

# The Adventist REVIEW AND HERALD And Sabbath

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

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## THE UNJUST JUDGE.

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

CHRIST spoke a parable one day,  
To teach that men should ever pray,  
And never faint beside the way.

A judge within a city dwelt,  
Who feared not God, nor ever felt  
Regard for those with whom he dealt.

A widow in that city stayed  
Who oft her case before him laid:  
"Avenge me of my foe," she said.

Thus pleaded she from day to day,  
And tried his stony heart to sway;  
At last his stubborn will gave way.

"Though I regard not man," thought he,  
"And fear not God; I'll grant her plea,  
Lest her oft coming weary me."

And shall not God avenge his own  
Elect, who to his judgment throne  
By day and night, their plea make known?

If unjust man can finally  
Be moved by importunity;  
Will he not help them speedily?

And yet, alas!—oh! dreadful dearth!  
When Jesus' coming shineth forth,  
Shall he find faith upon the earth?

## 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.

## ON THE WAY TO AUSTRALIA.

At Samoa and Auckland.

BY MRS. E. G. WHITE.

FRIDAY, NOV. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful as we sat on deck.

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; the cocoa-palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of

small white buildings on either side of a narrow street that winds along the shore.

Through an opening in the reef that incloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock, but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel which was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either wholly destroyed or stranded on the shore.

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us, and soon we are surrounded with them in every direction. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some, turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with articles for sale,—pine-apples, bananas, oranges of a bright green color, but of excellent flavor, mangoes, limes, cocoanuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans very neatly woven from the native grasses.

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm-leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and cocoanut shells serve as dishes.

Our party was greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At Apia, they welcome the visits of Americans, seeming to feel that our country has proved a friend to them.

At one o'clock P. M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific.

Nov. 26, the day before we reached Samoa, was my birthday. Another year of my life had passed into eternity, and my record for a new year was begun. As I contemplate the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed in spirits, but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my heavenly Father. The bright beams of the righteousness of Christ have been shining into my heart and mind, the powers of darkness are restrained; for Jesus our advocate lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God, to do his will and keep his way, irrespective of circumstances. We are to follow Christ in his humiliation, his self-denial, his suffering.

The Lord requires his people to be holy in all

manner of living. His command is: "Be ye holy; for I am holy." My heart is hungering and thirsting after righteousness. Through faith in Christ I am made a partaker of his heavenly benefits. The exalted privileges, the great grace, revealed through Christ are for all who will believe and obey the words of God. There are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. I receive and enjoy these promises, full of divine mercy and truth. It is given me to know for myself individually that the blood of Jesus Christ cleanseth me from all unrighteousness.

We owe everything to Jesus, and renewedly I consecrate myself to his service, to work for him in a strange land, to lift him up before the people, to proclaim his matchless love. My prayer ascends day and night for the presence of Jesus to go before us. While lying in my state-room, the language of my heart has been, "My Redeemer, I beseech thee to engage for me in every conflict. I know in whom I have believed, and thy grace alone is my trust." It is my prayer that I may the coming year be a co-worker with Jesus in saving my own soul, which he has bought with his precious blood, and that every day I may learn his meekness and lowliness, that he can use the frail, unworthy agent to bring souls out of darkness into light.

I look unto Jesus; for his holy life is a faithful example. I must be daily molded as the clay in the hands of the potter. I must educate my soul, that my confidence in God may be unlimited. Jesus said: "I can of mine own self do nothing." How much more is this true of us.

The hope that I can be true or useful is through faith in the atonement made for me. O, that this sixty-fifth year of my life may be one of progress and perfection in the work which the Master has given me to do! I want clearer perceptions of truth daily, that I may act in harmony with its holy principles. I have no happiness aside from doing the will of Christ and proclaiming to others his grace and truth.

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, Dec. 1, was dropped from our reckoning, and we passed from Monday to Wednesday.

At daylight of Dec. 3 the coast of New Zealand was in sight, and soon after noon our boat reached the wharf at Auckland. Here is a beautiful harbor, and the town, on the hills above, presents a fine appearance. We had hoped to meet Elder Gates of the "Pitcairn" here, but in this we were disappointed. He had come here a month before, expecting to meet us on the arrival of the "Monowa." As we did not come, he decided to make a trip to Norfolk Island, and return before our arrival. For some reason he failed to meet us. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us; we had a glad meeting. On landing we rode to the house of brother Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air, filled with

the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer; the green hedges separating the fields, make one think of England, while there is much in the landscape to resemble California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics.

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. When we thus accept him, the beauty of truth will be revealed through us; for in our words and our life it will be presented as it is in Jesus. There will be no strife to see who shall be greatest, but we shall individually seek to represent Christ, and thus let our light shine to the world. If the words of Jesus dwell in us, we shall represent his love, in kindness, in humility, in goodness, coming in close union with the people of God, and working as missionaries of Jesus wherever we have opportunity. Instead of seeking to glorify ourselves, we shall exalt the name that is above every name, Jesus, the center of all attraction.

All who believe the truth should remember that they are to bear the credentials of Christ to the world, in their firm unity, their Christian courtesy and love to one another. Wherever he may be, every follower of Jesus can give to the world a practical illustration of the purity and power of the truth. We should ever bear in mind that the world will criticise us in the conduct of our temporal affairs. Do we work as Christians? Do we buy and sell as Christians? That which we may speak in the church is not of half as much consequence as the influence we exert in our daily business life. We are constantly making either favorable or unfavorable impressions to the truth. We should manifest kindness, forbearance, and generosity, not to our brethren merely, but to all who do not love the truth.

No man can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle Peter: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through his word. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word.

The work of every child of God is to impart the knowledge of Christ to those who have it not. We must plant the seeds of truth wherever we can. The words of eternal life, sown in many hearts, will bring forth fruit unto righteousness. The heavenly intelligencies are waiting for God's human agencies to consecrate themselves fully to him, that he may use them as channels of light. We need to realize our responsibility, to co-operate with the heavenly agencies. We belong to God; he has purchased us with the blood of his only begotten Son; we are to represent to the world what Christ is to us.

—"When a person becomes too good to overlook the faults of the unfortunate, then it is that he makes the error which loses to him the glory of his goodness."

#### TRUST IN THE LORD.

BY ELDER J. H. DURLAND.  
(Oakland, Cal.)

THE prophet says, "I will trust, and not be afraid: for the Lord Jehovah is my strength." Isa. 12:2. To trust and not be afraid, is to trust when dangers are around us. No one is afraid when there is no danger. It is in the time of trial that men begin to fear. They have a conflict with the enemy and see darker times ahead, then they begin to fear that the Lord will not sustain them. But should it be so? Hear the words to one who was thus tried: "My grace is sufficient for thee." The grace of God is sufficient to sanctify any trial, and to support the tried one under his load. If it is for the glory of God and our good, our weaknesses will "be made strong through his strength." "I can do all things through Christ which strengtheneth me." Phil. 4:13. Is not that man blessed whose strength is in the Lord, and who can say in faith, Surely in the Lord have I strength?

Then what hinders us from being as strong in the Lord as Paul was? We have the same promises, the same God and Saviour to fulfill them. We are encouraged to live upon him by faith, for the fulfilling of them in us, and Jesus condescends to be our advocate, freely to take our cause in hand, and see it carried in the court of heaven. In this character he would represent himself, as having undertaken to answer all charges against us, from whatever quarter they may come. He is willing to obtain for us every blessing promised in his word, for which we apply to him by faith in every time of need.

#### HAS HE POWER TO HELP ME?

Here is where the failure comes. We trust when things look bright, but soon become fearful and afraid when the clouds gather around us. We do not question the power of God to help others, but fear he cannot help us. We see our own defects, and let them get between us and him, and with fear we say, "I don't think there is any help for me." But what power has the Saviour to help?—"In him dwelleth all the fullness of the Godhead bodily." Col. 2:9. If it pleaseth the Father that all fullness should dwell in the head of the church, it must please him that the members should, from the fullness of their head, receive abundantly all the blessings and strength they need. He "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20. He loved us so much that he gave his Son to be our head, that through him he might give us all things. What, then, may not we expect from such an Advocate, with such a Father? Already have we received so much that we know that Jesus appears in the presence of God for us. We have not an High Priest that cannot be touched with the feelings of our infirmities. He has felt the power of temptations, and knows how to sympathize with us. We can trust our cause in his hands. He has taught us to leave all our matters to his management, and our desires should be to resign them up to him. We will find that everything goes on well which is left to his direction, and nothing miscarries but what we undertake without him. O, for more faith! May the Lord increase it, that our precious Advocate may be more glorified, by our trusting him more, and that he may have all the honor of conducting our affairs, spiritual and temporal, in earth and heaven, in time and in eternity.

#### WHAT WILL BE THE RESULTS?

After we have been taught thus to trust the Lord, and expect that grace which in his several offices he is engaged to give, then our conversation will be well ordered. As we daily grow in faith and dependence upon Christ, we will walk more in the comfort of the Holy Ghost. Our outward as well as inward matters will come under the influence of grace, and will be left to the direction and government of the Lord Jesus Christ. We will realize that Christ has all power in heaven

and earth given unto him. Matt. 28:18. He hath a mediatorial kingdom which ruleth over all created beings and all things; for they subsist by the word of his power, and are upheld by his providence. Ps. 33:6, 9. Whatever, in his infinite love and wisdom, he sees best for his people, he is almighty to bestow it upon them. We can want no promised good, nor suffer any outward evil, but he is able to give the one and to deliver from the other. Our wants are many, our sufferings great. Sin has brought disorder upon the whole creation. But he has given us many great and precious promises relating to the life that now is, and he is faithful who has promised to supply our earthly wants, to sanctify our sufferings, and make all things work together under him for our good. (See 2 Pet. 1:3, 4; Heb. 10:23; Rom. 8:28.) Then should we not trust him and not be afraid?

#### THE TRUE OBJECT OF LIFE.

BY ELDER F. J. HUTCHINS.  
(Ruatou, Bay Islands.)

In the beginning God created man upright. Man's work was to do his Maker's bidding, maintain his uprightness, and live. He was to demonstrate by obedience to all the requirements of his Creator that he was a loyal subject, and worthy of the benefits bestowed upon him. This was his happy state till by disobedience he fell into sin and defilement, out of which he could never be released by any human device.

Dear reader, did you ever think how small the act was which brought such a dreadful calamity to our fair creation? Man having fallen from the true object and purpose of life, brought the whole human family into utter helplessness. The deed was done; man was in transgression. Transgression is sin. For man, then, through his own efforts to ever regain his first relationship to God, which is to be "holy, and without blame before him in love," was an impossibility. Let us examine for a moment the loss which came by disobedience: First, Adam lost his innocence and left us sinful; second, he left his dominion, and left us homeless, without an inheritance; third, he lost his life, and left us dying, our life forfeited, and only a process of time required to demonstrate the fact by the power of death.

We can safely say that Adam's fall left us in this condition, when we read Rom. 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This token of the fall is repeatedly brought to our minds by those who are taken from us on every hand by the pale messenger, death. Thus we see man frail and sickly, far below the standard of purity and uprightness, both physically and spiritually, that must in some way be attained.

What object, or aim, or aspiration is there in the range of the human mind, that is more pleasant to meditate upon, more worthy of contemplation, or more elevating in its nature, than this theme, "The true object of life"? The question now is, How may this object, which is innocence, inheritance, life, and obedience to God, be regained? Will it be through any human undertaking? No! is the decided answer. It is a divine penalty for the transgression of a divine law, and only by divine means could any provision be made to rescue us. Has any such provision been made? We look to the law and to the gospel; these two agencies are employed for this very purpose. Let us examine the first one for a moment, and see what office it fills in leading us to the prize which we are seeking. The psalmist says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

A perfect law gives us a perfect knowledge of sin, of the defects in our character, of our need, and condemns us. While thus helpless, we say,

as the cry went through the multitude after the address of Peter, on the day of Pentecost: "Men and brethren, what shall we do?" At this moment, the Saviour is lifted up, and he draws all who will come, unto him. He is come to seek and save that which was lost, and so in him is all that we are seeking.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," wherein the righteous shall dwell. The object gained through Christ.

#### THE SLOUGH OF DESPOND.

BY ELDER J. P. HENDERSON.  
(Winthrop, Iowa.)

WHEN Christian decided to leave all earthly ties, and make his way to the Celestial City, he was pursued by two of his neighbors, Obstinacy and Pliable, whose influence drew him out of the way, and in the midst of his wanderings he fell headlong into the Slough of Despond. He sank in the mire, and would have perished, had not Help, who, passing that way and seeing his hopeless condition, directed him how to escape.

Thus the almost inspired writer, Bunyan, has portrayed the experience of many a poor soul who has started on the way to eternal life, but pursued by relentless foes, has fallen into the abyss of discouragement, and perhaps given up in despair.

A failure to take hold of the promises of God with a firm, confiding trust, leaves openings for the enemy to edge in his whisperings of evil, which present mountains of difficulty and oceans of troubles, over which and through which there are no visible openings of escape.

No amount of instruction or observation seems sufficient to prevent each one from having his experience in this dismal swamp.

It is "such a place as cannot be mended. It is the descent whither the scum and filth that attend conviction for sin doth continually run. . . . There have been swallowed up twenty thousand, . . . yea, millions of wholesome instructions that have at all seasons been brought from all places of the king's dominions . . . if so be, might have been mended, but it is the Slough of Despond still."

But there is a way of escape. "There are, by the direction of the Lawgiver, certain good and substantial steps" whereby the perishing may find a way out. He that has connected himself with an infinite God can do anything. A life in Christ is a life of restfulness. He was a cloud by day and a pillar of fire by night to the wandering Israelites, and he is equally the same to us.

If in his love he sees the necessity of softening and subduing his children by sorrows and trials, we should early learn to see the hand of God in them, and then learn to take pleasure even in the midst of suffering.

"A cross Christian, or an anxious Christian, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish Christian, a cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or bitter spirit," although such may be earnest in their work, and "have honorable places in the church," they have not entirely escaped from this mire of iniquity, and should look to it that they do not yet perish. The fruits of the spirit are "love, joy, peace, long-suffering, etc., and are within the reach of every soul, even in this present life, that has laid hold of the promises of God. It is found in our "looking unto Jesus" and casting all our "care upon him; for he careth for" us. 1 Pet. 5:7.

—"If God were not so great, his favor would not be so free."

#### THE HOME AND LAND OF PEACE.

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

THERE is a land where ne'er a note of sadness  
Shall dim the sweetness of its sacred bowers,  
But every song shall thrill with rapturous gladness  
And mingle with the breath of fadeless flowers,—  
The land where every face shall shine immortal,  
Where earth's rude, jarring sounds forever cease,—  
A land within whose angel-guarded portals  
Are homes of beauty and of endless peace.

That dear home land within whose sacred border  
Earth-weary souls find resting long and sweet—  
The wondrous pearly gate with angel warder  
Shall open wide to welcome pilgrim feet;  
Long shall they rest with no sad misere;  
Long shall they feel from pain a glad release;  
Long, long enjoy the hours never dreary  
In homes of beauty and of endless peace.

No doubting friends, no questions, or surmising,  
In that blest country far within the sky;  
No faith is lost, no sinful thoughts arising  
To mar the peace of those that dwell on high;  
But loving ones shall meet with glad embraces,  
Fearing no more earth's sickness or decease,  
But joy shall beam on holy, happy faces,  
In homes of beauty and of endless peace.

Dear land of light, whose pure and heavenly places  
Resound with praise to God and to the Lamb,  
Whose courts shall glow with sweet angelic faces,  
Whose walls shall echo one thanksgiving psalm.  
We lift our faces to the skies with longing;  
We wait the hour that brings our glad release;  
O, what desires within our hearts are thronging  
For bowers of beauty in the land of peace!

The dull years pass, and still no cheering token,  
No welcoming message from the dear home land;  
Still does the azure dome remain unbroken,  
And still are brows by earthly breezes fanned;  
But in his own good time the gracious Master  
Will speak the word that gives our souls release;  
Longing, we pray, "O, chariot-wheels, roll faster,  
Hasten the home of beauty and of peace."

#### THE SULK.

BY A. SMITH.  
(Grandville, Mich.)

READER, did you ever see a person suffering with an attack of the sulks? Were you ever afflicted with it yourself? It is a disease that is quite prevalent in the social world, and sometimes it grievously afflicts the church.

#### DIAGNOSIS.

Generally the first symptoms are an impatient banging of the doors, furniture, and other articles that come in the way; the dog and the cow get a kick; the child gets a blow, or is otherwise cruelly repulsed. Next follows a dogged silence, no words being spoken except in impatient monosyllables; the countenance has an angular, mad expression; and the atmosphere of his presence becomes so impregnated with the fetid social miasm that it is difficult entirely to escape the infection.

Such a terrible disease is a great affliction in any society, but more especially so when it gets into the church. The victims don't pray; they won't bear testimony; they refuse to sing; they assume a martyr look, and their manner repels the Spirit of God, causes angels to weep, and makes the Devil rejoice. Such persons are of little use in the cause of God; for no matter how efficient they might be, at the very time their help would be most needed, they are liable to have an attack of the sulks.

