

# The Advent 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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## PRAISE TO GOD.

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

PRAISE the Lord, let all adore him,  
Seated on his jasper throne;  
Let all people come before him,  
Bow, and worship him alone.

He to all men life has given,  
And sustains them hour by hour;  
Every good gift is from heaven,  
From the Source of love and power.

Let all creatures join in singing  
Praises to the God of love,  
All on earth their tribute bringing  
With angelic hosts above.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

### "SANCTIFY THEM THROUGH THY TRUTH."

BY MRS. E. G. WHITE.

"SANCTIFY them through thy truth; thy word is truth." This was the prayer of Christ in behalf of his disciples just prior to his crucifixion on Mount Calvary, and his words refer not only to those who heard him at that time, but they have reference also to us who believe on his name; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." This is what we are seeking to do, striving to be followers of our Lord Jesus, doers of his commands. If we would be sanctified through the truth, we must believe his message, and receive his messengers; for his word comes down along the lines to us from patriarchs and prophets, from one generation to another, that we may know the truth of God.

But in these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the word of God gives us a test whereby we may know what is truth. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophe-

ets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Then how very important it is that we sanctify ourselves through the grace given us by Christ, that we may exert a sanctifying influence upon all those with whom we associate.

The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us. We must be emptied of self in order to give room to Jesus, but how many have their hearts so filled with idols that they have no room for the Redeemer of the world. The world holds the hearts of men in captivity. They center their thoughts and affections upon their business, their position, their family. They hold to their opinions and ways, and cherish them as idols in the soul; but we cannot afford to yield ourselves to the service of self, holding to our own ways and ideas, and excluding the truth of God. We must be emptied of self. But this is not all that is required; for when we have renounced our idols, the vacuum must be supplied. If the heart is left desolate, and the vacuum not supplied, it will be in the condition of him whose house was "empty, swept, and garnished," but without a guest to occupy it. The evil spirit took unto himself seven other spirits more wicked than himself, and they entered in and dwelt there; and the last state of that man was worse than the first.

As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by the gift of his Spirit, and then you can be a living preacher in your home, in the church, and in the world. You can diffuse light, because the bright beams of the sun of righteousness are shining upon you. Your humble life, your holy conversation, your uprightness and integrity, will tell to all around that you are a child of God, an heir of heaven, that you are not making the world your dwelling-place, but that you are a pilgrim and a stranger here, looking for a better country, even a heavenly, living with an eye single to the glory of God.

When Jesus came to this world, he found that the things of time had taken possession of the human heart, and occupied men's minds to the exclusion of an appreciation of eternal realities. Jesus does not despise the world, for he made the world; but he does not design that his children shall center their hopes and affections on earthly things that will pass away. He places the world in subordination to the things pertaining to the future, immortal life. When Christ came to earth, the world was covered with the darkness of error and superstition, and men had lost sight of eternal interests, and Jesus parted the darkness with the white beams of his righteousness, and eternity was brought to view, that men might

not drop from their reckoning the interests of the life that measures with the life of God, that temporal things might not be permitted to outweigh the exceeding and eternal weight of glory.

In order to keep the world in its proper subordination, it is necessary to have more than a mere casual, nominal faith in Christ. Many might give assent to the fact that Jesus was the Son of God, and yet fail to have saving faith. Jesus must be all in all to the soul. You must believe in him as your personal and complete Saviour; for unless you take him for all that he is,—a complete Saviour,—you will not represent him to the world as he is. Everywhere throughout the churches of Christendom there is a dearth of spirituality, a lack of vital godliness, and those who profess religion are many of them like dry bones. They need the breathing of the Spirit of God upon them, that they may live. It is because the aid of the Holy Spirit is not united with the efforts of men, that there is not more true piety in the church; for the Holy Spirit is to convince the world of sin, of righteousness, and of judgment to come. But even in the church sin is suffered in our brethren. Men are not faithful to rebuke evil in the professed servants of Christ. One does not go to another in the spirit of love and meekness, seeking to restore such as are erring from the faith. They do not go to the erring one, and say, "My brother, you are not representing the character of Christ. You do not manifest his self-denial and self-sacrifice. You need tenderness of heart, Christian politeness, that you may manifest the courtesy that Jesus has enjoined upon us in his word." But instead of going to your brethren when you see defects of character, you go to others to talk over their imperfections. This is not fulfilling the commands of Christ.

While we are to deal kindly and lovingly with our brethren, we are only to follow them so far as they follow Christ. We are to pattern our lives after the divine Model. We cannot afford to imitate others. We cannot afford to measure ourselves by human standards. The standards of men are as various as the men who make them. One has one standard, and another has another. You may copy some one whose standard you regard as perfect, but fall below his example; and some one else may imitate you, and fall below the mark; and so human imperfections are passed along, and measuring yourselves among yourselves, proves that you are not wise. The sacredness has been lost from our labors, and we do not appreciate divine realities as we should, because we have lost sight of Jesus, and fastened our eyes upon humanity. We must awake from our sleep, that Christ may give us life; for we cannot afford to live in a state of stupidity. We must become representatives of our divine Master.

Christ said, "I sanctify myself, that they also may be sanctified." We are a spectacle unto the world, to angels, and to men. Angels and men are taking note of us to see what manner of spirit we are of, to see whether we are meeting the approval of heaven. You may feel that you cannot meet the approval of heaven. You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father

whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. But one says, "Can I not have my own way, and act myself?—No, you cannot have your way, and enter the kingdom of heaven. No 'my way' will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways.

Abraham was a man who kept the way of the Lord, and he is called the father of the faithful, the friend of God. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Do fathers and mothers follow the example of Abraham, or do they indulge their children in evil ways, and suffer wickedness in their households? Do they pass over sin in their children, and forget that they are younger members of the Lord's family?

Mothers, you should begin to discipline your child when it is a babe in your arms. Through childhood to youth, through youth to manhood, you should train your children for the family above. God does not desire you to take up your time in adorning your garments and decorating your homes, to the neglect of the education of your children. You should take your children out into the gardens, and show them the beautiful flowers that God has made. God is the great master artist, and the pictures which are painted by human artists and admired by the world, are only feeble imitations of the works of God. God daily works miracles before us in the unfolding of the blossoms; for no human hand can paint such delicate hues, or fashion such graceful plants. All this speaks of the work of the divine Artist, and each flower is an expression of the love of God to us. God has designed to make us happy. He has covered the earth with the beautiful green verdure; for he knew that this color would be grateful to our senses. Each beautiful thing in nature is a token of God's love and care. So take your children out into the open air beneath the canopy of the heavens, under the noble trees, into the gardens, and point them through nature up to nature's God. Carry their minds up to contemplate the works of God in nature that they may learn to love him in their childhood and youth. Do not weary them with long prayers and tedious exhortations, but teach them to be obedient to the law of God. Teach them to be kind and courteous, tell them that if they are rude and unlovely in disposition, they cannot enter into the kingdom of heaven where all is peace and love. We are here to be trained for the family above.

(Concluded next week.)

—There is a prodigious power in singleness of love for Christ, in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry, I have come to estimate Christians, not so much by brain power or purse power as by heart power. Weighing is a safer measurement in a church than counting.—*Dr. Cuyler.*

## 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.

### PAST, PRESENT, AND FUTURE.

BY ELDER WM. INGS.

(St. Helena, Cal.)

(Continued.)

IN this age of the world's history a man's greatness is usually measured by the amount of wealth that he possesses, character being secondary. This was not the case at the beginning; then the wealth was dependent on the character. When man first came from the hand of his Maker, he was upright, having a perfect character. Man being a free moral agent, it was in his power to retain his character or lose it. With this legacy, if obedient and loyal to his Creator, man was to become possessor of the earth with all its riches. "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115:16. It was in the order of God that man should have full control of everything under the sun, not that one or more should be given the dominion; but it was to be a mutual association, each having his share of the blessings. No good thing was to be withheld from man.

Following we have the statement of the length and breadth of man's dominion and power: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. All of this power was on condition of obedience. The conditions were explicit, and the authority of the Ruler of the universe must be heeded. Let us notice the condition that was given to Adam: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17. God reserved one tree for himself, all the rest being given for man's use; that one tree was no better than the others, neither did it bear larger fruit. And the seventh day is no better than the other six, only an injunction had been placed upon it. It was set apart for a special purpose. God's word had pronounced it so, and man had no right to go beyond his demands. In other words, it was holy just the same as one tenth of man's increase. God has said that it is his, and that it is holy. Lev. 27:30. The penalty for transgressing any of the Lord's commands is death. Had Adam strictly obeyed, and been loyal, he would have retained his innocence, his life, and his dominion, but all was lost through disobedience.

Adam sold out his possessions to Satan, and he became servant to his new master. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. As an evidence of this transfer, we quote a conversation between Christ and Satan: "And the Devil, taking him [Jesus] up into a high mountain, showed him all the kingdoms of the world in a moment of time, and the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it." Luke 4:5, 6. This offer would not have been a temptation had it not been in Satan's possession.

St. Paul understood the situation of this matter when writing to his Hebrew brethren: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son

of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him." Heb. 2:6-8. A change had taken place; a transfer of dominion had been made; a new power had taken control. Adam had lost his favor with God. He no longer had access to his Eden home. The curse of God marred the earth, "thorns and thistles" were to be its portion. Man was to earn his bread by the sweat of his face, to live a few years and then die. The divine nature once enjoyed was now lost. Murder brought another curse upon the earth, iniquity increased,—all of this through disobedience, and under the management of the new master, Satan.

And thus we find the world to-day, the cup of iniquity about full. These things will not always exist; for a way has been devised by which man can be delivered from bondage, and re-instated in the favor of God to enjoy the blessings enjoyed by Adam, if loyal to his Creator. And the only way to regain this dominion is through Christ our Redeemer.

(To be continued.)

### IS THE IMAGE GROWING?

BY E. K. SLADE.

(Wacousta, Mich.)

THE Young People's Society of Christian Endeavor of Clinton county, Mich., held a county convention recently, having for the leading speaker the Rev. H. P. Welton, D. D. of Detroit. At the evening session Dr. Welton answered questions. As all were granted the privilege of asking questions, the writer handed in two; the first of which read as follows: "Which do you consider the better position to be taken in regard to Sunday and the World's Fair?" His answer was that he would take the position of "Sunday closing," not only of the World's Fair, but of all fairs, church fairs not excepted.

The second question was, "Do you regard the endeavor to maintain a better observance of the 'Christian Sabbath' by civil law, the aim of the American Sabbath Union, a cause worthy of the support of the Young People's Society of Christian Endeavor?"

The Doctor's answer was, "I do. The American Sabbath Union is doing a good work." He also advised them to use their influence in favor of Sabbath legislation.

Who can be mistaken in the power and influence of this society of over eight million of young people in uniting Church and State? Having for a motto, "For Christ and the Church," and for an aim, the evangelization of the world, and being pledged to faithfulness unto death, with such advice and counsel as that given by Mr. Welton, this society is destined to be a potent factor in bringing about the desired end of the National Reformers.

Mrs. Bateham, in closing her annual report of the Sabbath Observance Department of the Woman's Christian Temperance Union, used the following words, which show the zeal with which these reformers work:—

Do not neglect this work at any time; sermons and work are needed the year around. As seen by State reports and our own observation, the church of God, on which we rely, too often stands in the way of progress, and must first be awakened and reformed. We are a part of the church. Let us build up the wall that is broken down, each over against his own door, by example, personal influence, and literature. The responsibility of the church for the saloon and Sabbath desecration, must be pressed on the conscience. Still push law enforcement, work against excursions, and utilize the press. If only we are faithful and prayerful in these days of wonderful opportunity, because the attention of the country is turned to this Sabbath question, this year will be the pivot around which we shall see our country swing back toward a legal and Christian observance of the Sabbath.

In view of the above facts and present prevailing sentiment, which furnish such positive evidence

of the fulfillment of the word of prophecy to the children of God, there should be mingled with a sense of duty, a feeling of rejoicing that our redemption draweth nigh. The time for the setting up of the image of the beast is rapidly approaching. Shall we not sound a warning voice against the danger?

#### THAT LITTLE SIN.

BY W. EUGENE SANDERSON.  
(Amherst, Mass.)

THERE are no chance moves in the game of life. One of man's greatest blessings is that he may know the result of every play he makes. Though he may not know what new vantage the experience of to-morrow may offer him, still he knows what opportunities are his to-day,—just where the path of present duty lies.

Life's game has his character at stake. In just that proportion as he is or is not successful, will the index line of his character rise or fall. Our highest ideal of life is a perfect, a Christ-like character. Its attainment is worth all heaven to us. And yet, despite its value and the plain, open path which we must take to reach it, how often in our own living do we forget and ignore its priceless worth.

Where is the trouble? Are we not apt to regard our character, whether it be good or bad, as an unchangeable legacy which fortune bequeaths us; to look at sin as nothing else but wrong, and to regard our lives as composed of thoughts and acts, meritless except as they have a direct or indirect influence upon the lives of others?

Satan can work but few greater deceptions than this. The character is but a folio of the deep-rooted habits of one's life; and every act, every word, yes, every thought leaves its indelible imprint upon that sacred parchment. The man who takes that which is not his own, has not only committed a crime, but for that act he is by just so much, a greater thief than he was before. Another time he will yield to a lesser temptation, until thieving becomes a habit of his life. So the Christian, who indulges in word or deed against the consciousness which Christ makes a part of his regenerated heart, not only does so much wrong, but is lowering the standard of his own character. *He is a greater sinner by nature than he was before.*

One little sin! For some Christians the word has but little terror. "I may repent," we reason, "and God will forgive this one wrong, just this one indulgence. No one else will know. It will not cause my brother to offend, and surely a merciful Father will forgive one sin committed against himself." Yes, he may; but, Christian friend, you forget that far more terrible and lasting than the sin itself is the influence it has had upon your life. You may forget the sin, perhaps. The peace of God may evidence to you that it has been forgiven, but you can never forget that you are a weaker Christian for that one indulgence. One little sin has been the blow which has wounded the sturdy vine of many a Christian life, from which wound has sprung the shoot of a less Christian character. Our impure thoughts, our idle words nourish it. Only God's Spirit can root it from our lives.

