBBINS.

STOVER.—Died Jan. 6, 1892, at Stover, Kans., Joseph Stover, aged 80 years, 3 months, and 30 days. He was born in Boteourt county, Va. He made a public profession of religion at the age of twenty-one. The question with him always was, What do the Scriptures teach? He embraced present truth in 1873, and has been a member of the Oswego church ever since it has been organized. He was patient in his sufferings. Before dying, he talked with each present, said he was ready to die, bade each one farewell, and peacefully expired. Funeral discourse by Elder Cross of the Church of God, from 2 Tim. 4: 7, 8. A. J. STOVER.

KING.—Mrs. Catherine King died at the home of her daughter Mrs. Annie Smith, at Satsop, Wash., Nov. 8, 1891. She was born near Trumansburg, N. Y., and at her death was eighty-four years of age. At about twenty years of age she followed her Saviour in baptism, and was a shining light in the Baptist Church for twenty years. She then moved to Wisconsin. There being no Baptist church in her neighborhood, she joined the Methodist church, where she remained a faithful member till about ten years ago, when she heard present truth preached, became fully convinced, and joined the Adventist Church. She died in the Advent faith, and passed away whispering, "Come, Jesus, come." MRS. EDWARD SMITH.

COOK.—Died of pneumonia, Dec. 27, 1891, at the home of her parents, Hott M. Cook, daughter of Abraham and Lydia J. Cook, aged 18 years, 7 months, and 21 days. She was born in Belvidere, Ill., but when a child, she came to this State with her parents. She was baptized at Napa but a few years ago, by brother Bartlett, and joined the church at that place. She lived a life worthy of imitation, always showing her Christianity by her quiet, dutiful way of living. She leaves parents, brothers, sisters, and many friends to mourn the loss, yet through the gloom that overshadows us, we are cheered by the promise in the word of God, of a resurrection day, when death shall be called upon to open its long-closed chambers, and deliver to us those precious treasures so cruelly snatched from our embrace. She was a firm believer in the resurrection, and with the eye of faith, no doubt, the distance between this and the other shore appeared short to her. Funeral services were conducted by Rev. Murrish. S. MATTESON.

STANHOPE.—Died in Richford, Vt., Dec. 16, 1891, of *la grippe*, sister Martha J. Stanhope, aged 58 years, 9 months, and 22 days. Sister Stanhope was the daughter of Gideon Hendrix, one of the old residents of Richford. In May, 1859, she was married to the late brother Isaiah Stanhope. She soon after united with the Seventh-day Adventist church of East Richford, where she remained a faithful member until her death. She was an earnest worker for the Master, her mission field being the homes of the afflicted. She has brought relief and comfort to many sufferers by her skill as a nurse and her kindness as a Christian. Her last mission was to go to her father's home to care for her aged mother in her last sickness. While there, she was attacked with the disease which proved fatal to her, after an illness of about nine days. Her mother survived her but a few hours, when she too passed away in death. Her mother was a member of the Methodist church. Joint funeral services were conducted by Rev. J. H. Wallace and the writer. Discourse by the writer from Ps. 23: 4. R. S. OWEN.

SWEET.—Died in Perkins, Erie Co., Ohio, July 12, 1891, at the home of his sister, Mrs. Dr. Wemple, brother Joseph B. Sweet. He was born in Onondaga county, N. Y., Dec. 12, 1811. He and his companion were in the 1844 movement, and with the others were bitterly disappointed; but they bore the scoff and persecutions of those days without a murmur. They were firm believers in the third angel's message and lived devoted Christian lives. He buried his companion in 1885. Since then he has been without a home other than his sister's, and she was not in sympathy with his views. His last testimony in the church at Norwalk, Ohio, with which he stood connected, was full of bright anticipations of a home in the earth made new. Funeral services were conducted by the pastor of the Methodist church of Perkins, Mr. Gray. The S. D. A. church of Norwalk, Ohio, of which the deceased was a member, passed the following resolutions:—

Whereas, In the providence of God, who is too wise to err and too good to be unkind, our beloved brother, J. B. Sweet, has been removed from us by death; therefore,—

1. Resolved, That in his removal, the Norwalk church has met a loss which can only be appreciated by those who have been accustomed to listen to the words of cheer and encouragement which so often fell from his now silent lips.