#### TREATMENT.

It is best for attendants to resist the infection, as a means of self-preservation and of cure for the patient, by letting him entirely alone, or not noticing his sullen mood. Show him that the sun can shine, the birds warble their sweet songs, and the human voice engage in vocal praise without him. In some instances it may be cured by taking a gentle and kindly interest in the patient, but generally, like a fever, it has to run about so long. Don't attempt to reprove or to administer spiritual balm while the fit is on. It needs divine constitutional treatment to eradicate the infection from the soul. Don't get the sulks.

#### THE RESURRECTION OF THE DEAD.

BY ELDER D. H. LAMSON.  
(Hillsdale, Mich.)

THE true and only Bible view of a future life is the resurrection from the dead. The fact that Jesus the Saviour of men, died, was buried, and was raised again from the dead, is the only hope of man for a future life. This the Scriptures emphatically state to be the gospel. 1 Cor. 15:1-8. If Christ did not die, he was not buried; if he did not rise again from the dead, there is no future life for anybody. Please notice how the apostle Paul reasons. He says, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14.

Again: "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. Now if it be true that the soul or spirit of the good man, or woman, or child, goes to God and heaven at death,—the real man, as it is said the soul is,—and enters bliss eternal when soul and body are separated at death, how could the cases of any who died in the four thousand years before Christ be affected in any way? If Adam, Abel, Noah, Samuel, David, and Daniel went to heaven when they died, how could it be said that happiness depended at all on Christ's death or resurrection? How could it be said, as it is said, that all who have fallen asleep in Christ are perished, if Christ be not risen? Abraham believed in Christ, and the gospel was preached to him. Gal. 3:8.

Moses and the children of Israel had the gospel preached to them. 1 Cor. 10:4. They are to be saved by Christ's death and resurrection, as are all others; but they all are perished if Christ be not raised. 1 Cor. 15:18. Either modern theology must return to the gospel, or it must give up the gospel. Modern theology teaches that the good of past ages, from Adam down, are now in heaven, and that the bad are now in hell. The Bible says that the change from mortal to immortal is at the last trump; then the change comes in a moment, in the twinkling of an eye. 1 Cor. 15:51-53. A poet has said:—

"There is no death,  
What seems so is transition;  
This life of mortal breath  
Is but the suburb of the life elysian,  
Whose portals we call death."

That sounds well, there is perfect euphony in the words, but it is the very same story told by the Devil to Eve in the garden of Eden: "Ye shall not surely die." The Bible says that Satan lied, and the Bible is true. John 8:44; Gen. 3:4.

The resurrection of Jesus was a miracle; it was the only pledge of a future life to the world. It is all the pledge there will ever be of a future life. Christ was raised bodily. He came out of the grave. He was seen by all the apostles, and at one time by above five hundred brethren. 1 Cor. 15:5-8. Some walked and talked with him. Luke 24:13-31. He also ate with them. Luke 24:42, 43; John 21:12, 13. He remained with them forty days. Acts 1:3. It was the veritable Jesus that had been dead. John 19:27, 28. The print of the nails was in his hands and feet, and of the spear in his side. He was flesh and bones. Luke 24:39. He certainly was not made like the immortal nothing that so many people believe in. When Jesus raised Lazarus from the dead (John 11:44), it was Lazarus himself that came out of the grave. The grave clothes were still on him, and the napkin about his head. Human hands loosed him and let him go. Martha and Mary must have been glad. God knew many other hearts would gladden to see a miracle like that. When the daughter of Jairus was raised and put into the arms of her father and mother, the desire of their souls must



have been satisfied; and the poor widow of Nain, when going out to bury her only son, the stalwart staff and support of her age, must have had heart thrills of inexpressible delight, when the son, whose death had wrung her heart, was raised to life, and became her escort back to her once desolated home.

O, why not believe in the only hope of a future life,—the resurrection of the dead! Certainly nothing less can satisfy the longings of the soul. To hold our loved ones by the hand, as the disciples of Jesus did, the Master, to look into their immortal eyes, to press cheek and lips in one enraptured embrace, and to know that our loved and once lost shall never, never fade from our view again, will be exquisite joy. The cave of Machpelah, the rocky tombs of Jerusalem, and the cemeteries where our dead are sleeping, will witness a most wonderful shaking (Ezekiel 37), when the trump of God shall sound, and the dead in Christ shall rise. How dear now is the place of their rest. We deck tablet, and mound, and monument with flowers; they are watered with our tears; and from beneath these silent tokens of the dead there will come the awful and sublime miracle of a new life.

Soon the clouds of heaven are to reveal the Son of God. Matt. 24:30-31. The angels who have in life been ministering spirits to our loved ones, and in death have watched over their dust, will escort them to the Saviour and to the blessed reunion of immortality.

"There those loved ones who have long been parted  
Will all meet that day;  
The tears of those who are broken-hearted  
Will be wiped away.  
O, we see the gleams of the golden morning  
Piercing through this night of gloom!  
O, we see the gleams of the golden morning  
That will burst the tomb."

#### PAST, PRESENT, AND FUTURE.

BY ELDER WM. INGS.  
(St. Helena, Cal.)

THE word of God is given to man as a text-book, from which he can gather all the needed information necessary to gain a full understanding of the object of God in bringing the earth into existence, and the purpose he had in creating man.

There are those who entertain the thought that our world, which has been the home of man for nearly six thousand years, will at some future time cease to exist. This position is not in harmony with the inspired word. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

When the earth came forth from the hands of the Creator, he pronounced it good, and its loveliness caused all the angels to shout for joy. Man was also created for a purpose, not to live a few years and cease to exist; that was not the design of God, but such has been the case since the fall. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1, 2. And were it not for the word of God which describes the fall, and reveals to man the plan of redemption, the present condition of things would be discouraging indeed.

It was not the design of God that man should be a victim of disease and death; it was not so ordered of the Lord. Man was created perfect, both physically and mentally, after the image of God, with a divine nature planted in him. If strict obedience had been cherished by Adam and his posterity, there would not have been anything to mar the happiness of man throughout the ceaseless ages of eternity.

Those living since the fall can have but little conception of what this world was, when it first came from the hands of the Creator. Adam's home must have been very desirable, while he remained in his innocent state. Angels were his

companions, and his Creator honored him by his presence. There was nothing but joy and happiness; no funeral trains, no sad countenances, to cause sorrow of heart. In the lovely Eden there was everything to attract the eye and to satisfy the taste. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2:8, 9. What more could have been done for man's comfort and enjoyment?

Man was not to live in indolence; for that was not his nature. He was made in the likeness of God, and the world's Redeemer was an example of industry. He was a creator, and undoubtedly Adam was informed of this fact, as man has been since that age. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:16. A creator means one who labors. Adam had his sphere of usefulness. "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it." Gen. 2:15. Work was necessary for man, or God would not have given it to him. The arranging of plants and the training of vines was a constant reminder to Adam of the greatness and power of the Creator, and added beauty and attraction to his Eden home.

There were other demands required of our first parents, and one was to multiply and replenish the earth and subdue it. We would infer by this that the earth after it came from the hands of the Creator, was yet to undergo a change by the hand of man. God planted a garden as an example of what he designed the earth to be, and this design was to be accomplished by man's industry. Adam's home was in Eden. In following the instructions God gave him, the race would have increased, and as they needed more space, they would have left their Eden home and have taken a portion of the unsubdued earth, and brought it up to a high state of cultivation, and made a dwelling-place with their own hands. After enough had been born to fill the earth, and their loyalty fully proved, probation would have ceased, and the race have been made immortal. There would have been no further increase, and the earth would have been as the garden of God.

(To be continued.)

#### WHOSOEVER WILL MAY COME.

BY DELLA E. FRISBIE.  
(Battle Creek, Mich.)

BLESSED thought—all may come. This is personal. It means you, me, every one. Then why is it that the victorious company seen by John numbers but 144,000, when there are so many million inhabitants upon the face of the globe? Whose fault is it? Is it God's?—Certainly not; for the Scriptures say that God is "not willing that any should perish, but that all should come to repentance." Christ died for all, and thus made it possible for all to be saved.

While God is not only willing, but has made it possible, that all should be saved, it is also his good pleasure; for he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

He is also earnestly pleading with every one, saying, "Come, buy of me, without money and without price." He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Then we alone will be to blame if, finally, we are not among the redeemed. Christ has made

ample provision whereby all may be saved, and by his gentle Spirit he entreats an entrance into each of our hearts. Let us not grieve him by resisting these pleadings; but let us open wide the door of our hearts that we may be of that company of whom it is said: "He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

#### LOVE FOR GOD'S LABORERS.

BY R. L. WILDMAN.  
(Livingston, Ill.)

"REMEMBER them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. 13:7. God wills that the church should remember those whom he has set over it, to labor for the upbuilding of his cause. He has given them a charge, and the hearty support of the individual members makes their work far more pleasant and effective. We can aid them by our prayers and words of encouragement. And when ministers come to speak the words of God unto us, let us cheer them by a hearty response, to all their instructions, and send them on their way rejoicing. Let us follow the faith which they have delivered unto us from God's word, and hold fast the spirit of advancement, which we received when they were present. We should study God's word day by day, that we may grow strong in the knowledge of the word of God, and develop characters pure and spotless, that we may come up to the full enjoyment of the fellowship that we may have with our Saviour. And when God's servants come to us, let us consider the truths which they bring to our mind, knowing that their mission is to help us on to the eternal city.

The beloved apostle says: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. 5:12, 13. He would have us know them whom the Lord has given a charge to labor among us and admonish us for eternal good.

We should love them for their work's sake. This seems very plain. They strive for our advancement and welfare, and how can we help loving them?

I do not believe God would have us criticise them, or express preference for one above another, but receive him whom God has sent as his messenger and the truths he brings, as a message from God. Neither should we confine our love to God's ministers alone, but we should include the local officers of the church, which are among us day by day, and the lay members should claim a part of our warmest affections. Even those whom we meet in the daily walks of life should receive words of kindness from our lips; in short, a Christian spirit should be shown to all.

Let us drink deep at the fountain, and renew our consecration to God and our love for his creatures. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

If the words of Christ dwell in us richly in all wisdom, then we must study them diligently until they become as it were a part of us. And it is impossible to teach what we do not ourselves know. Let us labor earnestly to attain the closest possible relation to our blessed Redeemer, and imbibe the spirit of our Master daily, that we may "grow in grace and in the knowledge of our Lord Jesus Christ;" that we may stand without spot or wrinkle before him, purified in the blood of the Lamb; that we may hail his appearing with joy, and praise him in a world without end.

## The Mission Field.

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

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

### NOTES OF TRAVEL.

#### Asia Minor.

We took passage from Constantinople to Athens in an Egyptian steamer, sailing for Alexandria. Leaving the Turkish capital at 5 P. M., next morning we were in the Dardanelles, the straits connecting the Sea of Marmora with the Grecian Archipelago. Here is where Xerxes crossed with his army, estimated at five millions. This is also the point so famous in Grecian mythology, whence it derived the name Hellespont. It is about twice the width of the Bosphorus, while the shores are somewhat lower and also treeless. The passage is guarded by forts on both sides.

After leaving the straits, we were all the time in sight of land and one or more islands. In the dim distance, to the northwest, lay the island of Samothrace; and far to the west, Mt. Athos rose above the hazy horizon. All day we were in sight of the Asiatic shore, which is quite mountainous, treeless, and bears few signs of life.

About ten o'clock, we passed Troas, where the apostle Paul in vision saw the man in Macedonia praying him to come over and help them. Acts 16:9. The distance across the waters from Troas to Macedonia is less than one hundred miles. Two hours after passing Troas, we rounded Assos, the peninsula around which the disciples sailed while Paul held a night meeting at Troas, afterwards walking across the isthmus to join the ship the next day.

Directly south of the point Assos is the island of Lesbos, on the eastern shore of which is Mitylene; here we arrived and anchored at 5 P. M., just twenty-four hours after leaving Constantinople. We could not help thinking of the difference in the distance made by our steamer and that made by the disciples in the same length of time. The island of Lesbos is tree-clad, and has many bright-looking villages, and stands in sharp contrast with the barren, rocky shores of Assos. Mitylene is situated on a wooded slope, rising suddenly to the rounded peaks to the west, presenting a lovely sight from the sea. After taking in Paul, the disciples sailed to this place, and the next day to Scio, an island to the south.

Our steamer took for a time the same course, then bore eastward toward Smyrna, where we arrived at midnight. As our steamer remained until the next afternoon, we had a good opportunity to see the city. The first attraction was the excellent bay and fine harbor, and also six men-of-war of the British Mediterranean fleet. The boats look new and present a fine appearance. A short time before, the entire fleet, consisting of fifteen iron-clads manned by 9,000 soldiers and marines, was in Smyrna. Russia was quite dissatisfied, and protested against the British fleet's being so near to Constantinople.

Smyrna is located on a gently rising slope which terminates in a high rocky bluff surmounted by extensive ruins of an ancient citadel. The present population is estimated at 250,000. Smyrna has a large trade; ships of the leading nations are seen in her harbors; principal among the exports are raisins, figs, rugs, and carpets. For fifty years much missionary work has been done here, both for the sailors and for the Greeks, Armenians, and Turks. At present, there are three boys' and three girls' schools in operation. Heretofore, most of the work has been done for adults; but the results have been small. The missionaries are just waking up to the fact that their hope lies in the education of the young. A teacher remarked, "We are now beginning just where we ought to have begun fifty years ago."

Smyrna is much cleaner, and in every respect seems to be far ahead of Constantinople. Transportation by land is done mostly with camels.

Six in number are usually tied to one another in single file, the whole being led by a man on horse-back. The camels are very large, from seven to eight feet high, and carry enormous loads. The longest railroad of Asia Minor, 150 miles, extends in two lines from Smyrna, one to the east and one to the southeast, passing through Ephesus. Ephesus lies on the sea-shore, thirty miles across the isthmus, nearly south of Smyrna. To the north, east, and southeast of Smyrna, were located Pergamos, Thyatira, Sardis, Philadelphia, Colosse, and Laodicea. As in ancient times, so to-day, the principal part of the population is composed of Greeks. In the early days of the gospel Asia Minor was one of the most fruitful fields; to-day it is one of the most difficult.

H. P. HOLSER.

#### NEW ZEALAND.

[THE following extract from a letter recently received, will be of interest to all:—]

You will see by this letter that we are in Nelson. It has the reputation of being one of the prettiest places in the colony, and to have the best climate. We have been here now about five weeks, and have had no reason to doubt that it merits its reputation. The population of the place is about seven thousand. One of the principal colleges in the colony, for the education of young men and women, is located here. There are two daily papers published, which give us favorable reports.

All the principal denominations are well represented. The ministers in the colony, having become somewhat acquainted with our work, make an extra effort to warn their flocks about having anything to do with us, and the ministers connected with the Plymouth brethren go from place to place in advance of us, spending considerable time in misrepresenting us and the doctrines we hold, thus poisoning the minds of a good many of the people; so it is difficult in some places to get a hearing.

In this place our congregations have ranged from twenty-five to one hundred. We usually have from about eighty to one hundred, Sunday nights, and from twenty-five to fifty during the week. Only two lectures as yet have been given on the Sabbath question, and these have seemed to create quite an interest. We are praying that God will give power to the truth, and that a company will be raised up here that will hold up the standard.

We have an excellent location for our tent, right in the center of the town. It is lighted with gas, a six-light carbon burner being attached to the center pole, and a jet at each end of the speaker's stand, with reflectors that throw the light back on the charts, and shade it from the congregation. We find this cheaper and much better than oil lights. Having no tent-master, my time is pretty fully occupied. Brother McCullagh, our other minister, is holding meetings at Kaikora. He reports that one family have commenced to obey the truth.

You will probably learn by this mail that the "Pitcairn" is at Auckland, undergoing changes and repairs, and that brother Gates and wife have gone to Australia to attend the Conference. *Nelson, Dec. 29, 1891.* M. C. ISRAEL.

#### THE WEEK OF PRAYER IN NORWAY.

OUR week of prayer is now in the past, and I esteem it a privilege to speak of the goodness of God toward us here in this northern country. We commenced to observe the week of prayer Sabbath eve, Jan. 1, and closed with Sabbath, Jan. 9. We met at our house of worship at 7 P. M. It was made known that there would be baptism, and a large congregation had assembled to witness the ordinance. Four persons were added to the church, three of whom were baptized, one having received baptism before.

Two of those baptized (man and wife) were Laplanders. They came from Hol, Hallingdal, where they are employed to take care of 1,600 reindeers, owned by Norwegians. They are related to those whom I baptized in Nordland last fall. They came over two hundred and fifty kilometers to be baptized, and united with the people of God; and over half of the way they came on snow-shoes, before they reached the railroad station. This was farther than Joseph and Mary traveled from Nazareth, Galilee, to Bethlehem, Judea. It was very refreshing to hear their testimonies telling how good the Lord had been to them in revealing to them the saving truths for the last days, and in accepting them in Christ "the beloved."

Sabbath morning we had a good meeting. The reading made a good impression upon all. In the afternoon we celebrated the ordinances. This was a solemn occasion. Many said that never before had so many at one time taken part in the ordinance in this place. The Spirit of the Lord rested upon all, and many good testimonies were given. We have had meetings every day during the week. All I have heard from say that the readings have been of much spiritual benefit to them. Sabbath, Jan. 9, we gave all a chance to bring a free-will offering to the Lord, for his work in foreign lands. The amount received was 236 kroner [\$62].