Truly that which we sow, we shall also reap. If we place in the soil of our hearts, our willful acts, our unkind words, or impure thoughts, we may be sure that for our life-work we shall reap only an imperfect character.

How much more helpful both to others and to ourselves in this great work of character building, or in partaking of the "divine nature," are the words of the apostle: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren, love. For if these things are yours and abound, they make

you to be not idle, nor unfruitful, unto the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5-8, Revised Version.

#### "THE GREATEST OF THESE IS CHARITY."

BY MRS. R. C. BAKER.  
(Colony, Kans.)

THOUGH burning eloquence were mine,  
As might befit an angel's tongue,  
Though listening multitudes, entranced,  
Upon my words of wisdom hung;  
Yet were they void of life and soul  
As tinkling cymbals' empty sound,  
Unless sweet love pervade the whole,  
And stir my soul to depths profound.

Although mine eye with prophet's glance  
Into the distant future looks,  
Can comprehend all mysteries,  
And all the love contained in books;  
Though mountains move at my command,  
And launch their bases in the sea,  
Yet all were vain and profitless  
Without thy grace, sweet charity.

Although I never turn away  
The destitute that throng my door,  
Although my goods I freely give  
To feed and clothe the suffering poor,  
Though with a martyr's fiery zeal,  
I give my body to the stake,  
Yet I am naught in heaven's regard  
If 't were not done for love's sweet sake.

Love envies not the rich and great;  
It suffers long, and still is kind,  
Is not puffed up with vanity,  
Nor of a proud and boastful mind,  
Commits no rash unseemly act,  
Seeks not for selfish gain or ease,  
With patience bears life's countless ills,  
Nor soon a brother's failing sees.

Over the sins of men it weeps,  
Yet lifts a firm, dissenting voice,  
Dark deeds of shame will favor not,  
But in the truth alone rejoice;  
All things it bears for Jesus' sake,  
Hopeth, endureth to the end,  
All pain, all shame, all grief endures  
Which God's wise providence may send.

Prophetic visions all will fail,  
Hope shall in glad fruition cease,  
And earthly knowledge be forgot,  
Lost in the wondrous reign of peace,  
But charity shall never fail,  
But in that glorious perfect day  
When we shall see as we are seen,  
Shall reign enthroned for aye and aye.

#### LAY NOT UP TREASURES UPON EARTH.

BY ELDER R. C. PORTER.  
(South Lancaster, Mass.)

SINCE sin entered our world, the curse has rested heavily upon it, and everything bears marks of uncertainty. Moth and rust corrupt, thieves break through and steal, and on every hand deception is practiced in the scramble for wealth. After a man has obtained riches, they often take to themselves wings and fly away, or he unexpectedly dies and leaves them to others. Having lived for earthly possessions, he goes down without hope of heavenly treasures, and his life is a sad failure. On the other hand the man who understands the object of life aright, is not a "dweller" upon the earth. He is passing through this world as a "pilgrim" and a "stranger," with his interests all centered in the "city which hath foundations, whose builder and maker is God." Seeing the insecurity of all earthly things, he uses his means to advance the cause of God, and thus lays up treasures in heaven. When his work is done, he falls asleep with the blessed hope that at the last trump he will come forth to inherit eternally the treasures he has laid up on high. His life is a happy one. Though he may be poor in this world, he knows he has a rich Father, and he is rich in faith and an heir of the kingdom which God hath prepared for them that love him. His life is a grand success.

In view of this, Christ's admonition is, "Lay not up for yourselves treasures upon earth, where

moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasures are, there will your heart be also." Matt. 6:19-21. He also plainly declares, "Ye cannot serve God and mammon," and further, that we should not worry about food and raiment for the future, but do present duties, and put our trust in God, and all these things will be added. It is not because God could not carry on his work without our means, that this admonition is given. He that was able out of the mouth of babes and sucklings to ordain praise, and if these should hold their peace, to make the stones cry out in the accomplishment of his work, is unlimited in resources. The gold and silver are his; the cattle upon a thousand hills, the world and the fullness thereof. Yet, as all his dealings with his creatures are in love, and for their highest good, he in wisdom has committed to man the work of carrying the gospel to the world. The reason is given in verse 21, why it is better that our means should be used in the cause of God. Where our treasures are, there our hearts will be. And Paul says (2 Cor. 3:18) that we become like that we continually think about. Therefore if we were continually to labor to lay up treasures for ourselves, we would become selfish and worldly-minded, and in the end would lose heaven. Hence in order that we may be changed into the image of Christ, the Lord in mercy has provided a plan through which our minds are continually caused to dwell upon him. Carrying out the plan in the spirit in which it was given, whatever our avocation, mingled with all our work, our first thought will be upon the spread of the gospel, and how we can do most to aid in the work. In this way we live with the affections set on heavenly things, becoming Christlike in character, and are prepared for heaven.

The recent failure of the Maverick Bank of Boston, is another lesson on the insecurity of treasures laid up upon earth. This was one of the largest First National Banks in this country, and although the exact loss is not yet known, it is estimated to be very heavy. First National Banks have been supposed by many to be secure against loss by failure; but the disclosures in this case have proved that idea to be false. Another interesting feature in the case is the developments that explain why banks are unsafe. Men who are regarded as careful, conservative bank officials, are leading double lives. Behind the curtains they are daring, if not reckless speculators. This double life may only be known in what is termed "inner banking circles," and as their managers are not generally gossips, the public continues its patronage with full confidence until the break comes, when the investigation shows that it was wild speculation that caused the crash.

As we near the end, this state of things grows worse and worse, and the question, "Where can I find a safe place to deposit my surplus funds?" is heard more frequently, and is one that is perplexing many minds. I saw an illustration of this while in Boston shortly after the failure of the bank referred to above. As I passed along the street near the Five-cent Savings-bank, I saw a large crowd of people pressing eagerly toward the bank. The street was blocked for several rods with the excited throng of men, women, boys, and girls. They were pushing and crowding each other with great energy in their attempts to reach the door of the bank. Some almost frantic were wringing their hands and crying, as others passed by and pushed them back. Such a sight I had never before witnessed. I inquired the cause of the commotion, and was informed that the bank had been reported unsafe. A lady passing by, after viewing the scene for a few minutes, exclaimed with considerable emphasis, "Blessed be nothing;" and the admonition of Christ came to me with renewed force, "Lay not up for yourselves treasures upon earth, where moth and rust



doth corrupt, and where thieves break through and steal."

In this age when the world is eating and drinking, planting and building, buying and selling, with no thought of the future, formal professors will catch the same spirit, become grasping and covetous, and like the man in the parable (Luke 12:15-21), they will lay up treasures upon earth. But the true children of God will not "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." They will "do good" "be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

The evil denounced by the Saviour does not lie in raising large crops or owning property; for it is the Lord who gives these things. Deut. 8:11-18. What the Lord disapproves is the setting the affections on them (Col. 3:2), and laying by for the future that which we do not need, and which was given us to be used in the advancement of his work.

Since God caused the ground of the man mentioned in the parable, to produce bountifully, it was all right for him to gather a large harvest. His sin lay in deciding to lay it all up for himself that he might take his ease for years to come, while he disregarded the needs of the work of God at that time. We are all ready to exclaim, How short sighted the poor man was! And we think if we had been in his place, we should have done very differently, and perhaps we would; but let us remember that we are stewards of the Lord's goods now, the same as he was then, and we are being tested the same as to what use we will make of the goods that are intrusted to us. We cannot excuse ourselves because we do not have so much as he had; for says Christ, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10.

It is an easy thing to look back on the mistakes of those who have lived in the past, and say if we had lived in their day, we would not have done as they did; but it is quite another thing to discern, and to do, what God calls us to do in our time. The scribes and Pharisees could look back to the days of their fathers, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:30. But not discerning the work of God for their own time, they crucified the Son of God. While we pity the man in the parable, who in his blindness made such a poor use of the goods intrusted to him, let us not forget that we too are in danger of being overcome in like manner. Our only safety is in watching the openings of God's providence and standing "ready to distribute, willing to communicate." The Saviour calls this man a fool for pursuing such a course, and then adds, "So is he that layeth up treasure for himself, and is not rich toward God." To the indifferent the following searching questions are addressed: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Let us not be deceived, "God is not mocked;" as we sow, we shall reap. It is not enough to hear these sayings of Christ, we must also do them. It will not answer to have a mere profession of religion; we must live "by every word that proceedeth out of the mouth of God." "The world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

#### "FAITH-CURE."

BY E. W. WEBSTER.  
(La Crosse, Wis.)

THE Saviour said to one poor suffering woman: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Mark

5:34. To a blind man he said: "Go thy way; thy faith hath made thee whole." Mark 10:52. One unfortunate man who had been a cripple from birth, heard Paul preaching, and believed; to whom Paul, when he perceived "that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." Acts 14:8-10.

These with many other similar texts, lead the believer in the word to conclude that God does heal diseases in answer to faith; and so we see many cases of remarkable cures thereby. We see institutions and societies established expressly to treat the sick by faith. We see individuals practicing "faith-cure," and the Catholics, taking Acts 19:11, 12 for a precedent, claim to perform wonderful cures by means of relics and garments; while many true Christians can tell how God has restored them to health according to his promise, that "the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:14-16.

But is all that passes for faith-cure really the Lord's work? This is a subject which all of God's people should understand perfectly. We are living in a time when Satan is working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10), and unless we know and heed the warning of God, we are in danger of being deceived. I have seen those who profess to live the truth for these last days, being treated for sickness by the popular "faith-cure" doctors, thinking it was of God. It is such I hope to benefit, also any who may be undecided in their minds as to whether God may not be working through these doctors.

Let us examine the Bible from this point. It is so very plain, that no one need be deceived by any miracle-working power: (1) "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:16-20. We cannot judge so well by appearances as by fruits. A certain thing may seem good, but if we wait to see the fruits, they may prove it to be very bad. (2) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It makes no difference what are their pretensions, if they contradict the word; if they teach and practice not according to it, "there is no light [but darkness] in them." (3) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22; 2:4. Here are three infallible tests, a failure in any one of which, would condemn the work; for a failure in one means a failure in all, though we may not at first discern it.

Some one will now ask, "Then must we keep the commandments perfectly, and be without fault, before God will heal the sick in answer to our prayers?" I think this question arises from not understanding the difference between one whose heart is set on obedience to God, and whose faith grasps his promises, but who, through severe temptations, sometimes falls, and the one who disregards God's commandments or refuses to comply with all their requirements, while at the same time professing obedience and blessings. Certainly none are perfect, and if God hears us at all, it must be while we are not perfect, but because of our sincerity and faith. But where true faith is, there will be obedience in proportion to the exercise of that faith; and where obedience is lacking, faith is lacking also, even though the claim of possessing it is accompanied by miracles.

The prayer of faith shall save the sick. Faith worketh by love. Gal. 5:6. Love is the keeping of the law. Rom. 13:10. Therefore faith works by and in the keeping of the law. Now if those who pretend to heal the sick by faith, do not, by that faith, work to the keeping of the law, there is something wrong about their faith and their works.

Here another question will arise with some,—a question which was once asked me by a sister who was at the time being treated by a "faith-cure" physician: "Do you not think that the Lord may be with them if they don't know all about the truth and keeping the commandments that we do? I think the lady is honest, and would keep all the commandments, if she knew what we do about them."

Certainly there are honest souls who do not know about the binding obligation of all God's precepts, as others do. They do not keep all the commandments, but are walking in all the light they have with sincerity of purpose, desiring more light, and proving the genuineness of their faith by obeying God as fast as they learn how. These God will hear and answer and be with, as well as those who, with the same sincerity, have greater light to walk by. But is there not a vast difference between these and those who, by the light of the world, are seen to be the direct agents in Satan's hands of turning people away from God's truth, and throwing darkness and obscurity instead of light, upon that word?

Is there not a difference also between healing by faith, and healing in answer to faith? In the one case the one exercising the faith is the one all-important personage—the one to whom all the honor and glory must be paid. In the other, it is God who heals in answer to the prayer of faith. He it is who receives all the praise, the honor, and the glory. The former is for the glory and worldly advantage of the poor erring mortal; the latter, for and to the glory of the Lord.

That self and selfish interests are at the bottom of much of what passes in the world to-day as "faith-cure," is shown by the fact that those who practice it invariably either charge for their services and prayers (if indeed they pray at all), or are exceedingly willing to take pay for them. Another noticeable feature also, which proves it to be not of God, is that the practitioners pretend, or are supposed, to do the work. They give the treatment. They do the healing. But the true servant of God gives no treatment, does not pretend to perform the cure, asks no pay for his prayers and his time; he would refuse it if offered. He simply asks God to do the work, and gives him all the glory when it is done. If everything else looked all right, this one thing—taking money for treatment—is enough to stamp the "faith-cure" as not the work of the Lord. Faith is not a commodity of life. God does not sell the gift of the Holy Spirit. To offer to buy it is an insult to heaven; to traffic with it, to use it by which to earn a livelihood, is mockery and blasphemy. This was tried once. Let us see the results:—

One Simon saw others receive the Holy Spirit by the laying on of hands, and asked, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost," at the same time offering money. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Then the apostle pronounced, in scathing words, the curse of God. Acts 8:14-23.

One more point as a test: "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Healing, then, is dependent upon confession of sins. Do the "faith-cure" doctors ask whether their patients have confessed their sins, or have any to confess? Does it concern them whether they are sinner or saint? Do they direct them to the law and righteousness, and warn them of sin and its judgments? If not, we may be sure that the work is not of God. To go to the popular "faith-cure" physicians seems like going to the witch of Endor. May God deliver his people from the snares of Satan; and may they be wise to discern light from darkness; and have faith in God.