2. Resolved, That as a church, while we mourn our loss, we find no time nor occasion for gloominess or inaction; and, remembering his encouraging words and unswerving fidelity to the cause of God and the third angel's message, we will close up our broken ranks and push the battle, till, like him, we fall at our post, or with undimmed vision behold the glory of our coming Lord.

3. Resolved, That the foregoing be placed on the records of the church, and a copy of the same forwarded to the Review for publication.

J. N. WATROUS,  
C. A. STANFORD, } Committee.  
WM. BEEBE.

CROSBY.—Died at Holly, Mich., Dec. 16, 1891, by being run over by a runaway team, brother Abel K. Crosby. Brother Crosby was nearly eighty years old, being born in Courtland county, New York State, in 1812. His first Christian experience was with the Baptists. Under the labors of brethren Cornell and Waggoner about twenty-six years ago, he accepted Seventh-day Adventist views. The aged Baptist minister of the place, of whose church brother Crosby had formerly been a member, prepared and read a brief statement of brother Crosby's pioneer life in that part of the State. He leaves a wife and eight children who will greatly miss him. He waits till the Lifegiver, who has said: "I am the resurrection and the life," shall come to claim his own. The Baptist church was kindly tendered for the occasion, for all which they have the thanks of all the friends. E. VAN DEUSEN.

WRIGHT.—Died, in Battle Creek, Mich., Dec. 20, 1891, of chronic dyspepsia, sister Alma E. Wright, aged fifty-eight years. She was born in Franklin county, N. Y., Nov. 25, 1833, and in 1868 came with her mother and brothers to Battle Creek, Mich., and has since been a worthy member of the Seventh-day Adventist church in this place. She early gave her heart to the Lord, but through reading was led to embrace the present truth in 1859. Although at this time stricken with disease, and considered by eminent physicians beyond the reach of human aid, in answer to prayer, and by walking in the light that was caused to shine upon her pathway, the Lord was pleased to add to her days thirty-two years, which she joyfully spent in serving him. Her final illness, though long and severe, she bore with Christian fortitude. In her last hours the eternal rest appeared especially good and precious to her, outweighing, she declared, all her sufferings here. A sister, three brothers, and a nephew mourn her loss, but are comforted with the Christian's hope. U. S.

## Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	* Eve'g Express.	* Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 8.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.52	5.50	12.25	11.20	7.00
Niles.....	10.20	pm 12.33	3.55	6.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	5.55	7.04	8.37	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.39	2.45	7.55
Jackson.....	3.05	4.39	5.52	6.52	6.21	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	7.45	7.45	4.38	10.55
Detroit.....	6.15	8.25	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 8.00	am 9.00	am 9.00	am 9.00	pm 5.05	pm 5.05	pm 8.15
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 9.45	pm 9.50	am 7.45		7.45
Boston.....			6.40	11.05	10.45		10.45
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* Accom'n.	* Eve'g Express.
STATIONS.							
Boston.....		am 8.30	pm 2.15	pm 9.00	pm 6.45		
New York.....		10.30	4.40	6.00	9.15		
Syracuse.....		pm 7.30	11.55	am 2.10	am 9.55		
Rochester.....		9.35	1.45	4.20	9.55		
Buffalo.....	pm 11.00	11.00	2.40	5.30	11.50	am 8.45	
Suspension Bridge.....			3.25	6.25	pm 12.50		
Detroit.....	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	10.19	2.19	10.32	6.52	9.18
Jackson.....	11.25	9.40	11.18	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.50	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.37	2.14	3.08	7.27	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.50	9.00	7.55	11.15	6.50

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.59 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.03 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 6.15
am 9.00	New York.....	pm 9.50
pm 3.00	Buffalo.....	am 6.15
am 9.00	Niagara Falls.....	pm 9.50
pm 3.00	Boston.....	am 6.15
am 9.00	Montreal.....	pm 9.50
pm 3.00	Toronto.....	am 6.15
am 9.00	Detroit.....	pm 9.50
pm 3.00	Port Huron.....	am 6.15
am 9.00	Port Huron Tunnel.....	pm 9.50
pm 3.00	Lapeer.....	am 6.15
am 9.00	Flint.....	pm 9.50
pm 3.00	Bay City.....	am 6.15
am 9.00	Saginaw.....	pm 9.50
pm 3.00	Durand.....	am 6.15
am 9.00	Charlotte.....	pm 9.50
pm 3.00	Battle Creek.....	am 6.15
am 9.00	Vicksburg.....	pm 9.50
pm 3.00	Schoolcraft.....	am 6.15
am 9.00	South Bend.....	pm 9.50
pm 3.00	Valparaiso.....	am 6.15
am 9.00	Chicago.....	pm 9.50

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific Limited, Day, and Atlantic Expresses, daily.  
Meals served in C. & G. T. Dining Cars on all through trains.  
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. B. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 2, 1892.