At Moss the brethren have also enjoyed the blessings of God during the week of prayer. They have sent us 80 kroner, and the church at Laurvig have sent us 40 kroner. These brethren also received much of the blessings of God. The brethren at Bodø, Nordland, have given 60 kroner to the foreign work. I think the brethren here in Norway have done about as well as we could expect, when we consider their circumstances. We hope soon to hear from Denmark and Sweden, also.

We wish the readers of the REVIEW to remember the work in Scandinavia in their prayers. We desire to go forward with the people of God, and be gathered home with them when our Saviour comes. L. JOHNSON.

*Christiania, Jan. 12, 1892.*

#### THE TENT IN NEW ZEALAND.

THE Nelson (New Zealand) *Evening Mail* of Dec. 28, a copy of which brother Israel sends us, contains the following notice of the tent-meeting in progress at that place:—

The tent was well filled last evening to hear pastor Israel's lecture on the subject of the last gospel message to the world. He read for his text, Rev. 14: 9-12, and stated that Satan oftentimes used the governments of earth to oppress the people of God, and that in this text they were warned of two earthly powers symbolized in the previous chapter, the leopard beast representing Rome when its religious opinions were enforced by the State, and the two-horned beast the United States, when it shall enforce by law a religious institution established by the Church of Rome. He went on to say that this was the Sunday Sabbath that had taken the place of the one established by the Creator. He read scripture which, he said, proved that prophecy foretold it, and that the last gospel message was to warn the world to obey God rather than these earthly powers, or meet the penalty of his unmixed wrath. The penalty, the seven last plagues, will be the subject for this evening's lecture.

The *Colonist* of Dec. 29, says:—

The services at the tent are still attracting good congregations. The subject Sunday evening and last evening was on the substitution of Sunday in the place of the Sabbath of the fourth commandment in the Christian Church, when it was made, and by whom, and the warning in Rev. 14: 9-12 against those agencies and their followers. The subject to-night will be "The Love of Christ."

#### GO YE INTO ALL THE WORLD.

THE world is to be evangelized. The Scriptures declare it; the work of Calvary demands it; the prayers of the church enforce it; the signs of the times proclaim it; and "the zeal of the Lord of hosts" shall bring it to pass.—*John Angell James.*

## Special Mention.

### SOME RECENT DISCOVERIES CONCERNING COLUMBUS.

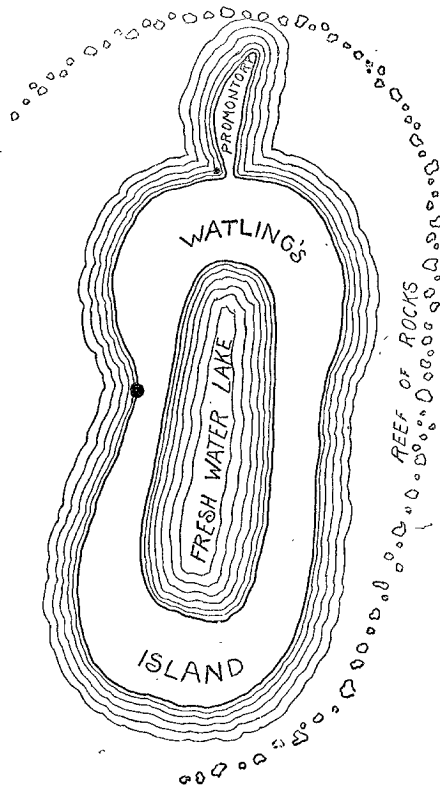
THE student of American history must early have discovered the fact that our information concerning the discoverer of our continent is in some essential points shrouded in uncertainty. For instance, he must have noticed that the great explorer appears in our various American histories in a variety of entirely different portraits, each one of which is, apparently, as authentic as the others. Nor is this evidently due to that carelessness or elasticity of conscience by means of which in historical compilations, the same battle scene is sometimes made to do duty as a representation of several different battles. The historians really do not know which one of the various portraits of Columbus is correct, or whether any one is more correct than the others. Nor was it known with any greater certainty, until recently, where Columbus first landed in America, or where the bones of the great discoverer now rest.

It was the opportunity of the writer a short time since, to be present at a lecture given by ex-President C. K. Adams of Cornell University, treating upon these topics. Through the efforts mainly of an enterprising German explorer, Mr. Rudolph Kronol, the identity of the first landing-place of Columbus, and also the present whereabouts of his remains, have recently been established beyond the probability of error. A brief outline of the facts presented is as follows:—

1. Concerning the personal appearance of Columbus. Upon this point we have, as stated, no reliable authority. A great many portraits of the admiral (as he was familiarly called) are in existence, but scarcely any two of them would be taken to represent the same individual, and it is certain that their authors, with one or two possible exceptions, never saw the original. The visitor to the Columbian Exhibition at Chicago will be shown some of these portraits, prominent among which will be two owned by citizens of Chicago, and each, no doubt, claiming to be genuine, though entirely dissimilar in appearance. One is the property of Mr. James W. Ellsworth, and the other is owned by Mr. Chas. F. Gunther, the well-known Chicago confectioner. The latter was painted about the year 1570, by Sir Anthony Moore, who lived A. D. 1519–1581, and was perhaps the most celebrated portrait painter of his time. It is said to have hung in the cabin of one of the ships of the Spanish Armada, during the famous sea fight off the English coast. But as Columbus died in 1506, it is certain that he was never seen by the author of this picture. The other, owned by Mr. Ellsworth, is of greater antiquity, and more interesting, from the fact that there is a possibility of its having been taken from life. It is the work of Lorenzo Lotto, a celebrated Venetian painter, who lived A. D. 1476–1556. It represents Columbus as having a rather sober and austere countenance, straight hair, small eyes, and a Roman nose. It is not positively known that Lotto ever saw Columbus, but it is known that he was absent from Venice just prior to Columbus's last voyage to America, and that Domenico Pisani, an intimate friend of the artist, was at that time assiduously cultivating the acquaintance of the explorer, and it is considered not improbable that the three may have been together.

2. Where did Columbus first land? The honor is claimed by five or six islands, and the efforts of different writers to answer the question have produced a library of about twenty volumes. Columbus has, of course, described the landing, but in language which does not suffice to fix the identity of the place. No one disputes, however, that he landed on one of the West Indies. He himself describes it as a bean-shaped island, with a large body of fresh water in the interior. The only one which answers this description is Watling's Island, lying to the north of Cuba, oval in shape

and about twelve miles long by six miles broad. The land is low, and in the center is a fresh-water lake about six miles long and two or three miles wide. A difficulty, however, which had seemed to stand in the way of its claims, lay in the fact that its eastern side is entirely surrounded by a reef of rocks, upon which the waves dash in long lines of violent breakers, making it wholly impossible for any boat to land. The difficulty is obviated, however, by a conclusion which, though novel, seems from the circumstances to be entirely credible.



It was at ten o'clock in the evening of the eventful 11th of October, 1492, that Columbus, walking the quarter-deck of the "Santa Maria," imagined that he saw, far off on the water's edge, a light. Calling to his side several of the crew, one of them confirmed his belief, but the rest affirmed that they saw nothing. There was on this night, as Columbus records, a strong wind blowing, which urged the caravels through the water at an average speed of about ten miles an hour. The admiral having offered a large reward to the person who should first sight the land, a sharp lookout was kept, and at two o'clock in the morning, the "Pinta," which, being a faster sailer, was in the lead, fired her signal gun in token that the long-sought land was found. It is evident, therefore, that since seeing the light at ten o'clock, the vessels must have advanced about forty miles before the signal from the "Pinta" announced that land was actually discovered; and the land must still have been, in all probability, twenty miles or more away. The inference is very plain, therefore, that Columbus may have sailed past one end of the island in the night and landed the next morning on its western side. And it is a fact that on this side of the island, for the greater part of its length, there are no reefs, and the landing is safe and easy.

The inference is made still stronger by the record which Columbus gives of this part of his voyage. After leaving the landing-place, he says, "We sailed north-northeast, and soon came to a harbor large enough to hold the navies of the world." Such a harbor exists on the north end of the western side of this island. The discoverer also mentioned a narrow cape or promontory extending several miles out into the sea, having the appearance of a separate island, but not such in reality. This promontory extends from the north end of Watling's Island, as shown in the accompanying outline, and upon it the Spanish have erected fortifications. From all these facts ex-President Adams concluded that it was now fairly well settled that the landfall on this memorable voyage occurred on the western side of Watling's Island.

3. Where is the resting-place of the admiral's remains? It has been supposed until recently that the bones of Columbus reposed in the cathedral of Habana, but the researches of the German explorer before mentioned have quite clearly established the contrary. Columbus died in 1506, and for some time his body was in Seville. But having expressed a wish to be buried in Hispaniola, his remains were afterwards brought thither and placed beneath the floor of the convent of San Domingo. In 1795 the island passed into the possession of the French; and the Spaniards, as would be their natural wish, soon afterwards proceeded to remove the body of Columbus. With great ceremony, they removed from a vault beneath the floor of the convent, a box filled with human bones, transferred it to Cuba, and placed it in a vault in the cathedral of Habana. No question of the identity of the remains seems to have been raised, although the box bore no inscription. In 1877, it was deemed necessary to make some repairs in the floor of the convent, in the course of which two more vaults were discovered. One of these upon being opened, was found to contain a box of bones with the inscription, "Luis Columbus, grandson of the admiral." In the other was found a similar box and a plate which had evidently been fastened to it and had fallen down, bearing the inscription, "Cristof Colomb, admiral." Among the remains in this box was found a bullet, which also seemed significant from the fact that, while there is no direct record that Columbus was ever wounded, he had himself, writing from America to the king, once said, "My wound has opened, and is troubling me again." The box was placed in a glass case, which was then carefully sealed, and was not again disturbed till 1890, when it was opened by Mr. Kronol in the presence of the officials and foreign consuls of the island, and the allegations made upon its first discovery were verified. It seems well settled, therefore, that the bones of the great discoverer were not ceremoniously transported by the Spaniards to the cathedral at Habana, but still rest within the walls of the San Domingan convent. L. A. S.

### THE TEN COMMANDMENTS.

DR. LYMAN ABBOTT having asserted in the *Christian Union* that a man might keep all the ten commandments, and yet be such a man as would not be allowed in decent society in New York City, wide notice has been given to the remark by both the religious and secular press of the country. The agitation has called out the following article from the *New York Observer*, which is both a rebuke of the insult which Mr. Abbott offered to the perfect and holy law of God, and an able defense of the commandments themselves, and is so good that our readers will be glad to peruse it entire. It was in the issue of Jan. 28, 1892:—

The *Chicago Inter Ocean* is not a religious newspaper, but like many another secular journal, it is quick to detect inconsistencies in statements of religious faith. So we are not surprised to find it giving utterance to such a sentiment as the following:—

"When Dr. Abbott says that a man may keep all the ten commandments and still 'not be allowed in decent society in New York,' one scarcely knows what to think of New York or of Dr. Abbott. How any man can love God with his whole heart, as he is required to do in the ten commandments, and his neighbor as himself, and yet be guilty of 'leering and evil imaginings' so severely condemned by Christ in his exposition of the commandments, is a difficulty much harder to explain than any Dr. Abbott has enumerated."

It is surprising indeed that a minister of the gospel should so belittle the law of Sinai; but that Dr. Abbott means just what the language quoted suggests, is evident from what he further says in the *Christian Union* of last week.

He tells us that "the ten commandments are not, and do not purport to be, the moral ideal for the human race. They are a series of statutes for the government of society. They embody those fundamental principles which are absolutely essential to social order, and as an embodiment of such principles, are not only wonderful for the age in which they were given, but in conciseness and comprehensiveness have never been surpassed in any statement of social ethics since."



Really this is very kind. In this age of superior wisdom we wonder that these leading theologians can find anything good to say of so antique a document as the law. The apostle Paul regarded the law very differently, but we suppose that, like the commandments themselves, Paul's comments are "wonderful for the age in which they were given," but out of date now. The psalmist David eulogized the law to a remarkable degree. He attributed to it convicting and converting power, but the light of these later days had not dawned on David. Let us look to more recent sources of light. We are told that "the ten commandments are not, and do not purport to be, the moral ideal for the human race." We have always regarded the decalogue as the highest moral ideal. Taught by St. Paul, who was in turn taught by the Holy Spirit, we have regarded the law as holy, just, and good, so much so that in our sense of inherent peccability and moral weakness, we have exclaimed, "It is high, I cannot attain unto it." We have supposed that the law was given to represent God's moral requirements, and by its unsullied luster so to reflect to sinful man his own evil nature that he would be led to seek divine mercy and regenerating grace.

We had supposed that what the law could not do through the weakness of the flesh, God had sent his Son in the likeness of sinful flesh, yet without sin, to accomplish. And the result to be gained was that the righteousness of this same law might be fulfilled in us. Now we learn that there is inherent weakness in the law as well as in human nature. Moreover we have always regarded the perfect obedience to God's law manifested by Christ, as a sweet and acceptable offering unto God in the penitent sinner's behalf. We have sung with intelligence and with reason, as we presumed, the words—

"Jesus, thy blood and righteousness,  
My beauty are, my glorious dress,"

but now again we learn that the law was a very low ideal of morality. A man might keep all the ten commandments, and still "not be allowed in decent society in New York." This statement startles us. We have been disturbed already by the comments made on the immoralities of the patriarchs; for it is certainly astounding to discover that Abraham, called the friend of God, was too immoral to be admitted to a New York drawing-room. This is the more startling, because the words of Christ had led us to look forward to sitting down in the kingdom with Abraham, Isaac, and Jacob.

To this startling intelligence is added the statement that even the law-abiding might have been too immoral for decent society in New York. The law hitherto regarded as the standard of the highest morality, must henceforth be looked upon as very far from such. It cannot therefore have been divine; it must have been merely of human design and promulgation. Such a view throws discredit on the whole story of the giving of the ten commandments. So much so indeed that either the story is legend and fiction, or else the account of a fraud perpetrated by Moses on the Israelites. For either of these conclusions we are not yet prepared.

Dr. Abbott's views would lead us still further. In disposing of the decalogue so summarily as he does, as simply a code of social ethics suited only to a by-gone age, he takes an attitude opposite to the teachings of the Old Testament. But we presume that he is prepared to throw that overboard, at least so far as it may be deemed an authority. A similar fate must be in store for the New Testament; for the New Testament is very plain in its teachings that the Son of God became incarnate in order to insure the working out in us of the righteousness of the law. But if even when completed, the law leaves so much to be secured; if it yet leaves so wide open the gate to immorality, it is difficult to see why the Son of God should have come on the mission he did or have been at such pains to pay the penalty of the broken law or to insure its fulfillment first in our behalf and then in us. Dr. Abbott diminishes the importance of the law; he makes void the law, and as viewed by him, it becomes "of none effect." Here certainly is where Dr. Abbott and Paul differ, and we claim that these new views are in direct antagonism to the teachings of Christ. We shall not be surprised to learn before long that Christ taught only so far as his audience could comprehend, and that they were not ready for the latter-day light. Christ magnified the law, and made it honorable by his words and by his life. Till the newer light dazzles and bewilders us, we shall continue to believe and to teach that Christ came to fulfill the law. We shall believe that it was so complete a revelation of the divine character and will, and of the divine requirements at the hands of man, and so thorough an ideal of morality, that its fulfillment was worthy the great mission of Christ.

Dr. Abbott tells us that Christ made it perfectly apparent that the ten commandments do not embody the ideal of human life, because he added other laws. Thus Dr. Abbott says:—

"It was said to them of old time, he says, Thou shalt not kill; but I say, Thou shalt not be angry without a cause: Thou shalt not commit adultery; but I say, Thou shalt not entertain lustful thoughts: Thou shalt not swear thyself; but I say, Thou shalt not use expletives to enforce affirmation and denials. These are not merely interpretations of the ten commandments; they are added laws. The ten commandments are social; the laws of the Sermon on the Mount are personal, individual, spiritual.

And this distinction Christ makes still clearer when, in his last interview with his disciples, he says to them, 'A new commandment give I unto you, That ye love one another as I have loved you.'"

This seems to us a perversion of the purpose of Christ. The self-righteous Pharisees sought to carry out the letter of the law, but had no realization of its spiritual meaning. "Thou shalt not kill," said the law. Christ sought to show that this was a sort of seed truth, which when brought to foliage and fruitage meant the end of all unkindness in the human heart. It was seen by Christ's teaching that one could break that commandment without ever staining his hands in blood. He proclaimed the necessity of obedience to the very spirit of the law, and so did with the law just what Israel ought to have done with it long years before. He made it the plumb-line by which life's motives should be tested, and lifted it above the letter into the spirit. In the light thus shed by it, the best of mere human life is seen to be imperfect. The law is and always has been a mirror in which man can see the sinfulness of his own natural heart.

Moreover Christ distinctly showed that the law was active, aggressive, positive, not simply negative, denunciatory, and prohibitory. This he showed by the parable of the Good Samaritan, and he summed up the whole law in few words; namely, love to God and love to man. Then lest his disciples then and now should say, We love God, and yet not bear love to one another, he adds: "A new commandment give I unto you, That ye love one another as I have loved you." It does not take a very long step to reach the conclusion that Sinai and Calvary proclaimed the same gospel of love. The belittling of the law does grave dishonor to the life, teachings, and sacrifice of Christ.