—All who have been great and good without Christianity, would have been much greater and better with it.—Colton.

## The Mission Field.

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

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

### GERMAN GENERAL MEETING.

THE second general gathering of the German Mission Field was held at Hamburg, Jan. 7-11. A convenient hall for the meeting was secured in a hotel near the mission rooms. This gathering was attended by ten colporters, the workers in the Hamburg Mission, a number of lay brethren, and brethren Conradi, Boettcher, and the writer, about thirty-five in all.

A number of meetings were held in the interests of church, tract society, and Sabbath-school work. Reports from the field were encouraging, showing a good degree of advancement. Two years ago there were about forty members in Germany; at present there are 165; the increase of the past year was one third. There was a still greater increase in the amount of tithe paid. The year previous the amount was \$400; this year it was \$1,100; amount of Christmas offerings, \$175. Work has been carried on at several important points, chief of which is Wiesbaden, where a church of eleven members was organized in July by brother Conradi. The work here was begun by brother Perk, and after the organization of the church, was carried on by brother Boettcher. Recently fourteen more have signed the covenant; thus the prospects are good for a strong church at this popular resort.

Ministerial labor has also been performed at Barmen, Elberfeld, and Gladbach. During the year, meetings have been established at three new places. Brother Conradi organized a church in Rumania on his return from Russia. He found a good interest in the German colonies in that country. Could a German laborer be sent to this field, our numbers could doubtless be rapidly increased. New interests were also found in eastern and western Germany, where the demands for labor are most urgent, but cannot be filled for want of laborers.

Reports on the tract society work showed that, exclusive of colporters, \$500 worth of publications have been sold. The society now numbers 300. Many tracts and papers have been sold by the members, and a goodly number of subscriptions to the *Herald* secured. The German Tract Society embraces Germany, Russia, and adjacent countries, with a total population of 200,000,000,—about one seventh of the population of the globe.

The Sabbath-school work also has made progress during the year. Three new schools were organized. In some schools, children from the outside regularly attend. There has been a general increase in the attendance and donations. Eighty dollars were given to the foreign mission treasury.

Opportunity was given the colporters to report. Their experiences gave many useful hints as to the best methods of work. In general, the sales were better than the previous year. The chief cities canvassed are Cologne, Hanover, Cassel, Elberfeld, Bielefeld, Stettin, Wiesbaden, Mayence, and Bonn. In Cologne, where the Protestant population is small, but few books could be sold to the Catholics. An encouraging feature of the reports was the frequency of the statement that people were found who had formerly purchased of our books, and liked them much. In many cases they were glad to buy more.

Two were present from Holland. During the past year 200 books have been sold in this field. There seems to be special interest in the prophetic word. It is believed that a good Bible worker would have success here.

In Hamburg and vicinity, although the number of workers is small, the membership has constantly increased. Brother Rasmussen had encouragement in the ship-mission work. He was assisted by Carl Reifschneider, a Russian German. These two brethren represent the English, German, Russian, Danish, and Swedish lan-

guages. They have gained access to the emigrant hotels, a privilege hard to obtain; here they have sold many publications to the emigrants. Permission was also obtained to visit the large ocean passenger steamers. This favor has long and eagerly been sought by various denominations, but all were sternly refused; hence, our workers enjoy this privilege alone; and they are even permitted to ride free to and from Cuxhaven, at the mouth of the Elbe, sixty miles from Hamburg. Fifty-eight thousand pages of reading-matter, and 12,000 papers have been distributed, and \$550 worth of books sold. Among the purchasers are 100 sea-captains and as many subordinate officers.

But these two workers have been able to visit less than one tenth of the vessels entering this harbor. The success already attained loudly calls for more workers in this line. Besides a goodly number interested, five have already signed the covenant, as a result of this work; beyond this, we know not how many are interested among the thousands that have carried with them our publications to all parts of the world.

One of the interesting features of the meeting was the discussion of the question of permanent quarters for the Hamburg Mission and Depository. The need of a building is most apparent. In some respects, Hamburg has advantages above other cities of the German empire. It has the privileges of a free city; in population is second in Germany; is the largest sea-port on the Continent, and fourth of the world; is the most central city of the Protestant districts of Germany, taken as a whole; is the point at which 80,000 emigrants yearly assemble from the various nations of Europe, and from which they go to all parts of the world; and is the best point from which to operate in carrying on our work in Russia. After due discussion, the meeting was asked to express its interest in such an enterprise by a financial vote. The first one to act was a poor widow, not yet fully in the truth, who laid upon the table ten rubles (\$5). Others followed until all present had shown their interest in this step by donating various sums, from one to four hundred marks. The cash was composed of rubles (Russian), kroners (Scandinavian), and marks (German), showing the international character of the enterprise. The total paid and pledged is 1,119 marks (\$270.30). Considering the circumstances of the donors, this sum is large. Doubtless the sum will be considerably increased when the matter is presented to brethren and friends of the cause not in attendance at the meeting.

The last day of the meeting brother Morrison arrived, and after giving a general survey of our publishing work, spoke in particular of the work in Australia, New Zealand, and South Africa. An excellent spirit of harmony prevailed throughout the meeting. All remained to the close. Jan. 12 the Bible and colporters' school was opened. Thirty joined the Bible classes, and twenty-five the canvassers' class. A four weeks' course was laid out for the school; the leading features of the program are two Bible classes per day, in charge of brother Conradi, and a canvassers' class in charge of brother Morrison. Russia, Germany, Hungary, Switzerland, Holland, and Denmark are represented in the school. It is hoped that this school will mark a new era in the canvassing work in Germany, and bring it to the self-supporting basis. The general meeting was a good preparation for the course, and it is hoped that this season of instruction will be a great blessing to the countries represented.

H. P. HOLSER.

### THE GERMAN SCHOOL AT UNION COLLEGE.

It is with feelings of deepest gratitude to the Lord, that we venture to give a brief sketch of our school; for not only by his loving-kindness one of the undersigned has been restored to health and strength, so as to enable him to take up his duties; but more especially we rejoice in the name

of the Lord because his mighty Spirit is working for us, and therefore advancement is to be clearly seen, both in the mental and spiritual work. It is for this reason that we are looking for his rich blessings also in the future; and this fills our hearts with courage and joy.

The number of German students since the opening of the school has increased by fourteen; thus we now number twenty-four. The Bible class is much appreciated by all. Our study of the letter to the Romans has already led to a greater manifestation of the power of the gospel on our hearts than ever before, and is sure to do so more and more in the time to come. The German grammar classes are progressing satisfactorily; the number of students is twenty-eight, four being Americans of German descent, who are desirous of passing through a regular course of the grammar of this language. Penmanship forms a part of this study. Arithmetic, history, and reading are all taken part in, with visible interest by all attendants. A class in physical culture has been started, but lacks in attendance, owing to want of time; but still we keep it up for those few who can partake therein.

Our missionary meetings have begun only since the end of last month. They were fixed as late as 5:30 P. M., so as to permit the German members of the College View church to connect in the work. It has been considered our special duty to work with our German paper, the *Christlicher Hausfreund*, as well as with the German tracts, among the Germans, although of course no opening among other tongues, coming to our knowledge, will be neglected by us.

The Sabbath-school shows a membership of forty-two, of which six are children who are taught in a separate room. On Sabbath afternoon, at three o'clock, there is a regular preaching service, followed by a social meeting.

The originators of this school, who have been led by God's Spirit to prepare a home and a center for the German work, may join with us in thanksgiving and praise for the measure of success God graciously bestows. His holy name is being taught and preached. It is the leading star in all the enterprises of Union College, and also of its German department.

May God, according to the richness of his grace and love, continue to let his holy countenance shine upon us, thereby leading us into all wisdom and understanding. Then verily his word will be fulfilled: "They shall be all taught of God."

F. H. WESTPHAL.  
E. SEVERIN.

### IN RUSSIA.

Our readers will remember that brother Klein, one of our Russian ministers, was some time ago called home to the region of the Volga from the Caucasus, as it was expected that his pending trial would be taken up in the courts. In a letter recently received from brother Holser, he says:—

"The affairs in Russia grow worse. Our work for that field will not grow lighter. Brother Klein has been sick, but we have not many particulars. It is hard on the health to work there. One has to travel much by team; and then, too, the little low rooms in which meetings are held, when packed with people, become almost suffocating. On one occasion, we insisted on having some air. The window was immovable, but as they had had sickness and had found it necessary to have some fresh air, they bored an inch hole in the window-sash, and afterward plugged it up again. When we insisted on having some air, they pulled this plug out! To labor year after year under such conditions is very hard on the health."

"Thou must be true thyself,  
If thou the truth would'st teach;  
Thy soul must overflow, if thou  
Another's soul would'st reach;  
It needs the overflow of heart  
To give the lips full speech."

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 23, 1892.

URIAH SMITH, EDITOR.  
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### ANTIQUITY OF GOD'S LAW.

How old is the law of God? When was it enacted? and why? Did it exist before man? Was it applicable to the angels?

These are queries which arise in the minds of many, and over some of which the opponents of the Sabbath attempt to wax facetious. "Think of angels," they say, "killing or stealing! Think of them as having men-servants and maid-servants to command, and cattle to team about through all the week, except on the Sabbath!"

It looks to us that all trouble over these questions is unnecessary, and any levity betrays a view of the subject that is painfully superficial. Think a moment. What is God's law? and how broad is the ground it covers?

1. Expressed in one word, which is applicable to all circumstances and to all duration, from eternity to eternity, we may say that it is that principle which governs a righteous relationship between all the intelligences of the universe, whenever such relationship exists, wherever it exists, and to whatever extent, and in whatever particulars, it exists. Thus it governs the relation of all created intelligences, including man, to God, the Creator; and the relation of all creatures to each other—as angels with angels, angels with men, and men with men. Such is the law of God—the moral law—and such is the ground it covers, no more, no less. As applied to mankind, it covers our relation to God and our relation to one another. As applied to any other intelligences, it covers the same ground—their relation to God and to one another.

2. The extent of the relationship governs the extent of the law, and the particulars of the relationship determine its specifications. It stops at the impossible. It expands only as the relation expands. That is to say (by way of illustration), if there were but one created being in the universe besides the Creator, from the very nature of the case there would spring from the relationship between them the law to govern it; for it would be the duty of the creature to render love supreme to the Creator. And if there were no other object which the creature could possibly have as a god before Jehovah, and nothing which could be bowed down to as an idol, the law could not take the form, under those circumstances, of a prohibition of these sins. But potentially those very prohibitions exist in that supreme law of love; and the moment circumstances so change that it becomes possible for the creature to have other gods and bow to graven images, the law shows itself in an aspect to cover that possibility.

And so when two or more creatures exist together, the law governing their relation—that each shall love the other as himself—springs into existence from the very nature of the case. But if it were not possible that they could kill each other, or wrong each other in property, the law could not take the form of a prohibition against murder and stealing. It would take such form just as soon as such sins in their case became possible.

Before sin came into our world, this law of love to God and love to man held our first parents in its welcome bonds of peace and happiness. How far God had instructed them in regard to the special channels through which this love should manifest itself, we do not know. We do know, however, that God had given special instruction in reference to the Sabbath, and he had probably

done so in respect to other matters pertaining to his own worship. Of murder, adultery, theft, and other specifications of the second table of the decalogue, they would of course know nothing till, by disobedience, the barrier had been broken down which made these particular forms of transgression possible.

God, as was proper, gave to Adam a test through which he might manifest his disposition to love and obey him,—the prohibition of the tree of knowledge of good and evil,—and this test was so comprehensive that it embraced the principles of nearly every one of the ten precepts of the decalogue. The evil immediately possible was the entrance of sin through disobedience to God in reference to that test; other specific acts were only remotely possible through that; for he would not be liable to fall into any of them so long as he obeyed this. And in so far only were these potentially involved in that law under which Adam stood.

But when man transgressed, and sin came in, then death, adultery, theft, and all other sins became the immediate possibilities in the prospective development of the race; and through these very circumstances the law immediately adapted itself to cover them. The law against murder was not enacted after Cain slew Abel; but it was there before, and branded upon him the guilt of murder, when he committed the act.

#### Illustration.

To bring out perhaps more clearly the idea, let us liken the law of God to a river. Its fountain was love, and in one volume of love it began its flow. As soon as God had brought other beings into existence, who were to love each other, as well as himself, the stream took two channels: "Love to God" and "Love to fellow-creatures."

#### THE LAW OF GOD.

BEFORE SIN		DURING HUMAN PROBATION		IN REDEMPTION	
L	TO GOD	1			
		2			
		3			
O		4			
V	TO FELLOW CREATURES	5			
		6			
E	TO FELLOW CREATURES	7			
		8			
		9			
		10			

We at length come to a time when the bed of the river forms itself into ten distinct channels. The water of the river adapts itself to this feature, and immediately flows in and fills them all. But it is the same water and the same river, only flowing now in ten channels instead of two. These correspond to the ten precepts enjoined upon man during the period of his sinful probation. And after probation is ended, and the redeemed enter the kingdom of God, and cannot die, and are beyond the reach of sin, and their circumstances are all changed, the form of the law will change accordingly, and the ten streams will coalesce again into their two great channels, "Love to God," and "Love to fellow-creatures;" for the positive duty of love will ever remain; and the stream will thus flow on through eternity. But in these two channels there will be all that was ever in the ten; for none of the evils prohibited by the ten can ever exist in that element of love, and every positive service of love will be rendered to its fullest extent.

In this state the prophet (Isa. 66:22, 23) assures us that the Sabbath will be kept while the new heavens and new earth remain; and that Sabbath we can keep, though the circumstances that exist here, of men-servants and maid-servants and cattle and strangers within our gates, may not attend us there. From month to month, according to the prophecy last quoted, as the tree of life yields her fruit (Rev. 22:2), will the nations of the redeemed gather at the New Jerusalem to eat thereof, and from Sabbath to Sabbath will all flesh come to worship before the Lord of hosts. All Sabbath-keepers there, praise his name!