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☞ We hear much said against trying to do anything good in our own strength; but if we have any strength that we can use to a good purpose, why not use it as far as it will go? An exchange says: "A man can do as nearly right as he can in his own strength, and that is a good way of praying for more strength."

☞ The *Pacific Health Journal* (Oakland, Cal.) comes to us this week in a new dress, with a new engraved heading, or title-page, of very elegant design. The department headings are also very neat and tasty, the print is clear and plain, the matter pointed and interesting; and it would seem that a good look at its bright and cheerful pages would go far toward helping one over any ordinary disease, especially if in a mild form. Monthly, 32 pages, \$1 per year. Address as above.

## OBITUARIES.—NOTICE!

WITH the obituary notices given in this number, we have enough on hand to make the whole number forty-four. We have endeavored to make room for them as fast as possible; but while they are written out at such length as they are usually, we are able to spare space for only a limited number each week. We should be happy to give room for writers to say all that love and sympathy might prompt them to say relative to departed friends. But such notices are now becoming so numerous that it has been decided necessary to condense them to a simple statement of such particulars as are absolutely necessary in the case. When therefore the notices now on hand have been inserted, we can engage to give in the obituary column only the name, place, date, and disease, of the person relative to whom the notice is given.

## "THE TIME-TABLE OF HEAVEN."

In the *Interior* of Jan. 28, we find this item:—  
"At a recent public meeting called to protest against a Sunday fair, the Hon. John V. Farwell said: 'When men attempt to change the decalogue, they make a grave mistake, but men are endeavoring to change the time-table of heaven, which gives us the Sabbath for rest.' Inasmuch as the Hon. John V. Farwell is one of the local directors, we may be sure that the good cause will not be without another good champion."

We think just so; that is, that "when men attempt to change the decalogue, they make a grave mistake." But this is just what a human power has attempted to do. It is symbolized in prophecy by a little horn having eyes, and a mouth speaking great words against the Most High, and the prophet said of it: "He shall think to change times and

laws." Dan. 7:8, 20, 25. The same power is called in the New Testament, "that wicked," the "man of sin," the "son of perdition." This power has attempted "to change the decalogue" in the matter of the day to be observed as the Sabbath; and Protestants have unwittingly adopted the change. In so doing they certainly have made "a grave mistake." But what does Mr. F. mean by the words, "But men are endeavoring to change the time-table of heaven"? Presumably he refers to Sunday. But the only day God has given for rest is the seventh day of the week; and Mr. F. himself discards that. A proposition to open the World's Fair on Sunday, he calls "endeavoring to change the time-table of heaven." But where has heaven set forth a time-table declaring that the Fair is to be closed on Sunday? When Mr. F. will produce his "time-table of heaven," duly signed and authenticated, we presume the directors will arrange the Fair accordingly.

## WRESTING CHRIST'S WORDS.

THE editor of *The Christian Nation* (Dec. 30, 1891) apologizes to the young readers of his paper for never having written anything especially for them, and then to make amends, produces an article for their benefit. In the course of his writing he takes up the incident in the National Sunday-school lesson, of Christ's washing the disciples' feet, and comments on it as follows:—

"What did Jesus mean to teach us by the act of washing his disciples' feet?—Certainly not that we should wash one another's feet. If a brother Christian should now offer to wash my feet, I would refuse to allow him. If he would ask why, I know I could rightly say, 'Because I am able to do it myself.'"

A more defiant contradiction of the words of the Lord, it seems to us it would be difficult to find. What does Christ say?—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14. But this editor stands up and says that he *certainly doesn't* mean that we should wash one another's feet! Then what does he mean? What did he intend to say? Was he able to say what he meant? And if he had meant to teach us that we should actually and literally wash one another's feet, how should he have expressed it?