Of the law God said: "This do and thou shalt live." Accepting Dr. Abbott's theory, men could be so bad that they "would not be allowed in decent society in New York," and yet they could please God. Though they should perfectly keep the ten commandments and thus insure life, they might be immoral and vile. We do not believe that. We rather express our conviction in the words:—

"The best obedience of my hands  
Dares not appear before thy throne,  
But faith can answer thy demands  
By pleading what my Lord has done."

Dr. Abbott talks of the law as a mere social code. Christ did not so treat it. He gave no substitutes for the ten commandments in his Sermon on the Mount. He simply showed their spiritual significance, and applied their spiritual principles to individual human beings. "Self-sacrificing love," says Dr. Abbott, "is the Christian ideal. It is not found in the ten commandments." The story of the Good Samaritan was a story of self-sacrifice, and it was Christ's illustration of the fulfillment of the ten commandments. The sacrifice of Calvary was the parable of the Good Samaritan enacted in the fullest possible sense. The cross was the most marvelous and concentrated display of justice, purity, holiness, and self-sacrificing love that ever was; and yet it was nothing but a fulfilling of the ten commandments.

#### THE BIBLE OF MODERN SCIENCE.

THE preparation of the new Bible, which is to be inspired by sweet reasonableness, has not made much advance yet. We lay before our readers the improved version of the first chapter of Genesis:—

1. There never was a beginning.
2. And cosmos was homogeneous and undifferentiated, and somehow or another, evolution began, and molecules appeared.
3. And molecule evolved protoplasm, and rhythmic thrills arose, and then there was light.
4. And a spirit of envy was developed and formed the plastic cell whence arose the primordial germ.
5. And the primordial germ became protogine, and protogine somehow shaped eoçoön, then was the dawn of life.
6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.
7. The cattle after his kind, the beast of the earth after his kind, and every living thing became involved by heterogeneous segregation and concomitant dissipation of motion.
8. So that by survival of the fittest there evolved the simiidae from the jelly-fish, and the simiidae differentiated themselves into the anthropomorphic primordial types.
9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals.
10. And in process of time, by natural selection and survival of the fittest, Matthew Arnold,

Herbert Spencer, and Charles Darwin appeared, and behold it was very good.—*London Freeman*.

#### A REIGN OF TERROR IN CHICAGO.

THE city of Chicago, while it is the boast and pride of America, representing as it does the marvelous growth of this country, is just now gaining an unenviable notoriety for the number and activity of its criminal classes. That there are a large number of thieves and burglars in the city is well known. The Haymarket massacre, where so many policeman were killed by the socialists, was sufficient proof that the city was full of dangerous elements which were only restrained by the strong arm of the law. Recently a regular carnival of robbery seems to have broken out in the city. Men are held up and robbed in daylight, even in front of the police stations. Between seven o'clock Sunday morning and two o'clock Monday night, there was lodged at one police station in Chicago twenty-two complaints of citizens who had been stopped in the streets and robbed of such sums as they had about them. At other stations a large number of similar complaints were made. Hundreds of extra police in plain clothes have been added to the force, and the city is determined, as far as possible, to protect the property and lives of its citizens. Nearly the same condition of things exists in New York. These things are a sure indication of the time in which we live, and make us long for that city in whose borders "violence and desolation" will not be found.

M. E. K.

#### THE JEWS AND THE SABBATH.

THE following from the Boston *Traveler* of Jan. 5, will give our brethren something of an idea of the discussion that is still going on among the Jews, looking toward giving up the Sabbath and taking Sunday instead:—

Shaare Emeth's congregation includes among its members many of the wealthiest Hebrews of the city, and is considered the most fashionable and aristocratic synagogue in St. Louis. Rabbi Samuel Sale is an eloquent, and at times, an aggressive preacher. He is an advanced thinker, and has recently been preaching a series of sermons in which he took the ground that there should be but one day of worship.

He made strong argument in favor of the Hebrews abandoning the observance of Saturday, and holding their services on the Christian Sabbath. Many of his congregation did not like it, and said so.

Their views got into print, and the Rabbi replied to them. A few days ago, Maurice B. Sadler, one of the board of directors of Shaare Emeth, resigned and joined Temple Israel. It is learned that many others have announced their intention of doing the same thing, on account of the Rabbi's radical views.

The Jewish *Voice* says editorially: "We are sincerely sorry that Mr. Sadler has taken this step, because it is more in conformity with courage and principle to remain on the battle-field than to turn one's back to it and say, 'I will fight no longer.'"

A. O. T.

#### GERMANY'S NEW POWDER.

A MUNICH correspondent learns that the new German artillery is possessed of an element of appalling effectiveness in the new bursting powder. In the war with France the best record made by shells then in use was to cover with splinters an area of forty or fifty paces. There were seldom more than seven or eight persons wounded by the bursting of one shell. Experiments with the new shell have proved that it will burn everything within a large area. Its splinters will cover a circle of nearly 900 feet. Some of its fragments will be large enough to kill a man; others are almost invisible, and calculated merely to excoriate the skin. In the experiment an enormous target was riddled with thousands of holes by the bursting of a single shell. Four shells were sufficient to sink an obsolete iron-clad used as a target at Kiel. It is the belief that one battery, if the range were accurate, could annihilate a whole division. The Reichstag will be asked soon to vote a large amount for the supplying of the entire artillery arm with this destructive powder.—*Weekly Sun*.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 16, 1892.

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## IN THE QUESTION CHAIR.

144.—EVERY DAY ALIKE. ROM. 14:5.

Please explain in the Question Chair, the 14th of Romans. Does verse 5 refer to the weekly day of rest? or does the chapter throughout when speaking of eating and observance of days, refer to the law of ceremonies? O. S.

Answer.—It refers to the law of ceremonies only. It has no reference whatever to the weekly Sabbath. The term "every day" does not here include the Sabbath, any more than it does in Ex. 16:4, where the same term is used, and the Sabbath is expressly excepted. (See article "Epidemic of Romans 14," in REVIEW of May 26, 1891, where this chapter is fully examined.)

145.—THE MARK OF THE BEAST. REV. 13:16.

A First-day Adventist here in Tacoma, Wash., who is doing his utmost to oppose the truth, claims that the mark of the beast refers to what Catholic priests do on Ash-Wednesday, when they make a paste of ashes and pitch called "holy chrism," and make a cross with it on the right hand and forehead of believers. Can such a ceremony fulfill Rev. 13:16? J. M. C.

Ans.—It cannot. If our opponents would stop and reason a little, they would see that no such incidental ceremonies of the Catholic Church could constitute the mark of the beast. The papacy is that man of sin (2 Thess. 2:3, 4) who was to exalt himself above all that is called God, or that is worshiped. The antagonism is between himself and God. A mark is a badge of authority. The mark of the beast is some badge of his authority as arrayed against that of his antagonist, God. It must pertain to some point in which its authority and that of God come in conflict. It must be on some point, therefore, on which God has made known his will and set forth his authority. But whether we shall daub ourselves up with ashes and pitch or not; God has never said one way or the other. The papacy can therefore raise no issue between itself and God on that point. The authority of God is set forth in his law. It is in reference to this alone, therefore, that the papacy can set up counter claims, and endeavor to raise itself above God. And this is the very thing the papacy has endeavored to do in the change of the Sabbath, the only change it has attempted in the law, but the most radical change it could attempt, inasmuch as the fourth commandment is the great memorial of Jehovah, setting forth the claims and prerogatives of the Most High. It is absolutely impossible that the mark of the beast can be anything else than this change which it has attempted in the law of God.

146.—DOES THE LORD DECEIVE? JER. 20:7.

Please explain through the REVIEW Jer. 20:7: "O Lord, thou hast deceived me, and I was deceived." How is it that the Lord deceives? C. H. H.

Ans.—By looking at the text, it will be seen that for the word "deceived," as used in the second instance, the margin reads "enticed," and it is the same word from which "deceived" is rendered in the first instance, and it would have been better so rendered there. The root, *pathah*, signifies "to persuade or entice." All that the prophet says, therefore, is this: "O Lord, thou has persuaded me, and I was persuaded." That is, the Lord had moved upon him, led him, or caused him, to declare his message of warning faithfully to the people. But he had been brought into

great trouble thereby, and was tempted to feel that the Lord had forsaken him. But faith triumphed, and he declared that his enemies would stumble, and he would be delivered. (See context.)

147.—WAS JONAH A FALSE PROPHET? JONAH 3:10.

Jonah was commissioned to warn Nineveh that in forty days the city should be overthrown. But the record says that the Lord repented, and did not destroy it. As the Lord is unchangeable, how could he repent? and as the city was not destroyed in forty days, did not the Ninevites have good reason to consider Jonah a false prophet? C. H. H.

Ans.—The very reason why the Lord repented, in this case, was because he is unchangeable. The invariable condition on which he deals with nations and individuals, is stated in Jer. 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of [or turn from] the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of [or turn from and not do] the good wherewith I said I would benefit them." This is plain and consistent. God cannot be a friend to, and favor, iniquity; and he cannot be the enemy of repentance. This shows that all his threatenings and his promises are based on conditions; and if men change their position, that will change the result in their cases; that is, if they turn from a wicked course to righteousness, God will turn from the judgments he would have inflicted upon them if they had continued in wickedness, and instead, will do them good; and if on the other hand they turn from a course of righteousness to a course of sin and rebellion against God, God will turn from the good he would have done them if they had continued in their uprightness, and, instead, will do them evil. The case of Nineveh illustrates this invariable rule. God purposed to destroy the city on account of its wickedness, and would have done so, had they continued therein. But they humbly repented before him; consequently he turned from that purpose and did not destroy it, according to his unchangeable rule to accept of repentance and reformation. Now if God had destroyed the city, notwithstanding their repentance, then he might have been charged with being a changeable being, sometimes acting on the rule he had laid down to govern his conduct, and sometimes not. This of course does not apply to such as pass beyond the limits of his mercy to inevitable destruction.

In regard to the Ninevites considering Jonah a false prophet, did they not enter upon the work of repentance on the very ground that God would, if they did so, turn away from his fierce anger, and they would not perish? Chap. 3:5-9. And when the Lord heeded their supplications and did not destroy them, they would have no occasion to forfeit all the blessing they had received, by turning around and accusing Jonah of being a false prophet, and giving up the whole transaction as a fraud.

It might be well to remark that the word "repent" is sometimes used with reference to man, to denote the fickleness and changeableness characteristic of him; and in this sense God does not repent. (See 1 Sam. 15:29.)

148.—LAYING DOWN OUR LIVES. 1 JOHN 3:16.

1. Christ laid down his life for us. Did he die to satisfy the demands of a broken law? If so, did he die the same as the transgressor would have died, if there had been no remission for sin? 2. And as the text says that we should lay down our lives for the brethren, does this mean the life we now live, or the hope of eternal life? R. U. M.

Ans.—1. Christ in our behalf took the place of a sinner before the law, and laid down his life for us. That was an offering of such infinite merit that every son and daughter of Adam who will accept

of the provision on the conditions offered, can plead that death in place of his or her own, as full satisfaction for the demands of the law. Unnecessary difficulties are sometimes raised on this question, by taking in circumstances which are only concomitant and incidental, and are no part of the real issue involved. Thus it is sometimes presented in this way: "The penalty for sin is eternal death; and if Christ paid the penalty for sin, he must have suffered eternal death;" which would make the situation very puzzling. But this matter of the duration of the condition of death, is only incidental, depending on circumstances. The death Adam died would have been eternal, had not the plan of salvation been devised. But the fact that this plan makes that death only temporary, in no way affects its character as the threatened penalty of Adam's transgression. So Christ died; and his death, simply as an accomplished fact, without reference to the question whether he would ever be released from it or not, is the sacrifice he made, the penalty which he suffered. In the case of the finally lost, their death becomes eternal, because there is no provision made for any release from it.

2. The injunction that we ought to (be willing to) lay down our lives for the brethren, can refer only to this present life, as this is all that we have. The hope of future life is not the life itself. It seems more consistent to understand both Moses and Paul in those famous passages—Ex. 32:32 and Rom. 9:3—to refer to this present life and temporal judgments upon the Jewish people, according to the views of critics generally upon these scriptures.

## RUSSIAN INTOLERANCE.

The sympathies of all the lovers of religious liberty have of late years been drawn out in behalf of the millions of their fellow-creatures who suffer more or less severely under the oppression of the Russian State Church. While the movement is in fact directed against all who are not members of the State Church, the Stundists seem to be the special object of their wrath at the present time. In order to get a better idea of the attitude of the Russian Church, also of the priestcraft employed to enlist the lay members and the government in the movement, I give the translation of a pastoral letter. It was written by the archbishop of Charkow, March, 1889, to his churches, and contains also considerable information about the Stundists themselves:—

"Grace be with you and Peace from God our Father and our Lord Jesus Christ. Amen.

"Our Lord Jesus Christ and his apostles command the shepherds of the church, threatening them with the terrible judgments of God, to guard the flocks intrusted to them and keep them from the ravenous wolves, i. e., from the heretics and false teachers, who endeavor to catch and scatter the sheep (John 10:12), who are bought with the blood of Jesus Christ, and are saved by the blessings of the Spirit in the bosom of the holy orthodox church.

"Fearing the eternal judgments for neglecting my official duties, and in sorrow of heart I address myself to you, my flock beloved of God, praying and exhorting you, Beware.

"The ravenous wolf goes about in southern and southwestern Russia, spreading the heresy, and has also intruded the archbishopric of Charkow; its name is 'Stunde.'

"He disturbs at present the poor, ignorant, orthodox people of simple faith; but in this very act there lies the greatest danger for us. The less one knows, the easier he is led astray, and being ignorant of the right doctrines and incapable to judge clearly, it is the more difficult to bring them back to the true way.

"And in what lies the strength of our church?—In the simple, hearty, and child-like faith of the millions of the Russian people. In what the guarantee for the power and greatness of our fatherland?—Principally in the unity and surety of the orthodox church. But what is the 'Stunde'?—It is the advancement of one of the two old enemies of our church. In the western portion of our land the Roman Catholic faith endeavors to destroy



the orthodoxy, and to us comes cunningly the German Protestant faith.

"The German faith can be recognized in the name which the Stundists, our seduced unhappy Russian people, give themselves. This name originates from the German 'Stunde' (hour), and denotes the meeting hour of our new heretics. This attempt of the German faith to destroy in our country the orthodoxy, becomes still more apparent from the thoughts which our Stundists have accepted from the Germans, and try to spread among themselves.

"In the eleventh century after Christ, the Roman or Latin Church separated itself through the fault of the pope, who declared himself, contrary to the word of God, the visible head of the church. But in the sixteenth century there parted from it the German religious denominations under the leadership of Luther, forming manifold errors. They took the name of Lutherans, or Protestants, and have split into innumerable sects, which are spread over Europe, but especially over America. The learned people know the difference between these confessions, and especially between the Lutherans (from which originates also the 'Stunde') and the doctrine of our Eastern Greek-Russian Church, which by the grace of God has remained faithful to the holy dogmas and rules of the old ecumenical church; but our simple orthodox Christians, not knowing whence this for them new doctrine comes, permit themselves to be led astray by it, because they, crafty enough, promise them deliverance from the influence of the priesthood, from the strict rules and ordinances of our church, and from fasting and the preparation for the sacraments, which is burdensome for negligent people. To slander the priesthood and to mock at the customs of our church are the principal means in the hands of our enemies, to seduce the unguarded ones to the heresy of the 'Stunde.'

"Dearly beloved, on the following characteristics you may recognize that the Stundists are nothing else than adherents of the German Protestant faith. The Protestant faith accepts as source of its doctrine only the holy Scripture, with the right that each may understand it and explain it in his way, rejecting the doctrines of the holy Fathers and the decrees of the ecumenical councils; and the Stundist likewise. The German Protestant faith, lacking the apostolic succession, has no legally ordained bishops and priests, but only teachers, and rejects the idea that there are seven holy sacraments, and has even compared the mystery of the body and blood of Christ to simple customs. The Stundists have gone still farther; they deny wholly both the holiness and the mystery of the Lord's Supper. The Stundists sing songs, as they are given to them by their false teachers, and not the wonderful hymns of our church; their gatherings take place in hidden, secret places, as though the church forbade them to read books and to hold distant conversations; they cease to visit the temple, and exclude themselves from the services, consoling themselves that they might do everything in their own manner, not understanding who leads them, and where the hand of the enemy directs them. The attempts of the enemies to weaken the God-given power and strength of our fatherland, you know; you know also the secret, but energetic efforts to break our strength in the heart itself, in our holiest convictions, in the exercise of our united, true, orthodox faith, in our obedience toward the united, true, orthodox church.

"And therefore, I pray you, beloved, Beware! Ye faithful ones, represent with us the real warring church on earth; with us together you preserve it also. The holy John Chrysostom says that 'the shepherds and teachers of the church proclaim the doctrine to the hearers, but the hearers shall communicate it to their families and to the circle of their acquaintances.' The shepherds cannot be everywhere, they cannot see, know, and guard all; the orthodox themselves, the Christians, who know each other mutually, should mutually instruct and protect each other. By the above-given characteristics you can easily recognize the Stundists. Point them out to the priests for reproof, beware of those who spread the 'Stunde.' In many places peasants act as such, who have returned from the German colonies, where they have gained their livelihood, retired soldiers, clerks, railroad officers, suspicious colporters, etc.