#### IN THE QUESTION CHAIR.

149.—ANSWERING IN THE JUDGMENT. 2 COR. 5:10.

1. How can every one meet his deeds at the throne of God, when the judgment is to be finished before the resurrection of the dead and the translation of the living? 2. If a person is dropped from the church, and therefore is not under the care of any church or Conference, and yet feels it his duty and privilege to pay his tithe, where should it be paid? A. S.

Answer.—1. It is only the investigative judgment, in reference to those who have, or who once have had, their names in the book of life, that is finished before the coming of the Lord and the resurrection of the dead; and in this investigative judgment, the saints appear in the person of their Advocate; that is, he represents them. But this is not all the judgment that is to be passed upon them, nor the time when they receive their full reward. The righteous do not enter upon the fullness of their heavenly inheritance, till Christ addresses to them the gracious words (Matt. 25:34), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 2. Under the circumstances named, if the church declines to receive the tithe, it can be sent to the General Conference.

150.—CONSTANTINE'S SUNDAY LAW.

Has it ever been published in the REVIEW that it is safe to affirm that there was nothing done in the time of Constantine, either by himself or by any others, that has the least appearance of changing the Sabbath? I ask because it is so claimed by the Mormons. L. G.

Ans.—Nothing of the kind has ever been published in the REVIEW. On the contrary, the action of Constantine did have much to do with the attempted change of the Sabbath. It threw the whole influence of the empire on the side of the Sunday institution. And when Constantine, two years after his Sunday edict, became a nominal convert to the Christian religion, the pope of Rome, with his usual aptness in transforming pagan observances into Christian institutions, took Constantine's pagan Sunday law, and endeavored therewith to enforce Sunday observance as a Christian institution on the Christian Church, calling it the Lord's day. The ball being thus set rolling, Constantine, not to lose his prestige, soon went to work himself making laws for the Sunday, not according to his first edict, as "the venerable day of the sun," but as the Christian Lord's day.

151.—HIS BLOOD BE ON US. MATT. 27:25.

When the Jews were clamoring for the crucifixion of Christ, and exclaimed in answer to Pilate, "His blood be on us and on our children," the question arises, Why should the children suffer for the acts of their parents? C. H. H.

Ans.—They should not; and the Bible does not say that they will. On the contrary, it declares that they shall not. Eze. 18:19, 20. The Jews had no right to call down an imprecation upon their children; and the fact that they did utter such a fearful exclamation, shows what a terrible infatuation of the Devil they were laboring under. By their rejection of Christ, the Jews, as a nation, were rejected of God. They, as the natural branches of the olive tree, were broken off. But they would be grafted in again, did they not continue in unbelief. Rom. 11:23. Therefore what the Jews have suffered since the days of Christ, they have suffered for their own unbelief, not for the sins of their fathers. Many of the very ones who were probably most active agents in the crucifixion of Christ, and who uttered the terrible words, "His blood be on us and on our children," and some at least of the children of such, were, no doubt, the ones who were convicted on the day of Pentecost, and repented at the preaching of Peter, and received Christ, and were baptized, and grafted in again into the good olive stock. Acts 2:37-41. Such escaped the calamities of the other Jews, who continued in their unbelief.



152.—WOMEN SPEAKING IN MEETING. 1 COR. 14 : 34, 35.

Please give an exposition of 1 Cor. 14 : 34, 35, in the Question Chair, or refer me to one already given, and oblige. N. O.

*Ans.*—The question which arises at the present day, over this scripture, is, whether or not women have the privilege of taking part in the public exercises of the house of worship. Should they have this privilege, or should it be denied them? The first point to be settled in reference to this passage, is, Was this the question in Paul's day? Was this the point under discussion? If it was, then that is the question now; if it was not, then it is not the question now, so far as this scripture is concerned; and people are using it in a wrong way when they argue from it that it teaches the withholding from women of the privilege named?

But that it does not pertain to the ordinary exercises of public worship is evident from some statements the apostle has elsewhere made, in the same epistle. Turning back to chapter 11 : 4, we read: "Every man praying or prophesying, having his head covered, dishonoreth his head." Public prayer, and public teaching or preaching, here called "prophesying," constitute the ordinary exercises of public worship, or at least, do so to-day; and in this verse we have directions from the apostle, showing how men should engage in these exercises. But Paul goes right on and gives the same directions concerning women; thus (verse 5): "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," etc. What is the necessary conclusion from this?—It is, that, so far as the ordinary public services of the church were concerned, women were permitted to share in them equally with the men; and if this is so, it follows that the apostle does not refer to such exercises in chapter 14 : 34, 35; for he would not give directions in one place how women should engage in certain exercises, and then in only the fourth chapter following, forbid their taking part in such exercises at all. Hence, though we may not be able to tell just what the apostle does mean in the scripture under notice, inasmuch as it is evident that he does not refer to those circumstances on which the question in regard to women's speaking turns to-day, this scripture is at once removed from this controversy.

There are, however, some expressions used by the apostle here and elsewhere which seem to indicate the nature of the evil against which he is here speaking. He had previously written (see Gal. 3 : 28) that under the gospel all sexual and national distinctions were done away, with reference to Christian promises, hopes, and privileges; that there was neither male nor female, neither Jew nor Greek, but that all were one in Christ. Considering the condition in which women were held at that time in the heathen world around them, and to a great extent, also, under the Jewish economy, this no doubt seemed to the women a wonderful liberty granted them; and some were, in all probability, inclined to carry it to the extreme of license, and so take a course which was unbecoming and unseemly; and irregularities and abuses were thus liable to grow up in the church. The latter part of 1 Cor. 14 : 34, says that they (the women) are to be under obedience. This is in accordance with other injunctions, such as Eph. 5 : 22; Col. 3 : 18; Titus 2 : 5; 1 Pet. 3 : 1-6. The irregularities against which Paul warned the church, were, consequently, some actions which violated this principle of the true relationship of the woman to the man. This is further intimated in 1 Tim. 2 : 11, 12, where we read: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Thus it appears clear that the trouble to which the apostle had reference, was some course on the part of the women by which they were putting themselves in the lead, dictating, or usurping authority over the men. But it is usurping no au-

thority over man for a woman to pray in the public congregation, or to do what Paul, in 1 Cor. 14 : 3, says he means by "prophesying;" namely, speaking to edification, exhortation, and comfort.

H. H. S.—For exposition of Rev. 4 : 6, 7, see "Thoughts on Revelation," for sale at this Office. Price, \$1.25.

#### THE NECESSITY OF AGITATION.

UNDER every republican form of government, institutions, customs, and laws rest upon and are upheld by public opinion. If that opinion be right, the institutions, customs, and laws are right and just; if it be wrong, they are unjust. It is of little consequence that laws are just, if there is no public sentiment to uphold them. Nor is it of very great consequence that they are unjust, if lacking this same support. Public opinion is supreme. The proper channel of its expression is, of course, the law of the land; popular sentiment alone is not sufficient. But the law rests upon the sentiment, and not the sentiment upon the law. It is obvious, therefore, that when abuses are to be corrected, public dangers averted, or reforms inaugurated, the work must *begin* by touching public opinion. It cannot be done by simply touching and altering the law. If popular sentiment is not what it should be, it must be molded into the proper form. This means education; and education is but another name for agitation.

We could, doubtless, better understand and appreciate this were we living in those stirring times which preceded our Civil War, when agitation was the order of the day,—when we might perhaps have listened to some of those great spirits who well understood its value as an educator of the public mind. They have, fortunately, left their testimony behind them. Of these, there was none greater than that peerless American orator, Wendell Phillips. In the long and fierce agitation upon the question of slavery, he was first and foremost. He made agitation his business. He believed firmly in the supreme potency of ideas, working upon the minds of an intelligent, thinking people. Better than most of the men of his day or of ours, he seems to have realized that "eternal vigilance is the price of liberty." His testimony upon this point is worth repeating. Would that it might ring forever in the ears of the sleepy sentinels to whose guardianship is intrusted the liberties which are ours to-day. Would that they were household words throughout the length and breadth of the land. The words are taken from one of his public speeches. He said:—

"Each man here, in fact, holds his property and his life dependent on the constant presence of an agitation like this of anti-slavery. Eternal vigilance is the price of liberty; power is ever stealing from the many to the few. The manna of popular liberty must be gathered each day, or it is rotten. The living sap of to-day outgrows the dead rind of yesterday. The hand intrusted with power becomes, either from human depravity or *esprit de corps*, the necessary enemy of the people. Only by continual oversight can the democrat in office be prevented from hardening into a despot; only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity. . . .

"Some men suppose that, in order to the people's governing themselves, it is only necessary, as Fisher Ames said, that the 'rights of man be printed, and that every citizen have a copy;' as the Epicureans two thousand years ago imagined God a being who arranged this marvelous machinery, set it going, and then sunk to sleep. Republics exist only on the tenure of being constantly agitated. The anti-slavery agitation is an important,—nay, an essential part of the machinery of the State. It is not a disease nor a medicine. No; it is a normal state—the normal state of the nation. Never, to our latest posterity, can we afford to do without prophets like Garrison to stir up the monotony of wealth and re-awaken the people to the great ideas that are constantly fading out of our minds,—to trouble the waters, that there may be health in their flow."

Ever since that agitation was drowned in the blood of civil war, the "great ideas" which pertain to individual liberty have been fading out of men's minds, and the mantle of Phillips seems to have fallen upon no successor. But his words are as true to-day as when they were first uttered. We cannot place dependence upon existing laws, or upon any future legal enactments, as bulwarks around our liberties, while agitation ceases to stir the popular mind upon the subject. Liberty stands secure only when it has reared about it a bulwark of enlightened public sentiment. L. A. S.

#### PRAISE.

THE glory of God is the supreme end of his creation. About his throne the song of praise is never ceasing. The four living creatures (Rev. 4 : 8) say continually, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," and the four and twenty elders join with them, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." We may well imagine that all the heavenly host are not silent listeners to their words.

Such is the relation between the Creator and his creatures, that the worship and praise of the latter contribute in the highest degree to the pleasure of both. This is as true in our own world as in the great unfallen universe around us. No one is compelled to praise God. No forced hallelujahs, drawn out by fear or omnipotent power, ascend about God's throne. All mankind are left perfectly free to choose whom they will serve, whether themselves or some other. God has withdrawn the sight of his visible power and majesty, leaving only persuading influences to lead men's minds to him, so that many even doubt his very existence. But those who open their hearts to the influence of his Spirit, realize no higher pleasure than in living to his praise. And this is the highest pleasure that any man can know. Man is so constituted that it cannot be otherwise. God is omnipotent, omniscient, independent. Man is wholly dependent,—infinitely removed from both omnipotence and omniscience. His happiness is to rise toward these infinite heights, and this is to rise toward God. The avenue to him is the avenue to all powers, all wisdom, all grace, all purity, all beauty and perfection; and it is God who has opened the avenue and enables us to mount through it. If we do this, through the provisions of his grace, we could not be happy should we withhold his praise. Not only our words but the very act itself, would bring praise and honor to him.

God has so ordered it, in his mysterious wisdom, that in the feeble words of our finite lips there is a wonderful power, and a wonderful privilege to us. "Whoso offereth praise," he has said, "glorifieth me." As his people meet together from Sabbath to Sabbath and from time to time to join for a brief space in the great anthem of praise which swells up from the heavenly host and from the vast universe, their words add to the Creator's glory. No seraph about the throne has a higher privilege than that of adding to the glory of God. L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

##### (Introduction.)

OUR Lord Jesus Christ is the grand central figure of the whole scheme of human salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He ministers personally for men in the three-fold capacity of prophet, priest, and king. Through him the divine illumination comes to every true prophet who has communicated heavenly light to mankind. Moses foretold that "a prophet shall the Lord your God raise up unto you . . . like unto me; him shall ye hear." Acts 7 : 37. When on earth, he fulfilled that prediction.

He serves as a priest-king in his Father's presence

from his ascension till probation closes, after the priestly "order of Melchisedec" (Ps. 110:4; Heb. 7:1-17), and will reign as a king on David's throne over all the hosts of the redeemed, "from henceforth even forever." "And of his kingdom there shall be no end." Isa. 9:6, 7; Luke 1:31-33. While on earth, he filled the position of a prophet and teacher. Prophecy relates to past, present, and future, revealing in each of these periods of time that which concerns the well-being of man, which otherwise would not be known.

His prophetic power was constantly manifest during all his ministry here below. His enemies never caught him unawares, never laid a scheme he did not at once fathom. Satan's plots were open to him as the light of day. The condition and future of each individual, whether disciple or enemy, were to him like an open book. His mind took in past, present, and future alike. Eminent prophets were at times in doubt; till light came, they could see no further than other mortals. But all was naked and open to him at any moment. The minutest circumstances, and every contingency was provided for. The catching of a fish with a piece of silver in his mouth to pay the tribute money; the exact number of times the cock should crow and Peter should deny him; the way the upper room was prepared and the colt hitched upon which he should ride, are familiar instances. He never made a mistake. His enemies were astonished at his penetration and wisdom, knowing he had not been taught.

With the past he was perfectly familiar, having lived previous to, and ever since, the creation, and had been the leading actor, from the beginning, in all that concerned the human family. During all this period he looked forward and beheld *two great eras* in his own work, most conspicuous of all, and of greatest portent to the race of mankind—his *first and second advents*. Take these two events out of the plan of salvation, and all his work for man would be hidden from human view and dim of comprehension. Previous to the first of these, he was speaking through every true prophet, inspired words of grand import, of these manifestations of himself, and heavenly glory. These were their leading themes, constantly dwelt upon. It was by means of these predictions that the babe of Bethlehem, the youth of Nazareth, the prophet of Galilee, was identified as the long-looked-for Messiah, the Son of the ever-blessed God. He ever quoted these prophecies as strongest proof of his own mission. Multitudes of these prophetic references to Christ of the prophets of the old dispensation might be quoted, would time and space allow. Suffice it to say that they prove beyond question that Jesus of Nazareth was the true Messiah. The work of the Baptist, his messenger, who prepared the way for him, his ancestry in David's line, his virgin mother, the time of his birth, the place where he should be born, his flight to Egypt, the destruction of the innocents of Bethlehem, his life at Nazareth, his miracles, the length of his ministry, his death, the dividing of his garments, his unjust trial, his betrayal, his resurrection, his glorious ascension,—all these and many more noteworthy circumstances, were plainly referred to.