This man virtually says to Christ, "To be sure, you speak about the feet, but you do not mean feet at all. You talk about washing, but you do not mean washing at all; you say to the disciples, 'For I have given you an example, that ye should do as I have done to you;' but you do not mean to have them follow that example by doing any such acts at all." What terms would be adequate to describe such a wresting of divine instruction? Better not write for the young or anybody else unless one can write in accordance with truth.

The reason he gives for refusing to allow any one to wash his feet, is because he can do it himself. Was this the example of the Master? Did he wash the disciples' feet because they were not able to do it themselves? Did he say to them, "Ye are to wash one another's feet, when one is not able to do it for himself, as I have given you an example"? This editor might just as well refuse the emblems of the Lord's Supper, with the excuse, "I do not need them. I have bread and wine enough at home." How doubly painful is such flippant trifling with the word of God, when it comes from a professed Christian!

## DEATH OF A DISMAL DOCTRINE.

THE Committee on Revision of Faith of the Presbyterian General Assembly, has disposed of the troublesome question of infant damnation, so far at least as concerns the Presbyterian Confession, by eliminating from that document Section 3 of Chapter XII, substituting therefore the following:—

"Infants dying in infancy, and all other persons who are not guilty of actual transgression, are included in the election of grace, and are saved and

regenerated by Christ, through the Spirit who worketh when and where and how he pleaseth. So also are all other elect persons who are not outwardly called by the ministry of the word."

Many who read this will no doubt recall how some time since the secular papers took notice of the "narrow escape" of the innocents, when by vote of the General Assembly on the question, a very small majority decided in favor of the infants. Now, by general recommendation of the various presbyteries, it is authoritatively declared that there is no infant damnation, and many mothers will no doubt breathe easier now that such a dreadful possibility is removed from the infant race, past, present, and future!

After all, the question naturally arises whether it is not better to take the Bible just as it reads, irrespective of any creed or "confession of faith." Truth cannot be affected by men's opinions; but men's opinions should be affected by the truth.

L. A. S.

## A FALSE STANDARD.

LAST week's REVIEW noticed the fact that the *Peninsula Methodist* was suffering acutely from the sale in its vicinity of the book "Bible Readings." Looking at this paper again, we notice that it also has a grievance against one of its own members, even no less a personage than Bishop Foster. The Bishop has written a book entitled "Beyond the Grave," in which he denies the resurrection of the body. So he is charged with teaching doctrines "wholly irreconcilable with the consensus of the Universal Church, and of course contrary to our articles of religion and established standards of doctrine."

In the above criticism of Bishop Foster, we notice that he is *not* charged with teaching contrary to the Scriptures. Such a criticism would seem very tame with those who can see nothing but "fraud" in "Bible Readings." The teaching of doctrines contrary to the "consensus of the Universal Church and of course contrary to our articles of religion and established standards of doctrine," is something, however, which is thought to be a very serious matter.

As the Bishop's book is published by the "Methodist Book Concern" without one word of dissent, good Methodists buying it, supposing it to be in harmony with Methodist doctrines, will find themselves deceived, and according to the reasoning in reference to the "Bible Readings," those buying the book should demand a return of their cash on "penalty of prosecution for obtaining money on false pretenses." But in reference to this book, no such action is recommended.

After having read what we have quoted above in regard to Bishop Foster, and much more of the same character, we were greatly surprised to read the following first count in the charges against the "Bible Readings":—

"1. Man has no soul, no separate conscious spirit. Instead of his body being the house in which man's soul lives, as Bishop Foster teaches, the body itself is the 'living soul,' so long, and only so long, as 'the breath of life,' which God breathed into his nostrils remains."

Yes, the *Peninsula Methodist* actually charges that "Bible Readings" holds a position in reference to the soul *not* "as Bishop Foster teaches"; and yet Bishop Foster is the man who in the same issue is accused of holding a position in reference to this very subject of the soul, which is "contrary to our articles of religion and established standards of doctrine!"

The Bishop has simply carried the doctrine of the natural immortality of man to its logical conclusion, and "Bible Readings" would be one of the best books for him to read to get him out of his erroneous position and upon a good scriptural foundation. The best thing the *Peninsula Methodist* can do for Bishop Foster is to present him with a copy of "Bible Readings," a careful study of which cannot fail to set him right upon the subject of the resurrection of the body.

M. E. K.