"Beloved, the whole world knows that you are all willing to shed your own blood and to give your life for our orthodox faith and our holy church, but remember that the glowing love toward religion and

the church can only be maintained by spiritual watchfulness and intelligent firmness of faith, by the preservation of our doctrines and the customs of our church. If we permit the enemy to seduce the orthodox people, to pervert their minds and estrange them from the church, then nobody will be left who would stand up for our faith and our orthodox fatherland. Seek rather instruction in the word of God, read books which explain the doctrine of the holy orthodox faith and shed light on the errors; in difficult cases seek the counsel of the shepherds of the church. Maintain the customs of the church, continue in a well-ordered life, visit unmoved the temple of God, and ask with us the chief Shepherd, our Lord Jesus Christ, that he preserve and strengthen his church, so that it may not be harmed by errors nor moved in the true faith, and that he may help by his grace that we can spend our life in peace and unity and finally inherit eternal life. Amen."

One point is especially remarkable; namely, the stress that is laid on the union of Church and State. To leave the orthodox church is to endanger the fatherland, and in order to strengthen this conception, the sects are represented as something foreign, originating from foreigners, with the sole purpose in view to destroy the strength and greatness of the Russian empire. The conclusion is evident; he who leaves the orthodox church betrays his country. How easy it is to blind the minds of the common people with such subtle arguments, and to create in them an intense hatred against the sects, and thus gain their full co-operation in the war against the so-called foreign heretics. Religious prejudice, mingled with the false apprehension that the country is in danger, knows no mercy, and the more these feelings are kindled by statements of this kind, the more severe the persecution will become. But He who knows what is best for his true children in every part of the globe and under all circumstances and governments, will even overrule this movement to the salvation of souls and to the glory of his name.

L. R. C.

#### SOUTH AND WEST.

JAN. 19, in company with several brethren, we left Battle Creek for Graysville, Tenn. Arrangements had previously been made for the committee on the location of a school in Dist. No. 2, to meet at the above-named point, Jan. 20. Failing to make expected connections, we did not reach Graysville till the evening of the 20th. Upon consultation, it was decided that we all go on to Chattanooga the next Monday, which we did.

The members of the committee present were R. M. Kilgore, L. H. Crisler, C. L. Boyd, H. Lindsay, G. W. Colcord, and O. A. Olsen. Prof. Prescott arrived the next day, also A. R. Henry and C. Eldridge, who were at Chattanooga on other business. We spent five days in deliberating and making investigations. After considering the question of location as carefully as circumstances would permit, it was the sense of the committee that we were not prepared to locate the school at this time. Our knowledge of the merits of different localities was too limited to decide such an important matter. The committee appointed Prof. Prescott and H. Lindsay, as a sub-committee, to take more time and visit different localities, and at some future time report to the Locating Committee.

We regard this as a very important measure, and therefore cannot afford to make a mistake; once made, it could not well be rectified. We suggest that the committee take ample time, and make careful investigations before permanently locating. It may be found that the work in the South can be served better at present by having several small schools in different places, as the interest may seem to demand. This matter will receive special consideration by the Educational Secretary, Prof. Prescott.

Jan. 26 the committee separated to meet again at some future time. My next appointment was at Moline, Kans., where the ministerial institute for Dist. No. 5 was in progress. We arrived there the

morning of the 28th, and remained three days. From seventy-five to eighty were in daily attendance. The interest was good, and the instruction much appreciated. While there, we spoke to the class twice each day, on different subjects and interests of our work. We regret much that our time there was so limited.

At Decatur, Nebr., we spent only one day. Some matters that have given the church there considerable perplexity for a long time, were considered, and we hope satisfactorily adjusted. Nearly all of the Conference Committee were present.

We reached Sioux Falls, S. Dak., Feb. 4, at noon, and remained until the next Monday morning. The meeting there was a sort of institute for elders and leaders of churches. There was not as large an attendance as the brethren had looked for. Some were hindered by sickness; but we made the most of the opportunity, and those present seemed to be much benefited by the instruction given.

We are now on our way to Walla Walla, Wash. We go there in the interests of the school enterprise in that section. We shall also visit California, spend a little time at the ministerial institute in Dist. No. 6, and then return East in time for the General Conference Association and General Conference Committee meetings, to begin March 11.

O. A. OLSEN.

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

(Concluded.)

[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 DEFENSE.

Now I have a closing sentence or two to add about Paul's reason for singling out love as the supreme possession. It is a very remarkable reason. In a single word it is this: *It lasts.* "Love," urges Paul, "never faileth." Then he begins again one of his marvelous lists of the great things of the day, and exposes them one by one. He runs over the things that men thought were going to last, and shows that they are all fleeting, temporary, passing away.

"Whether there be prophecies, they shall fail." It was the mother's ambition for her boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and at that time the prophet was greater than the king. Men waited wistfully for another messenger to come, and hung upon his lips when he appeared, as upon the very voice of God. Paul says, "Whether there be prophecies, they shall fail." This book is full of prophecies. One by one they have "failed;" that is, having been fulfilled, their work is finished; they have nothing more to do now in the world except to feed a devout man's faith.

Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." As we all know, many, many centuries have passed since tongues have been known in this world. They have ceased. Take it in any sense you like. Take it, for illustration merely, as languages in general—a sense which was not in Paul's mind at all, and which though it cannot give us the specific lesson, will point the general truth. Consider the words in which these chapters were written—Greek. It has gone. Take the Latin—the other great tongue of those

days. It ceased long ago. Look at the Indian language. It is ceasing. The language of Wales, of Ireland, of the Scottish Highlands, is dying before our eyes. The most popular book in the English tongue at the present time, except the Bible, is one of Dickens's works, his "Pickwick Papers." It is largely written in the language of London street life; and experts assure us that in fifty years it will be unintelligible to the average English reader.

Then Paul goes farther, and with even greater boldness adds, "Whether there be knowledge, it shall vanish away." The wisdom of the ancients, where is it?—It is wholly gone. A school-boy to-day knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopedias for a few pence. Their knowledge has vanished away. Look how the coach has been superseded by the use of steam. Look how electricity has superseded that and swept a hundred almost new inventions into oblivion. One of the greatest living authorities, Sir William Thomson, said the other day, "The steam-engine is passing away." "Whether there be knowledge, it shall vanish away." At every workshop you will see, in the back yard, a heap of old iron, a few wheels, a few levers, a few cranks, broken and eaten with rust. Twenty years ago that was the pride of the city. Men flocked in from the country to see the great invention; now it is superseded, its day is gone. And all the boasted science and philosophy of this day will soon be old. But yesterday, in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day his successor and nephew, Professor Simpson, was asked by the librarian of the University to go to the library and pick out the books on his subject that were no longer needed. And his reply to the librarian was this: "Take every text-book that is more than ten years old, and put it down in the cellar." Sir James Simpson was a great authority only a few years ago; men came from all parts of the earth to consult him; and almost the whole teaching of that time is consigned by the science of to-day to oblivion. And in every branch of science it is the same. "Now we know in part." "We see through a glass, darkly."

Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, the things the best men thought had something in them, and brushed them peremptorily aside. Paul had no charge against these things in themselves. All he said about them was that they would not last. They were great things, but not supreme things. There were things beyond them. What we are, stretches past what we do, beyond what we possess. Many things that men denounce as sins are not sins; but they are temporary. And that is a favorite argument of the New Testament. John says of the world, not that it is wrong, but simply that it "passeth away." There is a great deal in the world that is delightful and beautiful; there is a great deal in it that is great and engrossing; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these: "Now abideth faith, hope, love, but the greatest of these is love."

Some think the time may come when two of these three things will also pass away; faith into sight, hope into fruition. Paul does not say so. We know but little now about the conditions of the life that is to come. But what is certain is that love must last. God, the eternal God, is love. Covet, therefore, that everlasting gift, that one

thing which it is certain is going to stand, that one coinage which will be current in the universe when all the other coinages of all the nations of the world shall be useless and unhonored. You will give yourselves to many things; give yourselves first to love. Hold things in their proportion. *Hold things in their proportion.* Let at least the first great object of our lives be to achieve the character defended in these words: the character; and it is the character of Christ which is built around love.

I have said this thing is eternal. Did you ever notice how continually John associates love and faith with eternal life? I was not told when I was a boy that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What I was told, I remember, was, that God so loved the world that, if I trusted in him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in him—that is, whosoever loveth him; for trust is only the avenue to love—hath everlasting life. The gospel offers a man life. Never offer men a thimbleful of gospel. Do not offer them merely joy, or merely peace, or merely rest, or merely safety; tell them how Christ came to give men a more abundant life than they have, a life abundant in love, and therefore abundant in salvation for themselves, and large in enterprise for the alleviation and redemption of the world. Then only can the gospel take hold of the whole of a man, body, soul, and spirit, and give to each part of his nature its exercise and reward. Many of the current gospels are addressed only to a part of man's nature. They offer peace, not life; faith, not love; justification, not regeneration. And men slip back again from such religion because it has never really held them. Their nature was not all in it. It offered no deeper and gladder life-current than the life that was lived before. Surely it stands to reason that only a fuller love can compete with the love of the world.

To love abundantly is to live abundantly, and to love forever is to live forever. Hence, eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live to-morrow. "Why do you want to live to-morrow?—It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and love back. There is no other reason why we should live on than that we love and are beloved. It is when a man has no one to love him that he commits suicide. So long as he has friends, those who love him and whom he loves, he will live; because to live is to love. Be it but the love of a dog, it will keep him in life; but let that go, and he has no contact with life, no reason to live. He dies by his own hand. Eternal life also is to know God, and God is love. This is Christ's own definition. Ponder it: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us, the reason why in the nature of things love should be the supreme thing, because it is going to last, because in the nature of things it is an eternal life. It is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved, and to be saved is to love, and he that dwelleth in love dwelleth already in God; for God is love.

Now I have all but finished. How many of you will join me in reading this chapter once a week for the next three months? A man did that once, and it changed his whole life. Will you do it? It is

for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients into your life. Then everything that you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfill the condition required, demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care. Address yourselves to that one thing; at any cost have this transcendent character exchanged for yours. You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life, there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that he has planned for man; and yet, as I look back, I see standing out above all the life that has gone, four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine; and these seem to be the things which alone of all one's life abide. Everything else in all our lives is transitory. Every other good is visionary. But the acts of love which no man knows about, or can ever know about—they never fail.

In the book of Matthew, where the judgment day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man then is not, "How have I believed?" but "How have I loved?" The test of religion, the final test of religion, is not religiousness, but love. I say the final test of religion at that great day is not religiousness, but love; not what I have done, not what I have believed; not what I have achieved, but how I have discharged the common charities of life. Sins of commission in that awful indictment are not even referred to. By what we have not done, *by sins of omission*, we are judged. It could not be otherwise. For the withholding of love is the negation of the Spirit of Christ, the proof that we never knew him, that for us he lived in vain. It means that he suggested nothing in all our thoughts, that he inspired nothing in all our lives, that we were not once near enough to him to be seized with the spell of his compassion for the world. It means that—

"I lived for myself, I thought for myself—  
For myself, and none beside—  
Just as if Jesus had never lived,  
As if he had never died."

It is the Son of man before whom the nations of the world shall be gathered. It is in the presence of *humanity* that we shall be charged. And the spectacle itself, the mere sight of it, will silently judge each one. Those will be there whom we have met and helped; or there, the unpitied multitude whom we neglected or despised. No other witness need be summoned. No other charge than lovelessness shall be preferred. Be not deceived. The words which all of us shall one day hear, sound not of theology, but of life; not of churches and saints, but of the hungry and the poor; not of creeds and doctrines, but of shelter and clothing; not of Bibles and prayer-books, but of cups of cold water in the name of Christ. Thank God, the Christianity of to-day is coming nearer the world's need. Live to help that on. Thank God, men know better, by a hair-breadth, what religion is, what God is, who Christ is, where Christ is. Who is Christ?—He who fed the hungry, clothed the naked, visited the sick. And where is Christ? Where?—Whoso shall receive a little child in My name receiveth me. And who are Christ's?—Every one that loveth is born of God.

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### THE HEARING BEFORE THE OHIO SENATE COMMITTEE.

THE following joint resolution was introduced in the General Assembly of Ohio, Thursday, Jan. 28. It passed the House by a vote of 68 to 20, and was referred in the Senate to the Committee on Federal Relations:—

"Be it resolved by the General Assembly of Ohio, that the commissioners having in charge the Columbian Exposition, be, and they are hereby, earnestly requested to exercise the authority vested in them in closing the gates of said Exposition on the first day of the week, commonly called Sunday, in accordance with the law of God, and the rights of man, and the precedents of our American history."

I was sent to Columbus by the National Religious Liberty Association, to appear before the committee against the passage of the resolution. After the hearing was arranged, I requested that some one appear with me at the hearing, and Elder Corliss was immediately requested to go, and left on the next train for Columbus. The hearing was set for Feb. 4, at 1:30 P. M.

The committee is composed of five members, three Republicans and two Democrats. The following are some of the points made in the hearing:—

The position of the National Religious Liberty Association in opposing the resolution is, that religion, to remain pure and powerful, must not be allied with the State, and that the State, in order to secure equal and exact justice to all, must not meddle in the slightest degree in matters of religion. The resolution is undeniably religious in character. This appears both from its title, which states that its object is "to close the World's Columbian Exposition on the Sabbath Day," and the body of the bill, which asks that it be closed "on the first day of the week, commonly called Sunday, in accordance with the law of God."

In the first place, Christianity does not need the resolution, it does not ask for it, and it cannot afford to accept it. Upon this point Judge Welch, Chief Justice of the Ohio Supreme Court, delivered the following opinion in the case of the Board of Education of Cincinnati *vs.* Minor *et al* (23 Ohio State p. 247):—

"True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these, and these alone, it is not afraid nor 'ashamed' to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or 'ashamed' is that it is not the 'power of man,' but the 'power of God' on which it depends. True Christianity never shields itself behind majorities. Nero and the other persecuting Roman emperors were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted, itself, to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die."

"When Christianity asks the aid of government beyond mere impartial protection, it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism, and all history shows us that the more widely and completely they are separated, the better it is for both."

Not only does Christianity not ask the aid of government to protect its doctrines and religious practices, but it is not within the jurisdiction nor the

power of civil government to do it. No doubt the organization which is responsible for the introduction of this measure, believes that since God ordained that civil governments should exist, it follows that they should protect religious doctrines and practices. True, governments are ordained of God, and ordained of God to protect; but they are ordained to protect *men*, and not religious *dogma*.

On this point of jurisdiction the House of Representatives in its report on Sunday mails, submitted March 4 and 5, 1830, says:—

"In our individual character we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself; the representative, for his constituents. He is chosen to represent their *political*, and not their *religious* views, to guard the rights of man, not to restrict the rights of conscience."

Again: the Ohio Supreme Court, in the case of Bloom *vs.* Richards (2 Ohio State p. 391), unanimously rendered an opinion in which occurs the following:—

"We sometimes hear it said that all religions are tolerated in Ohio; but the expression is not strictly accurate. Much less accurate is it to say that one religion is a part of our law, and all others only tolerated. It is not mere toleration that every individual has here in his belief or disbelief. He reposes not upon the leniency of the government, or the liberality of any class or sect of men, but upon his natural, indefeasible rights of conscience, which, in the language of the Constitution, are beyond the control or interference of any human authority. We have no union of Church and State, nor has our government ever been vested with authority to enforce any religious observance, simply because it is religious."

In this same opinion, which has never been set aside by any subsequent decision, the following statement appears:—

"But the General Assembly of Ohio is not, as we have shown, a guardian of the sanctity of any day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may in like manner protect the sixth day because it is the holy day of the Mohammedan, and the seventh day because it is the Sabbath of the Jew and Seventh-day Baptist. Nay, more, it may protect the various festival days, which, by some of the churches are considered scarcely less sacred than the Sabbath day."

Again: in the case of McGatrick *vs.* Wason (4 Ohio State p. 571), an opinion was rendered by the Ohio Supreme Court, also unanimous, in which the following appears:—

"No power whatever is possessed by the legislature over things spiritual, but only over things temporal; no power whatever to enforce the performance of religious duties."

Not only does this resolution propose to enforce a Christian practice, but it assumes to interpret the law of God, and thereby attempts to settle a theological controversy of long standing upon which Christians who observe Sunday religiously are themselves at disagreement. (At this point quotations were introduced from denominational works, showing that Sunday observance was grounded by some on the power of the church to appoint holy days, by others on the example of the apostles, and by still others, on its general observance as a Christian custom, and that all of these denied that it received its force from the law of God.) Is it the province and duty of a purely civil legislative body to presume to settle theological disputes for the people of Ohio, by declaring that Sunday observance is "in accordance with the law of God?" Upon this point the United States Senate report on Sunday closing of the post-offices, communicated to that body Jan. 19, 1829, and approved, contains the following:—

"They (the petitioners) appear in many instances to lay it down as an axiom that the practice is a violation of the law of God. Should

Congress in legislative capacity adopt the sentiment, it would establish the principle that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds."—"American State Papers," Class VII, Page 227.

The danger of establishing such a precedent, its logical but disastrous consequences, if followed, are well set forth in the report of the national House of Representatives, as follows:—

"If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy."