And now when he comes to the earth incarnated, he stands in Judea as *the Great Prophet*. Would it be reasonable to suppose when he should come to earth to enter upon his mission as *the prophet* whom the Lord should raise up, that he himself would fail to give any remarkable prediction concerning the future by which his people should be able to tell where they were in the stream of time? Would he have nothing to say concerning the time of his second advent, by which those longing for it could judge of its nearness? Other prophets had spoken of it, whom he had inspired and commissioned. Should their Master and instructor have little or nothing to say about it?

The event itself is the greatest and most important of any referred to in the canon of inspiration. The first advent makes provision for man's salva-

tion, through the death of God's only Son. This marvelous exhibition of his love, agony, and death is the wonder of all ages. His humiliation, lowliness, patience, resignation, loving tenderness, and infinite love for man will be the theme of all worlds and of the redeemed to all eternity. His ministry and death opened the avenue of hope to a lost world of sinners. It enabled them to see beyond this world of sorrow a morn of glory, an unending day of joy and transcendent bliss. But the second advent *brings that day itself*. Realization is greater than hope. Life forever with that loving Saviour is more desirable than any *prospect*, however bright. A world where death is abolished, pain ceases, tears are never shed, sorrow never comes, but happiness and everlasting bliss forever reign, is greater and more precious than this world can possibly be with its weight of sorrow and woe. And the second advent means all of these, and vastly more, that we cannot now realize.

Did our Saviour in his role of the Great Prophet leave this great theme untouched?—Most certainly he did not. Just before his death, in that most solemn hour when about to enter his great agony, before giving himself into the hands of wicked men to be abused, insulted, and put to death, he laid before his disciples a historic prophecy, wonderfully full, concise, plain, and explicit, concerning the events of greatest moment to his disciples and people; reaching through the gospel dispensation to his second advent, yea, to the restitution of all things and the utter extermination of sin from our world. In this great prophecy he foretells the destruction of the Jewish polity and capital city, Jerusalem, the persecution of his disciples, and especially depicts the condition of the world in the last of this dispensation, and dwells with great clearness upon the signs that precede his second advent, and presents a vivid picture of that greatest of all events, so fraught with interest to the church and the world.

This discourse is partially given in Matthew 24, 25, Mark 13, and Luke 21. In the former it is given much more fully than in either of the others. This subject has been dwelt upon heretofore quite fully among us. Yet as time is prolonged, greater light shines upon the sacred page. New facts are from time to time brought to light. Our message is now reaching to the ends of the earth; and it is a matter of great interest that as the work advances, facts are brought to our notice which broaden our foundation, making it fit all portions of our world.

The coming of Christ is an event which should interest all mankind. The time will come when all *will* be interested in it whether willing or not. With the masses it will be too late for their eternal good. Christ will come in view of all mankind. All the kindreds of the earth will wail because of him. The signs of his coming will be of such a nature that all who choose to be intelligent concerning it, may have the proper evidences. It seems consistent that when additional light is brought out, believers should be quickened, and the world in general have the benefit of it. Renewed interest is being manifested on the subject of the second advent. Others not of our people are studying it and writing upon it. The writer hopes by a new grouping of the facts, to add some degree of interest to this most important subject. He would express special gratitude for the recent book, "The Great Consummation," by D. T. Taylor, who has made a lifelong study of the great mass of facts bearing upon this subject. It is a book of much interest, and presents startling facts of vast importance.

Yet none but those who have the special message for this time can treat this subject from our standpoint. Some of the conclusions of this valuable book we could not accept. Other points omitted in it are worthy of consideration. The whole subject will be set before the reader in a different order. Yet facts of deep interest will be quoted from it, to which due credit will be given.

No apology is needed for the presentation of the

evidences bearing on this grandest of all subjects. They cannot be too often or too vividly presented. Fully believing from long study of the Scriptures that our Lord will very soon appear in his glory, we wish to present a comment on our Saviour's great prophecy, and array a portion at least of the many evidences of his near approach, that faith may be strengthened, and honest souls brought to realize the importance of this glorious subject.

G. I. B.

(To be continued.)

#### "THE DAY APPROACHING." HEB. 10:25.

I HAVE received a copy of the *Firm Foundation*, published by the Disciples at Austin, Tex., dated Oct. 20. I find in it an article having the above title, which the sender of the paper wishes to have noticed. As the position taken by this writer is one that we have never encountered before, and others apparently take the same line of argument, we will notice some of these statements.

"I agree with brother Jackson that the 'day approaching,' here mentioned, refers to the first day of the week, coming with regularly recurring intervals."

He then makes a strong effort to prove that Paul was referring to the first day of the week instead of the judgment day. Thus he says:—

"The standard of obedience being that we do not forsake the assembling of ourselves together on any occasion when we could be present."

Again he says:—

"Beginning with the verse 19 and on to the end of this 10th chapter of Hebrews, all that is written has a reference to the Lord's Supper, the privileges of obedience, the consequences of disobedience, all therefore having a connection with the first day of the week (save verse 37), but the language is not such as would be used if those to whom he was writing could see the day approaching. It is a little while, as far as Christ is concerned; for a thousand years with him is as one day, but to man a thousand years is a long time."

Upon the above position we wish to make a few remarks and to offer a suggestion.

Notice, there is nothing said about exhorting *on* that day, but *only* as it is seen "approaching." Now if that day is Sunday, "recurring at regular intervals," and we are to exhort the more (do most of our exhorting), as we see the day approaching, then we shall certainly have to do most of our exhorting on *Saturday*; for there is no time during the week when we can see Sunday "approaching" as clearly as we can on Saturday.

How Heb. 10:19-39 has any more connection with the first day of the week than it has with the first day of the month, or the first day of the year, is more than we can see. Verses 26 and 27 tell us that if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall "devour the adversaries." There is certainly no reference in these verses to any day of the week, but there is a very plain and unmistakable reference to the time when God in his indignation shall "devour the adversaries." Verses 28-31 refer to the punishments inflicted under Moses's law, and compares them with the "sorer punishment" when the Lord shall judge the people, and when all sinners will realize that it is a "fearful thing to fall into the hands of the living God."

Any one who can see a connection between these words and the observance of the Lord's Supper, or the first day of the week, and who can see no evidence that the approaching day of verse 37 is the day of judgment, is able to see the smallest mote over the biggest beam of any one that we have ever seen.

Now we submit that it is just as sensible to hold that the coming referred to in verse 37 is the coming of Paul to the Sunday services, as it is to conclude that the "day approaching" refers to the first day of the week. We are willing to concede that the "day approaching" of verse 25, and the



"coming" brought to view in verse 37, refer to the same time.

Now if this author wants to make another advance in profound (?) and original reasoning, we would suggest that he take the position that the one who is to "come" and who will not "tarry," in verse 37, is Paul coming to the regular Sunday services, previously referred to in verse 25! This great discovery is awaiting somebody, and judging from the faculty he has already evinced for profound and original research, we think he is just the one to do it. This idea will no doubt be received with great rejoicing, and will cause him to be considered an authority in Biblical exegesis from that day forward.

M. E. K.

#### COULD THE HEATHEN NATIONS HAVE HAD THE GOSPEL, AND THE LORD HAVE COME YEARS AGO?

It has been quite frequently stated, that had the people of God been faithful to the light which God gave them when present truth first shone upon their pathway, the work would have closed up, and the Lord would have come long before this. The question has been asked, If this be true, how would it have been about the gospel going to all the world, to every nation, kindred, tongue, and people, with the limited ideas then entertained, when really we are now just waking up to the fact that it must be given to all the world?

In reference to the first statement, it is not at all improbable that God's people would have experienced this state of things many years ago, had the people been faithful to the discharge of their duty. The apostle Peter uses the following words: "Looking for and hasting the coming of the day of God." 2 Pet. 3: 12, margin. It is quite evident, therefore, that the day of God might be hastened, as we can hasten the blessing of the Lord, by seeking him in the proper manner.

Moses stated a most wonderful truth in Deut. 1: 2: "There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea;" and yet the people were nearly two years in reaching Kadesh-barnea. At that time the twelve spies were sent to spy out the land, and because of their evil report, God said unto them: "Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness." Num. 14: 33. It was thirty-eight years from this time that they were brought back again to Kadesh-barnea (Deut. 2: 14), where they were to conquer the same enemies under far greater difficulties than they would have experienced at the first.

But then the question might be raised, What about the gospel going to China, to Japan, and to the islands of the sea, and to those portions of the earth where at that time they were in heathen darkness? Such reasoning is not wise. God takes the responsibility of accomplishing that which we may not be able to comprehend. God's ways are not man's ways; but it should not be forgotten that God has agencies which he uses outside of the plans that his people lay, especially when they do not walk in the light as they should.

The readers of the REVIEW have all read in the past of the Tai-ping rebellion in China. Perhaps but a few of them have read its history, but it is certain that this war was a purely religious war on the part of the Tai-pings. The one who began this religious movement among the Chinese was Hung-siu-tsuen, a distinguished scholar. He was born in 1813. Thirty years later, while at school, he had a vision, in which he said among other things: "A man venerable in years, with golden beard, and dressed in a black robe, was sitting in an imposing attitude upon the highest place (in heaven). As soon as he beheld Siu-tsuen, he began to shed tears, and said: "All human beings in the world are produced and sustained by me. They eat my food and wear my clothing, but not a single one among them has a heart to remember and venerate me.

What is, however, still worse than that, they take all my gifts, and therewith worship demons. They purposely rebel against me, and arouse my anger. Do thou not imitate them." Among other things, he saw another one sitting at his side. In this vision he received instruction to do away with idolatry and believe in one supreme Being, and many other things which led him to think seriously of renouncing idolatry. Previous to this, he met one day two strangers in the street. One of these had a parcel of books, consisting of nine small volumes, entitled "Good Words for Exhorting the Age." These were presented to Hung-siu-tsuen. He placed them in his book-case without at that time considering them to be of any importance. About 1842, when he had his vision, his attention was again called to them, when he found them to contain quite a number of whole chapters of the Bible, translated by a missionary, many essays upon important subjects from single texts of Scripture, and sundry other statements found in the Scriptures. These brought to his mind vividly what he had seen in the vision many years before. He now understood the venerable one who sat upon the highest place, whom all men ought to worship, to be God, the heavenly Father, and the one who sat by his side, to be Jesus, the Saviour of the world. He also saw many demons, which he concluded were the idols. His brothers and sisters were the men in the world. This led him to embrace in the fullest sense, as he understood it, the Christian religion, and he rejoiced to have found the way to heaven, and a sure hope of everlasting life.

He taught his friends to cast away their idols and remove the tablet of Confucius, which is generally found in the schools, and which was worshiped by the teachers as well as by the pupils. Others became interested, and were converted by his influence.

In 1846 he learned of the Rev. Mr. Roberts, an American missionary in Canton. At once he and his followers connected themselves with the mission; but in 1848, on account of some disagreement, he left. From these missionaries they received the Bible, and wrote many religious books. This experience gave him clearer views of the Christian religion than he before had. In 1849 there were a number of thousand who believed with Hung-siu-tsuen. At that time they prohibited the use of opium, tobacco, and intoxicating drinks, and the Sabbath was religiously observed.

One English writer who had been with the Tai-pings during this period, says, "The seventh day is most religiously and strictly observed. The Tai-ping Sabbath is kept on our Saturday. . . . The Sabbath morning having been ushered in with prayer, the people then retire to rest. During the day two other services are held, one toward noon, and the other in the evening."

The missionaries before the rebellion, spoke very favorably of the religion of the Tai-pings\*; but the historian says, "The missionaries found out that they could not take all the credit of the rebellion to themselves, or rather the religious element in it. They therefore gradually cooled down, and some of them began to revile it, at the same time taking precious good care not to put themselves to any inconvenience by going to teach the Tai-pings where they were in error."

They were strictly a religious people. Baptism constituted the principal part of the outward ceremony of conversion. They baptized by immersion, although not in the purity as it is taught in the Scriptures. When they wished to have God forgive their sins, their form was to take a basin of water and wash themselves, or to go to the river and bathe themselves, after which they were to continue daily to supplicate divine favor and the assistance of the Holy Spirit, that their hearts might be renewed, "Saying grace at every meal, keeping holy the Sabbath day, and obeying all God's commandments, especially avoiding idolatry." In every household

\* Tai-ping is the name they took when they assumed a new dynasty, which they expected to establish.

throughout the length and breadth of the Tai-ping territory, the Lord's prayer was hung up for the use of the children, painted in large black characters on a white board. The following is the form of it:—

"Supreme Lord, our heavenly Father, forgive all our sins that we have committed in ignorance rebelling against thee. Bless us brethren and sisters, thy little children. Give us our daily food and raiment; keep from us all calamities and afflictions, that in this world we may have peace, and finally ascend to heaven to enjoy eternal happiness. We ask these things for the redeeming merits of our Lord and Saviour, our heavenly Brother, Jesus' sake. We also pray, heavenly Father, that thy holy will may be done on the earth as it is in heaven; for thine are all the kingdoms, glory, and power. Amen."

In all of their services the minister would read aloud a chapter of the Bible. Also among their other forms the ten commandments were repeated as follows, the minister adding a comment to each as repeated:—

- "1. Worship the great God.
- "2. Do not worship any depraved spirits.
- "3. Do not take God's name in vain. His name is Jehovah.
- "4. On the seventh day is the Sabbath, when you must praise God for his goodness.
- "5. Honor father and mother.
- "6. Do not kill or injure people.
- "7. Do not commit adultery, or practice any uncleanness.
- "8. Do not steal.
- "9. Do not lie.
- "10. Do not covet."