A. F. BALLENGER.

### THE INFLUENCE OF THE KING TRIAL.

THE fairness with which the secular press quite generally has stated the case of brother King, could not fail to produce much inquiry in regard to the people with whom he was connected. And in this way we believe that a knowledge of the truth and our work has been brought to many minds that would not otherwise have known of it. The following from the Chicago *Tribune* reporting the death of brother King is quite characteristic of what was published in many other papers:—

"MEMPHIS, TENN., Nov. 12.—[Special.]—The case of R. M. King, pending in the United States Supreme Court, has been terminated by the sudden death of the defendant last night at the home of John Johnson, near Dyersburgh, Tenn. The case has been one that attracted unusual attention, especially among Christian people, as on the decision depended largely the legality of enforcing the observance of the Sunday laws. King was a farmer and a man of intelligence, well posted on current events. He was an earnest advocate of the Seventh-day Adventists' doctrine, and while his Methodist neighbors worked in their fields Saturday, he devoted his time to the worship of God according to his belief; and Sunday, while his neighbors went to their church, he plowed in his fields. As a result, he was arrested and tried in the Criminal Court and fined \$75. Refusing to pay the penalty, he was placed in jail, but was shortly released on a writ of *habeas corpus* and appealed the decision to the Supreme Court of the State. Again the case was decided against him, and it was appealed to the United States Circuit Court and tried before Judge E. S. Hammond. The case was ably argued by Don M. Dickinson and Judge N. E. Richardson of Dyersburgh. After waiting for nearly three months, Judge Hammond rendered an exhaustive decision on the subject, sustaining the decisions of the State courts, declaring that since the law was one of the State statutes, it should be observed by the citizens of that State, and that the United States Court had no jurisdiction. The case was then appealed to the Supreme Court of the United States."

Some doubtless look upon the persecution of brother King as a great calamity, but when we consider that one of God's ways of preaching his truth is to bring us before kings and courts, can we not rejoice in any such thing that may come to us? And as the message advances, many of us will be called to testify to the word of God in this manner. But should it in any way cause us to tremble? Should we not rather, as did the apostle of old, meet these demands upon us, "rejoicing that we are counted worthy to suffer shame for his name?"

When God calls us to endure great trials, he also gives us strength commensurate with the trial. And one of the most precious experiences of the Christian is to learn to rejoice when called to endure hardness or suffering for the Master, knowing that it is a privilege afforded us of getting a special nearness to Him who has suffered so much for us; for we are assured that he always identifies himself with his suffering followers.



## 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.

### SWIFTLY PASSING.

BY MRS. M. J. BAHLER.  
(Oakland, Cal.)

Precious time is swiftly passing;  
And it seems but yesterday,  
Blushing, tender buds expanded  
'Neath enlivening rays of May.  
Now the many woodland bowers  
Have exchanged their shining green  
For the scanty garb of winter,  
Nature's saddest, soberest scene.

Swiftly, swiftly by have glided  
All the months that since have passed,  
Days have flown so swift, we scarcely  
On them one brief look could cast.  
But these fleeting days remind me,  
And these faded, fallen leaves,  
That the time for gathering homeward  
Precious, fruitful, ripened sheaves

For the Master's garner, hastens;  
Soon the grain will all be bound;  
In that day of awful moment  
Where will you and I be found?  
Have we sown the seed at morning,  
Glowing noon, and evening hours?  
Watering it with many tear-drops,  
While we prayed for Heaven's showers?

If we did not sow in springtime,  
We can have no hope to reap;  
Jesus gave us seed most precious,  
Saying: "Sow it while you weep;  
Then you'll come with glad rejoicing,  
Bringing me the ripened sheaves."  
Shall we then appear before him  
Bearing only withered leaves?

Time is passing, swiftly passing,  
Why do you and I delay?  
Will we labor for the Master?  
"Work," he said; "work while 'tis day."  
Then shall evening's deepening shadows  
Find us come with empty hand?  
Rouse thee, O my soul, and quickly  
Haste to obey thy Lord's command.

Why cling we to earth's poor treasures,  
Perishing in one brief hour?  
When the precious things He giveth  
Will forevermore endure?  
There are robes of shining brightness,  
Star-set crowns of glittering gold,  
Harps whose melody most thrilling  
E'en these hands may yet unfold.

Think, then, of the glory waiting  
For these faithful workers here;  
Only such at last will enter  
Gem-set mansions shining there.  
Hasten then, my soul, O, hasten;  
Swiftly now the moments fly;  
O, then labor for the Master,  
Ere earth's last dark night draws nigh.

Precious souls beset with dangers  
See around thee everywhere;  
Go, then, labor in Christ's vineyard,  
With his patient, watchful care.  
Haste thee, soul, nor stay one moment;  
For full soon the gathered grain  
Will reveal the harvest over,  
And thy work will then be vain.

### MAINE.

BLAINE AND PRESQUE ISLE.—From Jan. 16-22 I was with the church at Blaine, and held one meeting in Bridgewater. The weather was cold, and about eighteen inches of snow fell the 19th, and the wind blew so, it was bad getting round. One business meeting was held, and church officers and church agents were elected. One united with the church. I received \$10.90 for Christmas offerings, \$75.20 for tithes, and obtained three subscriptions to *Union Record* and two for the *REVIEW*.

At Presque Isle the interest still continues good. Some more have taken their stand for the truth since my last report, and still we hope for others. Calls come in for meetings in other places; so we find plenty of work to do.

The third angel's message never looked brighter, and the evidences of the truthfulness of our position on prophecy never seemed clearer than now. In the Lord we trust; for it is he that gives the increase.  
Feb. 1. J. B. GOODRICH.

### NORTH DAKOTA.

HANKINSON, STILES, FORMAN, MILNOR, AND LISBON.—During the week of prayer I have visited these places, holding meetings when there was opportunity to do so. I have visited forty-three families, and have received on tithes and offerings for foreign missions, Union College, and Minnesota endowment bed, \$174. Have taken two orders for *REVIEW* and nine for *Good Health*. The tithe paid by the Fargo church should be \$94.90, not \$49.90 as stated in my last report. Since that report \$5 has been added to their Christmas offering, making in all \$41.93.

With good courage in the Lord, I leave here to-day to visit other brethren and churches.

Feb. 1.

ANDREW MEAD.

### UTAH.

SALT LAKE CITY.—We arrived at Salt Lake City Nov. 12, and found a few of like precious faith, earnestly trying to hold up the light of truth in that city of "latter-day saints." Most of the Sabbath-keepers there came from other States. California, Colorado, Nevada, Kansas, Michigan, and distant Scandinavia have their representatives in the little company there. Some from the Mormon Church have embraced the truth, and others are interested.

We found a temporary organization of twenty members. Others will join in the near future. Our labors were very much broken up, both my wife and myself being taken with *la grippe*. I was sick only one week, but my wife was confined to her bed for five weeks.

There are no sudden changes in the climate in Utah, the thermometer falling only five degrees below zero during the coldest weather thus far this winter; but it was very unfavorable to the health of my wife, so as soon as she was able to travel, we returned to Fresno, Cal., where she is rapidly improving.

We were in Utah long enough to get a deep interest in the people of that Territory. We believe it to be a good field in which to labor, and expect yet to see a large church in Salt Lake City. The little company meet on Second St. South between Second and Third Sts. East, in what is called the Josephite Chapel.

J. H. COOK.

### INDIANA.

INDIANAPOLIS.—The work of God is progressing here. Additions to the number of church-members are of quite frequent occurrence. A two months' canvassers' school is now in progress. About twenty-five are in attendance, and all seem to be enjoying the privilege very much. Over half of these are old canvassers; the others are fitting themselves to enter the work in the spring. The blessing of the Lord and his good Spirit are present to make the enterprise an enjoyable success. This will be a matter of considerable expense to the Conference, and we would invite all who can, and who feel disposed to do so, to assist in this undertaking by sending in provisions, such as flour, meal, fruit, butter, etc., or donations of money.

We believe this school is a step in the right direction. Our canvassers need the very opportunity they are now enjoying. As brother I. S. Lloyd and myself were chosen to teach this school this winter, we will not be able to visit the churches nor labor in the field much during the session of the school.

Two Bible workers, sisters Kelly and Hawke, have recently gone to Richmond to commence work there. We have many other cities in this Conference that ought to have like labor bestowed upon them. Brethren, remember this school in your prayers.

Jan. 31.

F. D. STARR.

### MICHIGAN.

DETROIT.—At the time of our last report we were settled in our mission rooms, waiting for our workers to join us. We now have a family of twelve. Most of these are inexperienced in missionary work, but are studying hard to fit themselves to labor for others. We have regular class drill five days in the week, and we think we can see a decided improvement as our work progresses.

Four of our workers are holding readings as the way opens, and some interested readers are found. On account of sickness at the mission, the work was nearly stopped for several months before we

came, making it a little difficult to start the work again; but we have courage to believe that time and perseverance will accomplish it. We are doing all we can to get acquainted with the people.

Sunday, Jan. 31, by invitation, we held meeting with the inmates of the Home of Industry. Although they are an unfortunate class, we enjoyed freedom in presenting Jesus to them as the friend of sinners. Our Sunday evening meetings are fairly attended, so that one room is quite well filled. Besides our regular religious services, we hold a weekly missionary meeting in which a lively interest is manifested.

We hope our brethren will remember our mission work at the throne of grace. Any donation of their abundance, in fruit or vegetables, would be gratefully received.

Feb. 2.

H. M. KENYON.

### PENNSYLVANIA.

BUTLER.—I am now holding meetings six miles from this place, with some apparent interest. I expect to secure a hall in Butler, and commence meetings soon. We have been distributing tracts and papers, writing some articles for the papers published in town, thus hoping to create an interest to hear, when we shall be able to secure a hall.

Feb. 8.

F. PEABODY.

### WISCONSIN.

I LEFT home Nov. 8. Sabbath and first day I spent at Milton Junction, where we had some good meetings. From there I went to Twin Grove, and spent three weeks holding meetings and visiting my brother and some old neighbors, as that was the place where I lived when I embraced the truth, which was the beginning of the happiest days of my life. I left my brother and his wife much interested in the truth. They subscribed for the *Sentinel* and *Good Health*, and have a good assortment of some of our other reading-matter. Others in this vicinity have been furnished reading-matter and are interested in the truth.

I spent two days with brother Woodbury at Darlington, and had two meetings at his house. He is quite anxious to have some meetings held in Darlington, and thinks he can get the court-house in which to hold them. I think some good might be done in that way.

From there I went to brother Silver's, near Attica, and held meetings two weeks, which continued through the week of prayer. On the last Sabbath of the week of prayer we celebrated the ordinances. This was a precious season; two decided to serve the Lord, and others are almost persuaded. We hope and pray for them daily.

I then went to Dayton, six miles north, to visit some who are interested, but found sickness and death in one of the families, so I could do but little of the work I had hoped to do. I found some who seemed much interested to read and learn the reasons of our faith in Christ.

From Dayton I came to Albany, and have held six meetings about three miles north of the village, in a union meeting-house. There are seven Sabbath-keepers in this neighborhood who formerly belonged to the Albany church, but on account of deaths and removals, there has been no organization here for several years. The prospect is now that those who are here will unite with the church lately organized, known as the Attica church, and will hold their quarterly meetings part of the time here in the union meeting-house, and part of the time in the other neighborhood. As they are about seven miles apart, they will hold Sabbath-schools and meetings in both places.

If all are faithful and do what they can to let their light shine, there will soon be additions in both places. Some here are reading and seem much interested; if those who live here will be earnest and faithful, they will soon see fruit for their labors.

I have now been away from home two months. I have been much blessed by the Lord, and am encouraged in the work. I now return to Sparta to labor in that field for a time. There is much to be done there for many who are just beginning to see light in God's word. I learned by letter from Sparta that the week of prayer was a most precious season of refreshing to the church. We all earnestly pray that the Lord will continue to add to our numbers such as shall be saved.

I. SANBORN.

## NEBRASKA.

AMONG THE CHURCHES.—During the last four months, I have been visiting the churches and companies of our people in Dist. No. 1. Our brethren in the southeastern part of the Conference have had but very little ministerial help for a long time. They enjoyed the preaching of the word, and I was much encouraged to meet with these brethren, who for several years have been faithful to God, although some of their number have given up the truth, and others have moved away and left the company very small.

We held meetings at Brownville, Nebraska City, Humboldt, and Dover. At the latter place we were blessed as we engaged in the ordinance of humility and partook of the Lord's Supper with those who had been waiting for this privilege for some time.

After holding a few meetings in Grafton, we spent the week of prayer with the Aurora, Waco, and Blue Valley churches. We also visited the brethren at York, and spoke in the Baptist church, on the subject of temperance. In all these meetings I have enjoyed a measure of God's good Spirit while endeavoring to follow the instruction given in Isa. 35:3, 4: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

Our dear people need to be encouraged; they need faithful men who will devote their lives to "feeding the flock of God, not by constraint, but willingly." We need many more earnest missionaries who will be willing to go into all the world and preach the gospel of the kingdom. We also need thousands of dollars to support home and foreign missions. But there is one thing we need more than all these—piety (kindness) at home. I am glad we can all help our neighbor, can say to our brother, Be of good courage, and can give our money to send the light of God to the heathen who sit in darkness; but let us not forget to go home to our friends and tell them how great things the Lord hath done for us, and how he hath had compassion on us.

In company with brother J. P. Gardiner we held the annual quarterly meeting with the Aurora church Sabbath and Sunday, Jan. 9, 10. From Jan. 12-14 we were with the company at Grand Island. We held three interesting and, we trust, profitable, meetings; some came in five and nine miles to attend these meetings, although it was very stormy and cold. This company has passed through severe trials, and has had many discouragements, but there are a few here who are true and faithful, and others are taking hold to help them. We hope for a strong church at this place.

We are now at Rockville, Sherman Co. There are two families at this place that have not been long in the truth, and are anxious for their neighbors to be saved; and we are laboring with them to this end. We have a large, comfortable school-house in which we hold our meetings. We commenced Jan. 16. We hold two meetings on Sunday, and one every night during the week. We also hold Sabbath meetings. There is a fair interest, and we hope some will be converted and unite with those who have embraced the present truth at this place.

DANIEL NETTLETON.

Jan. 29.

## WEST VIRGINIA STATE MEETING AND CANVASSERS' CONVENTION.

This meeting was held at Kanawha Station, beginning Dec. 28, and closing Jan. 10. The church at Kanawha Station have a meeting-house in which the meetings were held. Delegates from different parts of the State, representing the churches in the State, were present, who, with those of our people who live at Kanawha Station, filled the house. During preaching hours quite a number not of our faith, came in, and the house was crowded; the aisles were seated full, and even the standing room was occupied.

The preaching was practical, and the meetings partook largely of a revival nature. Several opportunities were given for the unconverted to make a start to lead a Christian life. The Spirit of the Lord moved hearts, and souls responded to the calls. Several declared the meetings the best they ever attended. At our last revival effort many came forward for prayers, and nearly all in the house testified of their acceptance with the Lord. All the unconverted young people among our peo-

ple who were present, with one exception, made a start in the divine life. Our morning social meetings were real seasons of refreshing.

The preaching was done by Elders Babcock, Stone, Hutchinson, and the writer. The business meetings were real seasons of interest, and were well attended. Elder Babcock was elected President of the Conference and tract society, and brother T. E. Bowen, President of the Sabbath-school Association. All were cheered by the hope and faith expressed in the sermon and testimonies of Elder Stone. He expects soon to engage in the work again. Elder Babcock became the President of the Conference last March. During the past year the work has gained ground, and at the present time is in a better condition than ever before, and the outlook is of a very encouraging nature. During the past season a depository and church building combined has been erected at Newburg, which, when completed, will be a suitable head-quarters for the State tract society. The tithe during the past year has increased.

The latter part of the meeting was devoted to a canvassers' convention, which was a real success. There were thirty who received instruction. Fifteen are to canvass for "Patriarchs and Prophets," ten for "Bible Readings," and five for *Good Health*. They were instructed by brethren Long and Reader. There has been an increase of book sales during the past year. The greater part of the State has never been canvassed. This fact, coupled with the fact that there is an increase of workers who are better trained and are more than ever constrained by the love of Christ to do effective work, will make the work in the State a success as never before.

Personally I enjoyed my visit to the State very much, and I note a great change for the better in the progress of the work since my visit to the State seven years ago, such an improvement that caused me to praise the Lord who doeth all things well. There are many reasons that indicate that there are brighter days before the work in the State of West Virginia, and there is no reason why the Conference may not soon be a strong one. S. H. LANE.

## SHALL WE CARE FOR OUR ORPHANS?

For something over a year the question of the erection of a Home for orphan or homeless children, has engaged the attention of our people. The suggestion of such an institution has apparently met with more universal favor than any enterprise ever set on foot among the Adventist people. It requires no argument to show the great necessity and the constant demand for such a philanthropic measure.

By personal letters received, we learn that there are more than 500 orphan or homeless children belonging to the Adventist people. Some of these are now in county poor-houses and other public institutions poorly fitted for the training of children. These children are a legacy left us by our good brethren and sisters who are now lying in the tomb, some of whom gave of their means and lifted heavily as pioneers in the cause of the third angel's message, when it had but few friends, and they illy able to help in the good work. Some of these, whose orphans now appeal to us most piteously, were laborers in the vineyard of the Master, and gave of their means that otherwise would have gone to the support of their children, who are now destitute and despondent.