After being left to themselves by the missionaries, and many thousands had embraced the Christian religion, they fell into the error of resorting to the force of arms to enforce their faith in relation to idolatry, opium, and tobacco. In 1850 began the open rebellion. In 1864 it came to an end by the interference of the English, and it is a well-known fact that they interfered because the principles the Tai-pings were enforcing greatly crippled England's opium trade.

Very much might be said concerning these people, their forms of worship, and the devotion to what they believed to be true. Had the Tai-pings been allowed to exist, under proper instruction from missionaries, the Lord alone knows what the results would have been. One thing is certain, a new dynasty would have been established, and idolatry would have been abolished, and opium and tobacco put under heavy tribute. The same might be said of people who lived in India. Buchanan speaks of those who observed the Sabbath centuries in the past, and so in nearly every nation of the earth. Seven thousand of the Maoris of New Zealand are at the present time observing the seventh-day Sabbath, and profess to believe in Christ, although they are semi-heathen. This work among them began this side of 1844. Who can tell but that by these agencies God would have accomplished his work which now has to be done under far greater difficulties?

If the church of Christ was awake to its responsibilities, and could appreciate God's providences as they have gone before us, and adapt itself to his work, much of what it fears, it would be saved from. "God works in a mysterious way his wonders to perform."

It is quite evident, therefore, that the Lord has prepared the way that the world should have the gospel; and it might have been true that years in the past the work would have closed, Christ would have come, and the righteous ere this would have been in the kingdom of heaven. But is there no limit to God's time? Surely that generation spoken of by Matthew, Mark, and Luke will not pass away till all be fulfilled. We were brought into that generation when the last one of the signs in the heavens, the falling of the stars, was seen. When men cease to co-operate with God in one way, he pursues another course; but he accomplishes his own purposes, while man, by his tardiness, is the loser.

S. N. H.

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### "MILLIONS FOR DEFENSE."

SINCE the management of the *Christian Statesman* passed out of the hands of those formerly at its head, and under the control of a new Board, the central figure of which is Rev. Mr. Crafts, there has been no little dissatisfaction expressed by the "true blue," to the effect that the new policy is not orthodox, and as the result, the *Political Dissenter* has sprung into existence, the third number of which is at hand, dated Feb. 1. In it is found a formal address of the National Reform Association to the American people. After expressing, in implied terms, its disapproval of the course of the *Statesman*, stating the principles of the organization and reviewing its rise and progress, for the future outlook, it has the following to say, which certainly shows that it still stands "millions for defense, but not one cent for tribute":—

"Our purpose is to-day, and for the future, the same as in the past. We have put our hand to the plow. Shall we look back? It is ours to subvert the American government, laws, and institutions, and the rich, deep soil of our national life with the plowshare of Christ's gospel. Standing humbly by the feet 'like unto fine brass as if they burned in a furnace,' that shall yet surely subdue all nations, by His sweet grace we will strive to urge unceasingly on our citizenship the claims of Christ as the gracious Sovereign of our republic, and point to his pure law as the one standard of our government, our laws, our citizenship. We are ready for any proper changes in men or methods, but for none in principles or purpose. We scorn all compromise." W. E. CORNELL.

### PECULIARLY AMERICAN.

WE expect, at the sight of the above words, the mind of the reader will instinctively turn to the Declaration of Independence, the American Constitution, the right of universal suffrage, Decoration day, or some such thing or things as suggested by the words "peculiarly American." But we do not refer to any of these things. The Rev. W. W. Atterbury, President of the New York Sabbath committee, at a late meeting held in that city, said that the *Sabbath* was "peculiarly an American institution."

If this be true, and the reverend Doctor is correct in his statement, we cannot see why any should observe the Sabbath outside the bounds of the United States. We certainly cannot expect that foreigners in their own country will take kindly to our institutions of which, of course, they know nothing. Indeed, in many of the old countries the knowledge that an article is American, at once casts upon it the shadow of suspicion. America is a country from which has sprung many shams and humbugs. It is still believed in the old country that wooden nutmegs are made in Connecticut, and that a Yankee peddler will sell a grindstone for a cheese! Even the American hog is looked down upon by the epicures of the principal countries of Europe. And if the American hog, with his well-known ability to root himself to the front, in whose favor so much has been said, and in whose behalf our able American ministers to Germany and France have so long pleaded in vain, how can we expect they will ever receive our Sabbath?

If the Sabbath is "peculiarly an American institution," then it must have originated in this country. In this case the sanctification of the Sabbath in Eden, and the giving of the law on Mount Sinai will have to be considered as events of American history! That people who are supposed to possess an average amount of common sense should take a position which inevitably leads to such foolish and absurd conclusions, is indeed astonishing. We are certain that to call the Sabbath of Jehovah a "peculiarly American institution," robs it of that glory which it derives from the great God who is its author, and relegates it to the low plane of that which is limited

and national. Neither is it true of the Sunday institution which has so generally taken the place of the Sabbath of the Lord, and which was referred to by Mr. Atterbury as the Sabbath; for it was a pagan holiday centuries before it was called Christian, and Roman before America was discovered.

The Sabbath of the Lord is not local or national. Christ said it "was made for man"—for all mankind. It is unscriptural to call it "Jewish"; it is the height of absurdity to describe it as an "American institution." And that any one should speak of it in this way only betrays his entire ignorance of the subject. M. E. K.

### SUNDAY IN PHILADELPHIA.

A PHILADELPHIA paper has the following to say in regard to Sunday in that city:—

"Concerning the result of the latest attempt to enforce the Sunday laws in Philadelphia, a newspaper of that city reports: 'For the first time in history, that great domain of incessant barter and trade, of which South and Bainbridge Streets are the distinguishing thoroughfares, was closed to business. People who walked abroad in that part of the town could hardly believe their eyes and ears. To old-timers the transformation was almost startling. Everywhere, even to the dingy side-streets, courts, and alleys, what had been beehives of industry on every Sunday within memory or record, were closed as tight as wax. The usual swarms of residents in this overcrowded district, who have always devoted their Sundays to shopping or to gossip and frolic on the streets in all kinds of weather, were largely missing from their usual haunts.'

### CHAPLAIN McCABE WANTS THE FAIR CLOSED ON SUNDAY.

In the Michigan *Christian Advocate* for Jan. 30 we find the following letter to the editor, from Chaplain McCabe:—

"DEAR DOCTOR: I like the tone of your editorial on the World's Fair. Can it be possible that Protestant Christians, who are the spiritual descendants of men and women who would die for their faith, will allow the infidel host and the rum power to trample upon our most cherished institutions without a most effectual protest?

"Thirteen million and a half of Christians need not stand tamely by and permit the two great wrongs proposed at this Columbian Fair.

"Let us not muster with the foes of Christ. Let the infidels, the Romanists, and the rum parties hold the Fair and celebrate a national greatness which would have been impossible without the Sabbath and without the Christian American home.

"For once, let all Christian people determine to do their duty and hold themselves aloof from the Columbian Exhibition, if the gates are opened on the Sabbath, and the saloon, that deadly foe of all righteousness, of liberty and law, is to be recognized and patronized by the managers.

"Once more let the shout ring from ocean to ocean, 'Who is on the Lord's side?'

"Yours faithfully,

"C. C. McCABE."

As the days go by, the almost frantic efforts of those who would have the Columbian Exposition closed on Sunday, become more and more apparent. We have repeatedly said that it matters not to us whether the Fair be opened or closed on Sunday. Let those who have the matter in charge manage that as they may think best. But we do object to the effort that is being made to get Congress committed to Sunday legislation, and regard it as wholly unchristian in principle.

But in our discussions on this point of Sunday laws we must not lose sight of the fact that many good people are working for them, and in our efforts to enlighten them, we must ever bear this in mind: Truth can always afford to be calm and patiently bide its time. Among the most disgusting objects that Heaven is required to look upon in this sinful world, the intolerant bigot who would banish or destroy every one who chances to differ with him in matters of religion, must be the most offensive. Our work demands that we should go forward with intense earnestness, yet it none the less requires that all our labors should be performed in the courteous spirit of the Master.

## 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.

### A PRAYER.

BY MRS. R. A. FOX.  
(Salem, N. J.)

LORD, bless thy people as they meet  
And bow before the mercy-seat;  
Be thou their God, and thou their guide,  
And keep them ever near thy side.

Bless to their good what they may hear,  
And grant their drooping hearts to cheer.  
O, may they see thee as thou art,  
And worship thee with all the heart!

Grant that thy love may dwell within,  
And purge and cleanse them from all sin,  
That they may all united be,  
In love together, Lord, with thee

And when on earth our work is done,  
The battle fought, the victory won,  
O, may we shout thy glory forth,  
When gathered in the glad new earth!

### SOUTH AFRICA.

My last report was sent from Queenstown, where the "Teutonic" called to leave passengers for Ireland. We spent two weeks in London, and thus had an opportunity of becoming somewhat familiar with the work in connection with the London City Mission and the London branch of the Pacific Press Publishing House. We left London on Sabbath, Dec. 12, coming by rail to Southampton, where we found the steam-ship "Tartar," which was to be our home for the next three weeks, waiting to take us on board. We had a very rough passage down the English Channel and through the Bay of Biscay. The first two days our ship made but about seventy miles in twenty-four hours, her usual run being about three hundred and fifty miles. Nearly all the passengers and some of the ship's crew were very seasick, the writer being one of three among the second cabin passengers who were denied that luxury. During Sunday and most of Monday, the passengers were all shut down below, even if any had had the courage to wish to venture out on deck; but by "tickling" the head steward, I obtained permission to "climb up some other way," and spent several hours on the hurricane deck, to see the angry billows playing with our noble ship, as though it had been a mere toy. It was a sight most awfully grand. It appeared sometimes as though we would be swallowed up, but we felt the assurance that the Saviour was with us, and that—

"No water can swallow the ship where lies  
The Master of ocean, and earth, and skies."

We learned after the storm had abated that some danger had been realized by the officers of the ship, and that the most of the two days the distress signals were displayed.

Following this experience, we had about two weeks of most delightful weather, but it grew rough again during the last few days of the voyage, so that upon the whole, it was called the roughest passage between Southampton and Cape Town that had been experienced in eleven years. We were nearly three days late in reaching this place, but on Sabbath morning, Jan. 2, at an early hour, many hearts were made glad by the sight of Table Mountain looming up in the distance like a huge lion crouching in mid-ocean. About seven o'clock our ship was safely in the dock, and we were met by brethren Druillard and Peter Wessels and were driven to the Somerset House. We were just in season for the Sabbath-school and the regular Sabbath service, and thus we had an opportunity, in behalf of our brethren and sisters in America, to extend New Year's greeting to those of like precious faith in this country. It was the beginning of the week of prayer, so while we had been deprived of the privilege of mingling with our brethren in America during this season of seeking the Lord, we were glad that the arrangement was such that we could enter into the work with the brethren here.

We held meetings with the Cape Town church the early part of each day, and with the Wineberg church in the evening. We enjoyed the presence of the good Spirit of the Lord in these gatherings.

While the brethren in this country realize that there is a great work to be done in this field, and feel a lively interest to see the cause advanced here, their interest is by no means confined to South Africa; but there is a spirit manifested to do their part in extending the light of the "everlasting gospel . . . to every nation, and kindred, and tongue, and people." Good evidence of this was given at the close of the week of prayer, by these two churches, in their liberal contributions to the foreign missionary work, of over £86 (about \$418), and word has just come from the Beaconsfield church that their offerings amounted to £20. It is now mid-summer here, and we are having very warm weather, but it is no warmer than we often have in Massachusetts. The evenings are delightfully cool, and so far as I have been able to observe, I feel delighted with the climate. I also find that many come to this place from England, solely on account of their health. We formed the acquaintance of some on the boat, while coming, who, by the advice of their physician, had given up business in London and were coming here to locate.

Elder Hankins has just arrived from Beaconsfield, where he has been laboring during the week of prayer. He reports that his wife's health is greatly improved. The Mission Board here goes into session this morning at nine o'clock, but this being mail day, we will necessarily close our report at this point. There are many important questions to come before the Board, and we are praying earnestly that the Lord will give wisdom, that every move that is made may be such as will meet the mind of his Spirit. The question of a school is a live question with our brethren here, and one that must receive careful attention, from the fact that there is quite a large number of children of Sabbath-keepers, who must be provided with instruction, and our brethren feel that they cannot send them to such schools as are here provided. The school system is not nearly as good here as it is in America.

We would not close this report without mentioning, as an indication of progress in the work here, the erection of a fine church-building which is nearly completed, being under contract to be finished the last of February. The building is well arranged, the lower part being fitted up for offices, store and packing rooms for the tract society. In fact, we cannot see how it could be arranged more conveniently. In the crowded condition of the work at the Somerset House, and not having a suitable place to meet for worship, this building will be greatly appreciated, and we cannot but feel impressed that the move was a timely one in making this provision to meet the demands of the work in this important center of the work in this field. The building is one that will do credit to the cause, and is already attracting public attention to our people and work. It will be one of the finest church edifices in the city. A. T. ROBINSON.

Cape Town, Jan. 13, 1892.

#### INDIANA.

DOVER HILL.—At our good State meeting at Kokomo, the Conference Committee decided that I should come to this place and hold a series of meetings. Accordingly, I came here and began meetings Feb. 3, and have a good interest. From 100 to 175 have been in attendance every night. I never enjoyed more of the blessing of God than I have here in holding up my Saviour. I find it much easier to present the claims of the law in this way. Quite a number are deeply interested, who I think will obey. Brethren, remember me in your prayers, that I may have wisdom to do the will of God in an acceptable manner. M. M. KENNY.

#### WISCONSIN.

FOND DU LAC, POUND, AND LENA.—I left my work in Milwaukee for a time, and went to Fond du Lac, Jan. 14, staying over Sunday and holding daily meetings with the little company of believers. All are of good courage, and we enjoyed our stay very much. Brother R. Klingbeil was at home and assisted me in the work.