They may have acted unwisely, but the fact remains, that they helped the truth of God along when it greatly needed help, and this frequently at the expense of those dependent upon them. The result is, that through such self-sacrifice and liberality, we have strong and well equipped publishing houses, colleges, health institutions, foreign missions, and missionaries in every clime, with the precious truth of God which we profess to love so well, rising to high tide. But here are these children left by parents who gave us these wonderful institutions, and left us a noble example of self-sacrifice and missionary spirit.

We profess to love our Saviour, to adore him, to long for his appearing; we exalt his name, and sing his praises, because he loved us and died for us. We greatly admire his loving tenderness and sympathy so graciously bestowed upon the sick and afflicted ones who were subjects of his tender ministrations while among the children of men. We read a passage from his lips where he says, "I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not:

sick, and in prison, and ye visited me not." Let me ask why this scripture was handed down to us? Is it of any value to us? And in reply to their amazement that such action should be ascribed to them, he replies, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

These orphan children belong unto the Lord. Any kindness or attention shown them will be received by the Lord as done unto him. Even a cup of water given in the name of a disciple, will have its reward.

How many of us have good comfortable homes, warm rooms, warm and comfortable beds, well-laden tables spread with the best of food, and in great profusion, our children about us, full of life and happiness, blessed with loving, gracious parents whose greatest joy is to provide bountifully, if not prodigally, for the wants of their children. What happier sight than a loving Christian home where health and plenty abound, where the parental affection is only equaled by the filial love of the dutiful children? I am glad to know there are many of these homes, am sorry there are not many more.

But, on the other hand, I see here and there, yes, many of these, blighted by the cruel monster, death, and the loving, patient mother is taken, or the good, kind father, or may be both are gone; and the once joyous children as happy as yours are now, are left fatherless and motherless,—nestlings with no parent bird to shelter, protect, or feed them.

This is no fancy sketch or morbid imagination, but a faint etching of a painful reality. These waifs are all about us; many of them are unwelcome guests in homes where they are made to feel most keenly that they are orphans, and they, together with the unwilling protector, long for the day to come when they can go out on the open sea of life, where they become the easy prey to the boy-and-girl-traps awaiting them on every turn. It is not pleasing to gaze upon this sorrowful scene.

Pardon the digression, and allow me to ask, Shall the noble enterprise of providing a home for these helpless ones, lag and languish for want of support? By the unanimous vote of the General Conference, it was decided to build and equip this Home at once. About one third the amount of funds necessary to provide said Home, has been pledged. A Board of Trustees has been intrusted with the responsibility of providing grounds and buildings, and yet they are handicapped for want of funds. Was the movement in the counsel of God, or is it to prove an abortion, and the fond hopes of these unfortunate children be dashed to the ground? What can I say to arouse the true friends of these children to a sense of their duty? There are 35,000 of our people in the United States. One dollar from each would fully provide the Home and leave it out of debt. And yet strange as it may appear, not 100 persons have responded to the call for means. Shall we conclude from this fact, that the enterprise is not really popular with the people, and that a change has come over the spirit of our dreams?

It was supposed, and with good reason, that there were among us a sufficient number of persons who would esteem it a privilege to give \$1,000 or more, to meet all the cost of ground and buildings, and that there were still more who could and would give from \$300 to \$500; but strange to say, there are not as yet twenty of these two classes combined, who have indicated a desire to aid in this enterprise. Less than \$2,000 have been paid toward the erection of the Home, and less than \$1,000 for its maintenance. The trustees feel unwilling to go forward with the building with this small encouragement, and yet we have arranged for the care of a score of these children. We have felt that our wealthier friends would promptly and cheerfully give in sums of \$100 or more for the erection of buildings and the purchase of grounds, while the smaller sums would be devoted toward the maintenance of the Home. If the Home is to be built in time to be occupied this year, it must be begun by April 1.

Do not wait to be called upon and urged to do what you are able, but write us at once as to your mind, and if you are not prepared to pay at once, say when you can, and we will then know what is safe for us to do. We have about \$16,000 pledged, but the grounds and necessary buildings to provide for 100 or 150 children will cost from \$40,000 to \$50,000.

The Lord is viewing our tardiness and indifference, and will let us decide the matter for ourselves.

Several persons of excellent character, not of our faith, have applied to us for some of these children. Shall we give them into their hands, and thus say that we give our orphan children to the world; for there is not room in our homes for them? The Saviour said: "I was a stranger, and ye took me not in."

L. Mo Coy, Sec.

#### APPRECIATED.

A LONE Sabbath-keeper writes from Short Falls, N. H.:

"Tears of joy fill my eyes many times when I read in the REVIEW the encouraging reports of the progress of the work. I have been intensely interested in the missionary ship 'Pitcairn' from the beginning of the enterprise, and have marked with interest the success that has attended its course among the islands of the sea. Surely the Lord is opening the way for the message to go to the islands that wait for his law. God bless the missionary ship and all its crew, and speed them on in their noble work."

### Special Notices.

#### NOTICE!

ANY one knowing the address of any or all of the following-named persons will confer a favor by sending them to me at once: E. O. Sind, Matilda Stone, J. M. L. Keisling, A. N. Yates, Emily J. W. Deaf. Address O. F. Campbell, 47 N. Washington St., Battle Creek, Mich.

#### WISCONSIN, ATTENTION!

ALL those having matters of business connected with the Conference, will please address their correspondence to Elder H. R. Johnson, Stevens' Point, Portage Co., Wis., until further notice. We would also request that our laborers keep brother Johnson posted as to their work and post-office addresses, so that the Conference Committee may plan understandingly with regard to the work.

M. H. BROWN.

#### CANVASSERS' INSTITUTE.

THE annual canvassers' institute for Michigan and Ontario will be held this year at Lapeer, Mich., beginning March 29 and continuing till the morning of April 12. We hope to see all our canvassers present, also all those who expect to enter the canvassing work the coming season. I would be pleased to correspond with all who expect to attend. Further notice will be given later. Let all begin their preparations now.

D. E. WELLMAN, State Agt.

## The Sabbath-School.

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

#### LESSONS FROM THE OLD TESTAMENT.

##### LESSON IX.—JEREMIAH PERSECUTED.

JER. 37: 11-21.

(Commit Verses 15-17.)

(Sabbath, Feb. 27.)

TEXT.—"I am with thee, saith the Lord, to deliver thee." Jer. 1: 19.

1. Who was Jeremiah the prophet? Jer. 1: 1.

NOTE.—Jeremiah (appointed by Jehovah) began prophesying about seventy years after Isaiah's death, or 629 B. C., continuing forty-two years. He was contemporary with Zephaniah, Habakkuk, and Ezekiel.

2. When was he ordained to be a prophet? Verses 4, 5.

3. What assurance did God give him in his work? Verses 6-9.

4. How far-reaching was to be his work? Verse 10.

5. By what means did he become the arbiter of these nations? Ans.—By proclaiming the word of God as to the conditions of their continued existence. (See Jer. 18: 7-10.)

6. Did Jeremiah begin his work, expecting an easy task? Chap. 1: 15-17.

7. What promise did he have of God's protection? Verses 18, 19.

8. What did Jeremiah predict concerning the nations round about Judah in whom she trusted? Chap. 25: 9-11.

9. How were his words regarded by prophets and princes? Chap. 20: 1, 2; 26: 10, 11.

10. What shows that king Zedekiah had some confidence in Jeremiah? Chap. 37: 3.

11. Yet did he follow the advice of the prophet? Verse 2.

12. When the army of Babylon retired before the host of Egypt, did it shake Jeremiah's confidence in his predictions? Verses 5-10.

13. Where did Jeremiah attempt to go? Verses 11, 12.

NOTE.—Boothroyd reads the latter part of verse 12, "To the possession which he had in the midst of the

people." Jeremiah felt that his work for Jerusalem was done, and he wished to retire to the quiet village of Anathoth.

14. With what was he charged, and how was he treated? Verses 13-15.

15. After he had been there many days, what did the king do? Verses 16, 17.

16. What plea did he make, and how did he reprove the king? Verses 18-20.

17. How did the king relieve the prophet? Verse 21.

18. What persecution did Jeremiah further endure?

NOTE.—After this, as stated in the following chapter, the prophet continued to warn the people that their safety lay in yielding themselves to the king of Babylon, when, at the instigation of the princes, the weak and vacillating king permitted him to be cast into a deep dungeon, in the bottom of which was filthy mire. He was rescued from this living death by a friendly Ethiopian, by permission of the king, who again sought his advice; but the king was morally too weak to follow it. Jeremiah remained in the prison court till the city was taken. In all these trials he proved loyal and faithful to God.

19. What lesson is there in this for us? James 5: 10.

20. Whose lot was preferable, Jeremiah's or that of his persecutors? Verse 11, first part; 1 Pet. 4: 14.

21. Why may we rejoice under such trials? Rom. 5: 3-5; 1 Pet. 4: 13.

22. Of what may we be assured in every trial that comes to us while we are in the way of the Lord? (See text.)

#### REVIEW NOTES.

1. JEREMIAH'S CALL.—Jeremiah, like Samuel, was in the order of God's providence prepared even before his birth for the office of a prophet. His father was a priest, and it is probable that in his childhood he was surrounded with influences calculated to develop faith in God. Like Moses, his humility led him to depreciate himself, and he protested that he was too young for such an important position. Those who feel the solemnity and importance of the work of the Lord, generally feel doubtful of their ability to do the work, while those who do not sense the responsibility, are often eager to enter upon it. As God said through Jeremiah to certain ones, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." Jer. 23: 21.

2. GOD'S PROMISE OF HIS PRESENCE AND PROTECTION.—The Lord did not purpose that Jeremiah should stand alone, but designed to make of him another illustration of the mighty power of faith. He promised to make of him "a defended city, and an iron pillar, and brazen walls against the whole land. . . . And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." At the same time he was cautioned to "be not dismayed at their faces, lest I confound thee before them." Jer. 1: 17-19.

3. THE FULFILLMENT OF THE PROMISE.—Jeremiah gave himself to the Lord's work. Looking back upon this experience in later life, he declared, "It is good for a man that he bear the yoke in his youth." Lam. 3: 27. Although affected so keenly by the miseries of his people that he has been called the "weeping prophet," and often called to suffer persecution both from kings and people, he was ever under God's protection until his work was done. In him God manifested the truthfulness of the statement that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . and things which are despised, . . . to bring to naught things that are: that no flesh should glory in his presence." 1 Cor. 1: 27-29.

4. HIS CONFIDENCE IN GOD'S WORD.—The army of the king of Babylon being temporarily withdrawn from Jerusalem that they might better meet an Egyptian army advancing to attack them, many of the people thought the city would not be taken, as Jeremiah had predicted, and encouraged themselves with false hopes. But the prophet re-affirmed with even greater vehemence that the city would be taken, declaring that though "ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Jer. 37: 10. This was not obstinacy, but was perfect faith in what God had revealed to him of the fate of the city of Jerusalem. Would that we all had such perfect confidence in what God has revealed to us of the work for this time and the certainty of the coming of the Lord.

5. THE EFFECT AND REWARD OF PERSECUTION.—The persecution of Jeremiah did not cause him to give up his faith in God, nor lose confidence in what God had revealed to him of the future. Persecution does not remove us from Christ, but draws us nearer to him. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet. 4: 14. "If we suffer, we shall also reign with him." 2 Tim. 2: 12. Christ, referring to the prophets who had suffered persecution, among whom was the prophet Jeremiah, described their final

happy condition, and also all those who suffer for him, in the following comforting words: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

## News of the Week.

FOR WEEK ENDING FEB. 13.

#### DOMESTIC.

—Rear-Admiral Andrew Bryson, U. S. N., died Feb. 7.

—A large meteor weighing several tons, fell near Oroville, Cal., Feb. 7.

—An enormous "spot" is reported on the sun's disk at the present time.

—Plans are on foot to ship grain by water from St. Louis directly to Europe.

—The Louisiana Lottery Company has concluded to retire from business with its ill-gotten gains.

—Liberals elected their ticket at Salt Lake City, Utah, Monday, by about 15,000, the largest plurality ever known.

—The Hotel Royal in New York City was burned Feb. 7. Thirty persons were roasted alive, and 100 are missing.

—Grover Cleveland was indorsed for the Presidency, Wednesday, at a meeting of the New Jersey Democrats at New York.

—James E. Boyd re-assumed the duties of governor of Nebraska, Monday. He refused to shake hands with the outgoing executive.

—Saturday the visible supply of grain was: Wheat, 43,160,682 bushels; increase, 38,428; corn, 8,533,837 bushels; increase, 1,147,291.

—American millers and the people of Minnesota have contributed 3,000,000 pounds of flour and 1,000,000 pounds of corn to the Russian relief fund.

—Chicago agents are said to be negotiating for English capitalists to obtain control of all the dolitic stone lands in Indiana, and operate them as a trust.

—Mr. Blaine has written a letter to the chairman of the Republican National Committee, withdrawing his name from the nomination for the presidency.

—Near Ouray, Colo., Wednesday, a large body of ore was found in the Midnight mine, on Red Mountain, running 40 to 50 per cent lead, and 200 ounces in silver to the ton.

—Representative of the International Artificial Rain Company of Kansas, Tuesday, entered into contracts with farmers in the vicinity of Huron, Cal., to furnish rain for the season's crops.

—Forty persons were poisoned by drinking coffee at a banquet in El Dorado, Kans., Monday night. All will recover. What the poison was or how it got into the coffee, is not known.

—A bill was introduced in the New Jersey Legislature, Tuesday, appropriating \$10,000 toward the erection of a monument at the World's Fair, to commemorate the emancipation of slaves.

—The Hon. George E. Foster, Sir John Thompson, and the Hon. Mackenzie Powell left Ottawa, Ontario, for Washington, Monday, to confer with the United States authorities in regard to trade.

—There appears to be a carnival of crime in the cities of New York and Chicago. Citizens are held up and robbed in broad daylight. The police of Chicago report that such violence is unparalleled in the history of the city.

—There is much agitation in Chicago about the places of resort called the "carousal" or "merry-go-round." Hitherto they have been supposed to be harmless places of diversion for young people, but it is thought that they lead to vice and immorality, and that they ought to be suppressed.

#### FOREIGN.

—The empress of Germany is suffering from an attack of influenza.

—On Jan. 9 a fire at Shizuoka, Japan, destroyed 1,500 buildings. No loss of life.

—The ameer of Bokhara has subscribed 10,000 rubles to the Russian famine-relief fund.

—Floods in the Otago and Canterbury provinces in New Zealand have stopped all traffic and ruined the crops.

—Heavy snows have fallen in Russia, enabling the government to distribute supplies in the famine-stricken provinces.

—East African advices of Jan. 5 report that Emin Pasha is making a victorious march to his old quarters in Equatoria.



—At Melbourne, Feb. 10, the ministry resigned. The Hon. William Shields, formerly Attorney-general and Minister of Railways is forming a new cabinet.

—Joseph Chamberlain, member of Parliament for Birmingham, was formally elected leader of the Liberal Union party in the House of Commons, Monday.

—Railways in Austria have been so seriously blocked by avalanches that it will require a month to re-open them for travel. In the Tyrol the snow is seven feet deep.

—The London *Times's* Santiago correspondent says that the Spanish and Portuguese-speaking countries are deeply incensed at the position assumed by the United States in regard to Chili.

—In reply to a question in the House of Commons, Wednesday, a government representative announced that Great Britain and the United States had agreed that France, Italy, and Sweden should act as arbitrators of the Behring Sea dispute.

—The emperor's Sectarian Education bill is causing much commotion in German politics. Finding a united opposition to the objectionable clauses, Chancellor Caprivi no longer seeks to force it through the House, but has consented to its reference to a select committee.

—A violent shock of earthquake was felt Jan. 3 at Gifu, Nagoya, and vicinity, in Japan, the scene of the late great earthquake. Three houses were thrown to the ground in Nagoya. The earth was rent in a number of places, and from the fissures muddy water exuded. A number of houses were damaged, but no person was injured.

### RELIGIOUS.

—There is a Mohammedan mosque in Liverpool, Eng., with 350 worshippers, who have mostly been gathered from the English people.

—By way of defense to the charge of running a place of amusement without a license, Miss Jennie Moore attempts to prove that her spiritualistic séances are religious meetings.

—At Springfield, Ill., Tuesday, an incorporation license for a Baptist hospital at Chicago was issued to Judge C. C. Kohlsaat, Jesse A. Baldwin, and Frederick A. Smith.

—The Book Committee of the General Conference of the Methodist Episcopal Church began its annual session in New York City, Feb. 11. It is composed of twenty members who have the general supervision of the publishing interests of the church. The condition of the Methodist Book Concern will be examined.

## Appointments.

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

EAST CANAAN, CONN., Feb. 20, 21  
Worcester, Mass., " 27, 28  
R. C. PORTER.

PROVIDENCE permitting, brother V. H. Lucas will meet with the Convis church, Sabbath, Feb. 20. Will also be at the Sabbath-school. If thought best, will preach the Sunday following.

BATTLE CREEK CHURCH COMMITTEE.