I then went to Pound and held meetings each evening until the Sabbath, when I was called to New London to preach the funeral sermon of sister Westphal, the mother of Elders F. H. and J. W. Westphal. Returning, I spent a day at Stiles with a lone but faithful family of Sabbath-keepers. I continued the work at Pound and Lena till Feb. 8. Our meetings were not large, but were blessed with

much of the presence of the Spirit of God. The church at Pound was disbanded, and all, including two new ones to the faith, united at Lena. The Lena church now has twenty-one members, and God's blessings are amply rewarding them for their faithfulness in sacrificing and building a neat little house of worship last summer. In this church we have representatives of the English, German, and Polish languages.

At each of the above places we celebrated the Lord's Supper, and most precious seasons were enjoyed. We feel confident that if the friends at these places remain faithful, they will see, not only their dear children, but also their friends and neighbors converted to the truth. S. S. SHROCK.

Feb. 11.

#### NEW YORK.

YEDDO.—During the week of prayer, this my home church received a good benefit. At our church election the next Sabbath it was thought best to choose an additional deacon, which was accordingly done. At our meeting the following evening to celebrate the ordinances, he was ordained. This was the last meeting I have attended. My wife and I were taken with the prevailing epidemic, and for five Sabbaths have been unable to attend the meetings, but we have been cheered with the reports of increasing interest in the meetings. For this I thank God. R. F. COTTRELL.

Feb. 10.

#### CUMBERLAND MISSION FIELD.

At the close of the institute held at Austell, we remained for awhile in Georgia, assisting brother Wilson in putting away Conference goods, and straightening up affairs there. During our stay in Georgia, we had the pleasure of spending the last quarterly occasion with the Atlanta church. We all felt that God had been with us on that day, and many cheering testimonies were borne to that effect. We gave five discourses here, besides a number of Bible readings. Two of these sermons were given to the convicts in the Fulton county jail. The last occasion there was an impressive one. One hundred and forty-one convicts were present, among whom were four boys from thirteen to sixteen years of age. I spoke a short time from Acts 16:19, showing them the power of God's word and his willingness to save, and how that Paul and Silas, though bound, like themselves, with fetters of iron, enjoyed the most perfect freedom known to mankind, because they had liberty in Christ Jesus. He was no respecter of persons, and the same freedom was for them. It was shown how that Christ came to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," and that the invitation was to all, "Come." As we closed, the four boys mentioned above, most touchingly sang, "Why not come to him now?"

The church at Graysville is in a prosperous condition spiritually. The brethren and sisters are of good courage, and are reaching out to help others to follow the Master. The presence of the school committee and the timely sermons by Elders Boyd, Crisler, and Colcord were indeed a treat, and all were benefited by them.

The company at Cave are happy in possessing a neat little church just completed. Having organized a tract and missionary society, they are now working with untiring zeal for others. We hope to meet many souls in the kingdom, as the result of labor here in Tennessee. Pray for the work in this field. GRANT ADKINS.

Feb. 2.

#### GOOD WORDS FROM THE MOLINE INSTITUTE.

THE institute in Dist. No. 5 is in the past, but its influence will live and bear fruit unto the end. There were about eighty delegates in all in attendance, who, with those who came in from the surrounding country and those at Moline who attended, made a congregation of from 150 to about 200 all through the institute. If the church-building had been able to accommodate more, doubtless more would have attended from the outside, yet quite a number of the citizens of the place were present at nearly every meeting. Elder A. T. Jones was present all through the institute. Elder E. J. Waggoner came a day or two after the institute had begun, and left two days before the close, so as to

reach Healdsburg, Cal., in time for the opening day of the institute there. Elder O. A. Olsen spent three days with us. Although Elder Olsen's stay was short, the instruction he gave to the ministry, and the solemn testimonies he read from sister White's works added much to the interest of the institute. Elders Jones and Waggoner had for their theme, Christ and his word; Christ a personal and present Saviour to all who believe. Some who came to the institute much discouraged, found courage and joy in trusting Christ. At times the Spirit and power of God rested upon the congregations in a marked degree. We felt that some of the showers of the latter rain were falling upon us.

The personal blessing of God and the privilege of studying the Bible together were features of lasting good to the work in the district; also much good and encouragement were received by bringing the laborers of the different Conferences together. This gave opportunity for the officers of the various Conferences to hold meetings together, so that the experience of those in different Conferences could be related, and many suggestions were offered that were valuable.

These meetings were very helpful. Some had thought that they had very hard fields in which to labor; but when they heard others relate their experiences and the difficulties they had surmounted, which were far more perplexing than their own, they looked upon their fields as promising ones for better work. Many said that the first week of the institute had more than paid them for all their time and expense in coming. The interest grew from the first.

In company with one of the Kansas ministers, I visited the pastor of the M. E. church, at the beginning of the institute, he being the only resident minister of the town. We stated to him the object of the institute, and invited him to attend. He received us with much hospitality, and invited me to fill his pulpit the coming Sunday at both the morning and evening services. I accepted his invitation, and during the entire time of our stay in Moline, his pulpit was occupied on Sunday mornings and evenings by some one of our ministers attending the institute. By invitation, two sermons were also preached by our brethren in the Disciple church. The Methodist minister was present at the Bible study on several occasions, and enjoyed it much. He would have been with us much more had not *la grippe*, together with some of his duties, kept him away. The discourses given in the Methodist and Disciple churches were well received, and an excellent influence was left in Moline as the result of the institute. While in our closing meeting Sabbath afternoon, the Methodist minister sent in the following lines:—

Moline, Kans., Feb. 6, 1892.

"DEAR BROTHER UNDERWOOD: I wanted to come over and enjoy the service with you this afternoon, and to thank you and the brethren for your services in supplying my pulpit, but owing to the condition of my health and the dampness of the weather, I deem it prudent to remain from exposure. I trust that you and the brethren may carry away with you pleasant remembrances of our town and people, and that each and all may depart to your respective fields of labor strong in the Lord, to do better work for the Master this year than ever before. And may the Lord of hosts be with you and the God of Jacob be your refuge.

"Yours in the gospel,

"ISAAC HILL."

I trust that the desire of this pastor at Moline, concerning the character of our work, as expressed in the above, will be realized. There were a few of the laborers in the district who were hindered from attending. This was much regretted. I hope that all the laborers in Dist. No. 4 may have the privilege of attending the institute to be held at Des Moines, Iowa. You cannot afford to remain away, neither can the Conference afford to have you do so.

R. A. UNDERWOOD.

#### WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE fourth annual session of the West Virginia Tract Society was held in connection with the State meeting at Kanawha Station, Dec. 28 to Jan. 5.

FIRST MEETING, TUESDAY, DEC. 29, AT 2:30 P. M.—The President, Elder D. C. Babcock in the chair. There were nineteen delegates present. Upon motion, those who had lately come into the State and had not yet joined the society, were invited to take part in the deliberations



of the society. Report of last annual session read and approved. The President then delivered his address. He spoke of the importance of the work of the society, the great amount of good lying within its power to accomplish, and made some suggestions in regard to its future management and work. The Chair being empowered, appointed the usual committees.

SECOND MEETING, DEC. 30, AT 2:30 P. M.—Seven more delegates were enrolled. Report of labor for the year ending June 30, 1891 was given as follows:—

No. of members.....	53
“ reports returned.....	103
“ letters written.....	509
“ “ received.....	212
“ missionary visits.....	5,548
“ Bible readings held.....	88
“ persons attending readings.....	486
“ subscriptions obtained.....	39
“ periodicals distributed.....	3,168
“ pp. books and tracts distributed.....	299,462

Committee on Nominations reported as follows: For President, D. C. Babcock; Vice-President, S. F. Reeder; Secretary and Treasurer, T. E. Bowen; Corresponding Secretary, Mrs. G. L. Bowen; State Agent, U. P. Long; District Directors: Dist. No. 3, I. N. Russell; No. 5, D. N. Meredith; No. 6, S. F. Ross. On motion the report was accepted, and the persons mentioned were elected to their respective offices.

The financial standing of the society for year ending June 30, 1891 was presented as follows:—

RESOURCES.	
Mdse. and property as per inventory,	\$ 612 92
Due on accounts,	2,059 84
Cash on hand, June 30, 1891,	28 12
<b>Total,</b>	<b>\$2,700 88</b>
LIABILITIES.	
Due offices of publication,	\$1,557 52
“ societies on account,	14 05
“ on funds,	107 40
Present worth, June 30, 1891,	1,021 91
<b>Total,</b>	<b>\$2,700 88</b>

Adjourned to call of Chair.

THIRD MEETING, DEC. 31, AT 11:15 A. M.—Committee on Resolutions presented the following report:—

1. *Resolved*, That we deem it a privilege to express our thankfulness to our heavenly Father for the prosperity attending our work during the past year, and that we shall hail with joy every opening that the Lord shall present before us during the coming year; and while God in his infinite wisdom has given unto us the glorious gospel of his Son, we shall esteem it our privilege and duty to carry the same blessed truth to others by our prayers and means, as he may see fit to lead us by his Spirit.

Whereas, We fail to find the record of the constitution adopted at the time of the organization of this society; therefore,—

2. *Resolved*, That we accept the constitution recommended by the International Tract Society at its last session.

Whereas, We believe multiplied resolutions are a hindrance to our work; therefore,—

3. *Resolved*, That we study carefully the resolutions adopted by this society during the session of 1890.

Whereas, It is greatly to the advantage of the work in our State to publish a paper containing reports from our canvassers and the progress of the work in the State, etc.; therefore,—

4. *Resolved*, That we authorize the officers of the tract society to publish a paper for this purpose, and for a better means of communication with our brethren throughout the Conference.

Motion was made to adopt the resolutions by considering each one separately. Resolution 1 was heartily responded to by W. J. Stone, S. H. Lane, and others. Resolution 2 was called for and read in connection with the constitution mentioned in the resolution. Motion was made to adopt the constitution by considering each article separately. In Article II, it was decided to strike out the words “temperance and educational literature.” Motion was made to leave out the word “regularly” in Article III. The constitution, with these changes, was adopted. Resolution 3 passed without remarks. A lively interest was manifested in Resolution 4, and it was spoken to by S. H. Lane, D. C. Babcock, T. E. Bowen, and others.

Adjourned *sine die*. D. C. BABCOCK, Pres.  
MRS. G. L. BOWEN, Sec.

#### WEST VIRGINIA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE fourth annual session of the West Virginia Sabbath-school Association was held in connection with the general State meeting at Kanawha Station, Dec. 28 to Jan. 10.

FIRST MEETING, DEC. 29, AT 4 P. M.—In the absence of the Secretary, Mrs. O'Dell Fletcher was elected Secretary *pro tem*. The President then delivered an address, showing that the Sabbath-school work is necessary as a means of converting souls. The usual committees were appointed.

After a short address by brother D. C. Babcock, meeting adjourned to call of Chair.

SECOND MEETING, DEC. 30, AT 4 P. M.—The Secretary's report was read and approved. The Secretary then gave a brief statement of the increasing interest in the Sab-

bath-school work in West Virginia, showing an encouraging increase of donations the past year, as well as an increase of membership, which proves to us that the blessing of God has attended our efforts to push forward this great work.

Resolutions were adopted, expressive of our gratitude to God for the success of the Sabbath-school work, the importance of liberal donations, advising the formation of family schools, and recommending the circulation of the *Sabbath-school Worker* and *Our Little Friend*.

The Committee on Nominations presented the following names for officers: For President, T. E. Bowen; Vice-President, E. A. Robb; Secretary, Mrs. M. L. Meredith; Executive Committee, T. E. Bowen, E. A. Robb, C. W. Bee, P. P. Arnick, C. C. Watterman. After considering each name separately, the report was adopted by vote.

Adjourned *sine die*. T. E. Bowen, Pres.  
MRS. M. L. MEREDITH, Sec.

#### MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of reports returned.....	302
“ letters written.....	1,044
“ letters received.....	314
“ missionary visits.....	1,971
“ Bible readings held.....	247
“ attending Bible readings.....	1,378
“ periodicals distributed.....	7,451
“ pp. books and tracts distributed.....	324,626

A. E. ELLIS, Cor. Sec.

#### TEXAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	334
“ reports returned.....	117
“ letters written.....	382
“ “ received.....	88
“ missionary visits.....	645
“ Bible readings held.....	73
“ attending readings.....	307
“ subscriptions for periodicals (yearly).....	11
“ “ “ (less than a year).....	36
“ periodicals distributed.....	3,454
“ pp. books and tracts sold.....	5,748
“ “ “ “ loaned.....	11,209
“ “ “ “ given away.....	17,178

Cash received on books, tracts, and periodicals, \$10.35; on fourth Sabbath and other donations, \$11.83; on membership and special donations, \$1.70; on first-day offerings for foreign missions, \$66.58; donations received from others not members, \$15.

T. T. STEVENSON, Sec.

#### VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	131
“ reports returned.....	7
“ letters written.....	23
“ “ received.....	14
“ missionary visits.....	118
“ Bible readings held.....	25
“ attending readings.....	73
“ subscriptions for periodicals (yearly).....	2
“ periodicals distributed.....	471
“ pp. books and tracts sold.....	27,426
“ “ “ “ loaned.....	2,504
“ “ “ “ given away.....	635

Cash received on books, tracts, and periodicals, \$47.22; on sales of subscription books, \$100; on fourth Sabbath and other donations, \$30; on first-day offerings for foreign missions, \$3.38; retail value of books and tracts sold, \$43.72; value of periodicals sold, \$3; tithes paid to church treasurer, \$42.55. Total, \$151.48.

AMY A. NEFF, Sec.