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

Memphis, Feb. 18-23  
Alaion, " 25 to March 1  
Bancroft, March 3-8  
I. H. EVANS.  
E. W. FARNSWORTH.

THE Lord permitting, I will meet with the following churches in Pennsylvania, in the order named below:—

Shunk, Feb. 19-25  
Alba, " 26 to March 3  
Cherry Flats, March 4-10  
Sunderlinville, " 11-17  
Raymonds, " 18-24  
Shinglehouse, " 25-31  
Port Allegany, April 1-7  
Austin, " 8-14

In addition to the above, I will spend the time from April 15-18, with the church at Emporium, if at all consistent with my other work. E. J. HIBBARD.

### 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.—Sabbath-keeping girl for general housework in family of four. Will be assisted in the work; a good place; work not hard. Address Fred F. Harrison, 3,007 Vine Grove Ave., St. Louis, Mo.

### LABOR BUREAU.

WANTED.—A strong, healthy farm hand, to work by the month. Address W. H. Littlejohn, Box 1954, Battle Creek, Mich.

WANTED.—A good man for general farm work immediately, by the month or year; a permanent place for the right man. Address Marcus Adams, Half Rock, Mo.

WANTED.—Any kind of work by the day, job, or month, upon a farm or elsewhere, by two brothers who find it difficult to get work on account of the Sabbath. Address A. Kuster & Bro., Lansing, Allamakee Co., Iowa.

WANTED.—A woman (Sabbath-keeper) who needs a home, and is accustomed to children, to do housework in a family of four, in order that I may spend part of my time in canvassing. Address Mrs. S. M. Chaffee, Ventura, Ottawa Co., Mich.

WANTED.—A situation by a young man (Sabbath-keeper) having three years' experience in general office work; college course in book-keeping; can furnish best of references from Sabbath-keepers and others. Address E. F. Hutchinson, Sanitarium, Battle Creek, Mich.

### PAPERS WANTED.

BRETHREN in Nebraska having unsoiled and untorn REVIEWS, *Signs*, and *Sentinels* of the present volume, will oblige the writer by sending the same postage prepaid to E. N. Burns, Orleans, Nebr.

We want thirty copies of the *Good Health* for January, 1891, and forty copies of the *Pacific Health Journal* for January and February to make up complete volumes of these journals of that year for ship work. We shall feel glad if our friends can furnish us these numbers. These journals will then be scattered to the ends of the earth. Geo. R. Drew, ship missionary, 14 Seymour St., High Tranmere, Birkenhead, Eng.

## Obituary Notices.

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

GOOD.—Died of congestion of the lungs at Rich Hill, Mo., Jan. 28, 1892, Maggie Ruth, daughter of F. S. and Sarah E. Good, aged 3 years, 2 months, and 15 days. Funeral services conducted by the writer. O. SMITH.

WYANT.—Died in Newton, Kans., Jan. 12, 1892, of pneumonia, Robert H. Wyant, in the thirty-third year of his age. Having friends in Jackson, Mich., his former place of residence, he was taken to that place, where the funeral was held, Jan. 17. U. S.

TILLOTSON.—Died of *la grippe* at her home near Alma, Nebr., Betsey, wife of Edward R. Tillotson, aged 67 years, 5 months, and 11 days. She and her husband first heard the truth at One Hundred Mile Grove, Wis., under the preaching of Elder Good-enough, thirty-three years ago, and united with the Lodi church. They were among the earliest settlers of Harlan county, Nebr., where they have since lived. After they came to Nebraska, they were dissatisfied with their former baptism, and were re-baptized by Elder Boyd, and united with the New Era church, one of the first organized in southwestern Nebraska. She leaves a husband and six children. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. L. A. HOOPES.

LANGFORD.—Died at Langford, S. Dak., Jan. 10, 1892, sister Lucinda M. Langford, aged 70 years, 9 months, and 15 days. Deceased was born in New Hampshire, and was a Christian from her youth. In the year 1858 she accepted the faith of the Seventh-day Adventists, which she ever after honored by a godly life, and in which she found comfort in her dying hours. For years she has suffered from that dread disease, consumption, which finally caused her death. She felt confident of her acceptance with Christ. Her greatest anxiety was for her children, some of them not being in the way of eternal life. Her companion and eight children are left to mourn. Discourse by the writer, from Job 11:18. C. P. FREDERICKSON.

ROLPH.—Zerviah O. Whitney was born in Broadalbin, Fulton Co., N. Y., Nov. 21, 1812, and died Dec. 17, 1891, in Battle Creek, Mich., at the age of 79 years and 27 days. Her parents moved to Wilson, Niagara Co., N. Y., in May, 1821, where she was converted and joined the Presbyterian Church in 1827. She afterward united with the Methodist Church. She was married to Stephen Rolph, June 24, 1835, and came to Michigan in September, 1835. In March, 1874, they moved to Nebraska, where she buried her husband, after which she returned to Michigan. She has since resided with her children the most of the time in Branch county. All her life she has been a consistent Christian. At the time of her death she was a member of the Methodist church in Girard. Remarks were made at the funeral by Elder E. W. Farnsworth from Ps. 116:15. \*\*\*

CAVINESS.—Died in Fairfield, Iowa, Jan. 3, 1892, of *la grippe*, sister Achsa Caviness, aged 69 years, 4 months, and 7 days. She was the mother of eleven children, seven of whom still survive. In 1860 the family first heard of present truth. The eldest son, then a young man, took his stand for the truth, and two years later the mother followed, since which time she has been a "mother in Israel." The influence of a mother in molding the minds of children for good is fully illustrated in this family. One of her sons, Elder G. W. Caviness, is Principal of the South Lancaster Academy. Another is the elder of the Fairfield, Iowa, church, and nearly all the children are established in the faith. Her life was one of sacrifice, always seeking the interest of others, and laboring to advance the precious cause she loved so dearly. Funeral services were conducted by the writer. J. P. HENDERSON.

BEADLES.—Died near Boonville, Cooper Co., Mo., Nov. 5, 1891, Charles L., only son of Nathan A. and sister Eldora Beadles, aged 12 years, 10 months, and 5 days. He was attacked with malarial fever complicated with heart trouble, terminating in spinal meningitis, which caused his death, after an illness of eighteen days. He was unconscious during the greater part of his sickness; but we remember with comfort that in the last hour of consciousness, he called each member of the family by name, and asked them to meet him in the new earth. Charlie kept the Sabbath with his mother and sisters for nine years, and was a regular attendant, and an intelligent member of our Sabbath-school. He leaves a father, mother, and four sisters to mourn his loss. A large number of friends attended the funeral services, the school was dismissed, and his teacher and all of his school-mates were present. Words of comfort were spoken by brother Lou Somers, from 1 Corinthians 15. M. L. SOMERS.

SICKLES.—Died in Battle Creek, Mich., Jan. 11, 1892, of cancer, Mrs. Jennie D. Sickles, aged 60 years and 6 days, widow of Freeman E. Sickles, who died in 1875. She commenced the observance of the seventh day as the Sabbath, in 1888, being convinced of its sacredness from studying a copy of "Bible Readings," a present from her daughter, Mrs. Estella Frisbie, of this city. The following year she came to this place to live with her daughter, and in the fall of that year was baptized and united with the Seventh-day Adventist church here, of which she was a worthy member at the time of her death. She was an extreme sufferer for three years, but manifested a patience and fortitude which testified of the consolation found in the Christian's hope. She leaves a son, two daughters, and one grandson, with other relatives, to mourn her loss. Funeral at the residence of her son-in-law, O. B. Frisbie, Jan. 12, when we laid her away in Oak Hill cemetery to await the resurrection to life. U. S.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	† Eve'g Express.	† Kal. Accom'n.	† Eve'g Express.
STATIONS.								
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55	
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	1.20	7.00	
Niles.....	10.20	pm 12.48	2.52	5.50	1.45	am 12.25	8.25	
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05	
Battle Creek.....	pm 12.55	2.50	4.25	7.37	4.20	2.45	am 7.10	
Syracuse.....	3.05	4.30	5.82	8.52	6.25	4.20	7.53	
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.43	10.55	
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10	
Buffalo.....	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	am 8.15	
Rochester.....				5.50	8.10		10.00	
Syracuse.....				8.00	12.15		am 1.00	
New York.....			pm 3.45	pm 8.50	am 7.00		7.45	
Boston.....			5.40	11.05	10.45		10.45	
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve'g Express.	
STATIONS.								
Boston.....		am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.....		10.30	6.00	9.15				
Syracuse.....		pm 7.30	11.35	am 2.10	am 7.20			
Rochester.....		9.35	am 1.25	4.20	9.55			
Buffalo.....	pm 11.00	11.00	2.20	5.30	11.50	am 8.45		
Suspension Bridge.....			3.15	6.25	pm 12.50			
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	9.15	pm 4.45	pm 8.00	
Ann Arbor.....	9.55	8.40	9.50	2.19	10.32	5.52	9.3	
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.13	10.45	
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	am 12.05	
Kalamazoo.....	2.17	11.55	12.30	5.00	2.22	pm 9.30	1.07	
Niles.....	4.15	pm 1.12	1.48	6.17	4.15	am 1.00	3.10	
Michigan City.....	5.37	2.14	2.42	7.20	5.35	8.05	4.30	
Chicago.....	7.55	3.55	4.30	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 6.15 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 7.53 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 7.00 p. m., daily except Sunday.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	.....	am 6.15
pm 3.40	.....	pm 6.50
pm 4.20	.....	pm 7.30
pm 5.00	.....	pm 8.10
pm 5.40	.....	pm 8.50
pm 6.20	.....	pm 9.30
pm 7.00	.....	pm 10.10
pm 7.40	.....	pm 10.50
pm 8.20	.....	pm 11.30
pm 9.00	.....	pm 12.10
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pm 10.20	.....	pm 1.30
pm 11.00	.....	pm 2.10
pm 11.40	.....	pm 2.50
pm 12.20	.....	pm 3.30
pm 1.00	.....	pm 4.10
pm 1.40	.....	pm 4.50
pm 2.20	.....	pm 5.30
pm 3.00	.....	pm 6.10
pm 3.40	.....	pm 6.50
pm 4.20	.....	pm 7.30
pm 5.00	.....	pm 8.10
pm 5.40	.....	pm 8.50
pm 6.20	.....	pm 9.30
pm 7.00	.....	pm 10.10
pm 7.40	.....	pm 10.50
pm 8.20	.....	pm 11.30
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pm 11.40	.....	pm 2.50
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pm 1.00	.....	pm 4.10
pm 1.40	.....	pm 4.50
pm 2.20	.....	pm 5.30
pm 3.00	.....	pm 6.10
pm 3.40	.....	pm 6.50
pm 4.20	.....	pm 7.30
pm 5.00	.....	pm 8.10
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pm 9.00	.....	pm 12.10
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pm 11.00	.....	pm 2.10
pm 11.40	.....	pm 2.50
pm 12.20	.....	pm 3.30
pm 1.00	.....	pm 4.10
pm 1.40	.....	pm 4.50
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pm 6.20	.....	pm 9.30
pm 7.00	.....	pm 10.10

## The Review and Herald.

BATTLE CREEK, MICH., FEB. 16, 1892.

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The February *Review of Reviews* says that the year 1892 upon which we have now fairly entered, is plainly destined to be for all the world a year of exceptional turbulence. "The unpleasant relations of Bulgaria with Servia and some other aspects of the Eastern question, are not encouraging."

This number closes the articles on the "Greatest Thing in the World." We give considerable space to it, to avoid dividing it again. Do not fail to read it because it is lengthy. And if any have failed to read the portions that have appeared from week to week, we advise them to go back to the beginning in Number 3, of this volume, and read them all together. It will be time well invested.

The *Mail and Express* frankly acknowledges that nine tenths of the saloon men of Chicago favor the Sunday closing of the Exposition. Will the Sunday people now acknowledge that they are the allies of the saloonists and the worst elements of society? They have been very ready thus to charge Seventh-day Adventists, and class us with those elements, because we oppose something which saloonists also oppose, though on entirely different ground. Will they now be honest and do us justice?

In the latest "Monthly Summary" of work done in the Australian field, the hope is expressed that much help would be received from the canvassers' institute to be held, also from the experience and counsel of friends recently arrived from America, and that all would go forth in the future with greater zeal, energy, and perseverance in their calling. "The time has arrived" they say, "when a greater effort must be made to get our periodicals into the homes of the people." In all these respects we trust their hopes may be abundantly fulfilled.

We can hardly forbear calling the reader's attention to some of the specially interesting features of this paper. Sister White, whose articles we are happy to welcome again after the brief interruption caused by her journey to Australia, gives an interesting description of her passage among the islands of the Pacific Ocean. We pass to the opposite side of the globe, and brother Holser gives an account, in the Mission department, of his tour along the west coast of Asia Minor, and visits to localities made memorable by the labors and experiences of the first apostles of Christ, as recorded in the New Testament, and consequently of absorbing in-

terest to all the gospel workers of to-day. In the same department brother Johnson gives an account of the baptism of some Laplanders, and the progress of the truth in the regions of the far north. We give double space this week to the Special Mention department for the insertion of two important articles, one on the question as to the precise point where Columbus first landed in his discovery of America, and the place where his remains now repose. Spain has for generations supposed that it had the bones of Columbus. But it now seems that the genuine remains are still resting in the vault beneath a convent of San Domingo, perhaps to be brought to the great Columbian Exposition at Chicago, in 1893. The other article is the review of Dr. Lyman Abbott's position on the ten commandments, by the *New York Observer*. It is as good a defense of the law, and statement of its relation to the work of Christ and the gospel, as could be made by a Seventh-day Adventist, and coming from such a source, the testimony is particularly valuable; and our brethren will do well to preserve it where they can easily quote it against the growing antinomianism of our days.

In the Progress department the appeal of brother McCoy in behalf of the James White Memorial Home for orphans is deserving of special attention. Of the conclusion of Prof. Drummond's wonderful commentary on 1 Corinthians 13, we speak in a separate paragraph. The reports in the Progress department and Mission Field cover a wide range of territory from Maine to New Zealand. The Contributors' department and other portions of the paper present the usual range of interesting subjects. Surely no one, we think, in looking through the columns of this number, can complain of any lack of variety of topics for consideration, or feel that there is presented any circumscribed or limited view of our work in the earth.

### TO CORRESPONDENTS

A LETTER addressed by this Office to Sylvester Brown, Albert Lea, Minn., in answer to an inquiry, is returned as uncalled for. Will he give us his true P. O. address?

### "THE SABBATH OUTLOOK."

This journal, published by the Seventh-day Baptists, has been changed from a quarterly to a monthly, and moved to New York City. It is now issued from the Bible House in said city. A. H. Lewis, D. D., editor, C. D. Potter, M. D., associate editor. The *Outlook* is widely circulated, and is doing efficient work in behalf of the Sabbath of the Lord. We wish it abundant success.

### A THEOLOGICAL BUBBLE.

A RELIGIOUS paper giving a missionary's experience in foreign lands says:—

"Strange questions arise in the minds of the Japanese in regard to the Christian religion. 'Is Moses God?' asked a leper. 'No; why do you think so?' 'Because you speak of the ten commandments of Moses, and the first one says, 'Thou shalt have no other gods before me.''"

We cannot see anything very strange in the above question. The strangeness appears in the statement of the missionary that the ten commandments are the commandments of Moses. If this missionary is a specimen in scriptural knowledge of those who are sent to foreign lands, we shall no longer wonder at the meager results of their labors. Would it not be well for such missionaries, and everybody else who call the ten commandments the "law of Moses," now and then to read this simple sentence from the Bible: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me"? Ex. 20:1-3. Law of Moses indeed! How quickly the astute Japanese punctured his little antiscritptural bubble.

M. E. K.

### "AMERICAN STATE PAPERS."

THE Religious Liberty Association and a number of the tract societies, through the Religious Liberty Association, have recently been sending out "American State Papers" to leading men throughout the country. We have received a number of appreciative notices of the book.

One, by a leading editor in Illinois, is as follows:—

"The National Religious Liberty Association has done the freedom-loving citizens of these United States an absolutely inestimable service by having compiled and printed a neat volume of 360 pages, entitled 'American State Papers Bearing on Religious Legislation.' It comprises the provisions in the Federal Constitution, treaties with other nations, congressional reports on Sunday laws and Sunday mails, letters of the Fathers of the republic, State constitutions, and State laws, court decisions, etc. In this volume the reader will gain a complete knowledge of this Sunday question, so far as American legislation goes. The extracts in this compilation show that there has been a scandalously large amount of villainous and unconstitutional legislation in many of the States on this Sunday question. They show that all Sunday legislation, whether State or municipal, is absolutely unconstitutional. We shall from time to time make copious quotations from this volume."

We have not done our duty in advertising and pushing the sale of this book. We believe the documents carefully grouped together furnish one of the best works that has ever been published with reference to this Sunday-law agitation. The facts that it contains are such as all our people should know, and every one of our ministers and workers in the field should have one for ready reference. Grouping together, as it does, all the important national and State documents bearing upon Sunday legislation, it furnishes a compendium of facts that can be used to great advantage by all our ministers and workers.

The book is published in two styles of cloth binding. The better binding is \$2.50, and the cheaper edition is \$1.25. Send all orders to the National Religious Liberty Association, Battle Creek, Mich.

A. O. TAIT.

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