#### RESOURCES.

Stock,	\$392 71
Property,	87 35
Bills receivable,	311 54
Due society on accounts,	860 28
“ “ from districts,	104 51
“ “ on reserve fund,	177 32
Deposited in bank,	10 00
Cash on hand,	93 38
Canvassers' fund,	17 00

Total, \$2,054 09

#### LIABILITIES.

Due REVIEW AND HERALD,	\$715 54
“ Pacific Press,	22 02
“ Good Health,	2 88
“ New York office,	898 50
“ International Tract Society,	1 56
“ on funds,	13 24
“ local societies,	6 85
“ individuals,	34 54

Total, \$1,695 13

Balance in favor of society, \$358 96

#### SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

No. of members.....	463
“ reports returned.....	186
“ letters written.....	431
“ “ received.....	54
“ missionary visits.....	434
“ Bible readings held.....	34
“ attending readings.....	62
“ subscriptions obtained (yearly).....	39
“ periodicals distributed.....	2,259
“ pp. books and tracts distributed.....	23,314

Cash received on account and donations, \$3,698.22; on first-day offerings, \$129.03; on tent fund, \$107; on Union College, \$129.73; on canvassers' fund, \$20.80; on James White Memorial Home, \$12; on poor fund, \$12.80; on other funds, \$10.01. Total, \$4,119.59.

ALICE H. ROBINSON, Treas.

#### SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	462
“ reports returned.....	174
“ letters written.....	501
“ “ received.....	151
“ missionary visits.....	2,407
“ Bible readings held.....	31
“ attending readings.....	60
“ subscriptions for periodicals.....	104
“ periodicals distributed.....	1,852
“ pp. books and tracts distributed.....	292,997

Cash received on account and donations, \$1,115.26; on first-day offerings, \$120.76; on Christmas donations, \$754.61; on poor fund, \$135.09; on educational fund, \$84; on Union College, \$88.91; on tent fund, \$69; on canvassers' fund, \$15; on other funds, \$7.35. Total, \$2,389.98.

ALICE H. ROBINSON, Treas.

#### TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	109
“ reports returned.....	49
“ letters written.....	56
“ “ received.....	26
“ missionary visits made.....	227
“ Bible readings held.....	26
“ persons attending readings.....	213
“ subscriptions obtained for periodicals.....	10
“ periodicals distributed.....	384
“ pp. books and tracts distributed.....	10,448

Cash received on books, tracts, and periodicals, \$83.13; on sales of subscription books, \$270.26; on fourth Sabbath and other donations, \$99.69; on first-day offerings, \$19.08; on annual offerings, \$61.52. Total, \$533.68.

MRS. C. L. BOYD, Sec.

#### NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1891.

No. of members.....	543
“ reports returned.....	67
“ members dismissed.....	2
“ letters written.....	126
“ “ received.....	45
“ missionary visits.....	370
“ Bible readings held.....	58
“ persons attending readings.....	97
“ subscriptions to periodicals.....	33
“ periodicals distributed.....	2,226
“ pp. reading-matter sold, loaned, and given away.....	114,547

Cash received on sales, \$2,974.62; on donations, \$27.41; on first-day offerings, \$97.80; on Christmas offerings, \$440.36; on other funds, \$19.04. Total, \$3,559.23.

The following societies failed to report: Buffalo, Newfane, N. Parma, Lancaster, W. Monroe, Williamstown, Watertown, So. Russell, Gouverneur, Buck's Bridge, Brookfield, Syracuse, and Newburgh.

J. V. WILLSON, Sec.

### Special Notices.

#### NEBRASKA CHURCH OFFICERS, NOTICE!

A MEETING for the special benefit of church officers will commence at Fremont, Nebr., in the Seventh-day Adventist house of worship, Monday evening, Feb. 29, and continue till Sunday evening, March 6.

This meeting will be devoted almost entirely to instruction on church work, and we hope there will be a general rally of church officers from all parts of the Conference.

It is especially desired that elders and leaders be present, and as many other officers as possible.

Coming as this meeting does, before the spring work, we have reason to believe that a goodly number will be in attendance.

We have some encouragement that General Conference help will be with us. Begin to lay plans now to come, and let us pray that the good Spirit of God may be present in power. W. B. WHITE.

## DISTRICT NO. 3.

We again call attention to the time and place of canvassers' institutes to be held in this district, and we are sure the Conference and tract society officers of the various States will do all in their power to contribute to their success. Arrangements are completed as follows:—

Illinois, March 1-14, at Chicago; Indiana, March 15-28, at Indianapolis; Michigan and Ontario, March 29 to April 12, at Lapeer, Mich.; Ohio (place not yet determined), April 5-19.

Good help will be present at each of these institutes to care for the spiritual interests of each one in attendance. The Spirit and power of God are as necessary for the canvasser as the minister, and we expect them to attend us as we go into the field, from these important meetings. R. B. CRAIG, *Dist. Agt.*

## NEW ENGLAND INSTITUTE.—NO. 4.

OUR canvassers' institutes are so good this winter, that we are not content with having only three of them; but we have been making an effort to find material for a fourth, to be held in South Lancaster, Mass., March 3-13, the design being to gather in the remnants from all parts of the Conference, and make one strong rally to strengthen the forces. We are now assured that some of our best canvassers will attend, and we appeal to all who can do so to take this course of instruction and training, and then join in a vigorous campaign with our good books. We are glad to say that the work is brightening up since *la grippe* has spent its force, and the people are beginning to have more heart to plan for the future; our canvassers are finding by experience that "Patriarchs and Prophets" and "The Great Controversy" are as good to canvass with as "Bible Readings," if not better. They seem to be delighted with "Patriarchs and Prophets" as a canvassing book. Quite a number have just entered the field with this book.

Board, lodging, and tuition will be free, and the tract society will refund the traveling expenses by giving an extra commission of five per cent, until the amount is made up, providing the canvassing is done and the books ordered within six months after the close of the course. We promise all the advantages that were advertised in connection with our other institutes, and truly they were a grand success.

We want a few good men to take up the work with the new book, "The Two Republics." Are you almost persuaded to attend this institute and enter the work? Then give the cause of truth the benefit of the doubt, and let us make the spring and summer of 1892 the most prosperous of any year since the advent of the book business among us. Please be on hand the first day of the course, and remain until the close.

E. E. MILES, *Gen. Agt.*

## The Sabbath-School.

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

## LESSONS FROM THE OLD TESTAMENT.

## LESSON X.—THE DOWNFALL OF JUDAH.

JER. 39:1-10.

(Commit Verses 6-8.)

(Sabbath, March 5.)

TEXT.—"For whatsoever things were written aforetime were written for our learning." Rom. 15:4.

1. Who was Zedekiah? how and when did he come to the throne of Judah? and how long did he reign? 2 Kings 24:17, 18. This was about the year 599 B. C.

2. What was the character of his reign? Verse 19.

3. What position did he shortly assume toward Babylon? 2 Chron. 36:13.

4. What prophet warned him of his ultimate overthrow? Jer. 21:3-7.

5. Did he seem to have respect for the prophet or his message? Chap. 37:17, 21; 38:16.

6. Did he heed the message of the prophet? 2 Chron. 36:12.

7. What showed his weak and vacillating character? Jer. 38:5, 19, 24-26.

8. What was the general character of the people of Judah at this time? 2 Chron. 36:14.

9. What great mercy and forbearance did God show toward them? Verse 15.

10. How did they regard this kindness? Verse 16; Acts 7:51, 52.

11. When did the Chaldeans besiege Jerusalem for the last time? Jer. 39:1.

12. How long did the siege continue before the city was taken? Verse 2.

13. Who took their places as rulers and judges in Jerusalem? Verse 3.

14. How did Zedekiah try to escape? Verse 4.

15. How was he captured, and what was done with him? Verses 5-7.

16. How had this been foretold? Eze. 12:13, compare with Jer. 32:4.

17. What did they do with the city and the house of God? Jer. 39:8; 2 Chron. 36:17-19.

18. What did they do with the people? Jer. 39:9, 10; 2 Chron. 36:17, 20.

19. Who had before predicted these things? Jer. 26:2-6; 2 Chron. 36:21.

20. For what are these things written, and what is the lesson God would have us learn? (See text and 1 Cor. 10:11, 12.)

## ADDITIONAL NOTES.

1. THE END OF THE KINGDOM OF JUDAH.—Zedekiah was the last king of Judah. Dating the kingdom from the beginning of the reign of Saul, it had continued, according to Usher's chronology, about 500 years; if we begin from the reign of Rehoboam, when the kingdom was divided, about 387 years. The ten tribes known as the "kingdom of Israel," which became independent under Jeroboam, in the beginning of Rehoboam's reign, had been carried away into a final captivity by Shalmaneser, king of Assyria, 133 years before.

Such was the miserable fate of that people whom the Lord had taken out of Egypt and had "borne on eagle's wings," and whom he had promised to make a peculiar treasure unto himself. There was a partial re-instatement of Judah and Benjamin under Zerubbabel and Ezra, also during the time of the Maccabees, but there was never anything like their former independence and power. The cause of all this was sin. Obedience to God would have placed them at the head of all the nations of the earth. By their disobedience at this and subsequent times, they filled up the measure of their wickedness (Matt. 23:32-35), and the predictions of God through Moses (Deuteronomy 28) were fulfilled upon them to the letter. While we contemplate their terrible fate, it will be well for us to remember the words of Paul: "For if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:21.

2. ZEDEKIAH'S CHARACTER.—Zedekiah's character was such as we might expect in the last king of a people, in whom all virtue seems to have been dead. While he wore the crown and emblems of royalty, he appears to have been but a puppet in the hands of the princes of Judah. He had sufficient faith in Jeremiah to desire his prayers (Jer. 37:3), and secretly to inquire of him if there was any word from the Lord (verse 17); but, although believing in his innocence, he had not sufficient strength of character to take him out of the prison, but tried to ease his conscience by showing him some kindness where he was. Finally, at the instigation of the princes, he thrust the prophet into the dungeon, weakly saying to the princes, "Behold, he is in your hand: for the king is not he that can do anything against you." Jer. 28:5. The same weakness was displayed by Pilate, who through fear gave Christ up to the Jews. The history of Zedekiah is an illustration of the words, "Woe to thee, O land, when thy king is a child." Eccl. 10:16. We almost pity him in his weakness as he constantly changes front, as reason and conscience, or fear of the "princes" contend in his heart for the mastery. "Unstable as water," he could not excel.

3. THE LESSON.—It is more noble to be thrust into a dungeon for standing firmly for the truth, than it is to sit upon a throne and refuse to hear the voice of God. From our standpoint, Jeremiah glorified the dungeon, and Zedekiah dishonored the throne. And we should remember that it is far easier for us to see the faults of others and declaim against them, than it is for us to see our own and correct them. There are thousands of Zedekiahs in this age, who know the truth, but who, through fear of others, stifle the voice of conscience; for they "love the praise of men rather than the praise of God." How many such there have been, the judgment only will reveal. Ebed-Melech, the Ethiopian, was of a different character. He boldly stood for the defense of the prophet, and secured the king's permission to take him out of the dungeon. Such is ever the character of God's true servants. To be like "a reed shaken with the wind" is not pleasing to God, but to stand firmly for the right, with our "loins girt about with truth and having on the breastplate of righteousness" is the position which God is pleased to see us occupy.

## News of the Week.

FOR WEEK ENDING FEB. 20.

## DOMESTIC.

—The Treasury Department, Monday, purchased 428,000 ounces of silver at 90.50@90.75 cents.

—The State of Georgia has within two months paid \$400,000 in Confederate pensions, and expects to pay \$200,000 more within a month.

—Monday, at San Francisco, James G. Fair made a will, bequeathing \$200,000 each to the Catholic orphan and Protestant orphan asylums, and \$100,000 to the Hebrew orphan asylum.

—New York City has over fifty cases of typhoid fever in one of her most densely crowded districts. It was brought there by Jewish refugees fleeing from Russian

intolerance, who arrived at that city Jan. 13, on the French steamer "Massillia." Some of the refugees have gone to Chicago, and the fever has also started there.

—Twenty-two claims, aggregating \$1,135,000, have been sworn to by sailors of the United States steam-ship "Baltimore," for injuries suffered at the hands of the mob in Valparaiso, Chili. Ten more claims are yet to be filed.

—Father O'Rourke of Council Bluffs, Iowa, Thursday, refused to permit the casket of an old soldier over which the stars and stripes were spread, to enter his church. He afterward excused his action on the grounds of ignorance.

—The New York *World* declares that there is a big "coal monopoly" operating in the States of New York, Pennsylvania, and New Jersey, which is unnecessarily raising the price of coal. It calls upon the governors of these States to point out a remedy to the legislature.

—The commissioners lately sent from Canada to Washington to confer with the United States government in regard to reciprocity with Canada, were not empowered to commit their government to any line of policy. It is believed they are only trying to make political capital for their party.

—A severe earthquake shock was felt at Rome, Italy, Feb. 11, at 11:30 P. M. Bells were set ringing, and clocks were stopped. The walls of many buildings, including churches and cathedrals, were cracked and otherwise injured. There has been no earthquake in Rome so severe since 1836.

—The Russian Charge d'Affaires at Washington was formally notified Thursday that over 5,000,000 pounds of flour had been contributed by the millers of the United States and the people of Nebraska and Minnesota for the relief of famine sufferers in Russia. The flour will be forwarded from New York in March.

## FOREIGN.

—Civil war is raging in Khartoum and vicinity.

—Thursday, Ceylon voted £8,000 for an exhibit at the World's Fair.

—Sixty persons suspected of being anarchists have been arrested in Berlin.

—Anarchists are reported as being very active in Spain, Germany, and France.

—Michael Davitt says that Irish properties are mortgaged to English bankers to the extent of £160,000,000.

—Civil war is imminent in Mexico, according to a dispatch from Monterey. President Diaz is practically a dictator.

—The bill appropriating 3,250,000 francs for the Chicago World's Fair was signed Tuesday by the French President.

—Three hundred and fifty persons arrested at Warsaw, recently in connection with alleged nihilist plots, have been exiled to Siberia.

—It is reported that the Louisiana lottery will be moved to the City of Mexico after 1893, under arrangements with President Diaz.

—The Belgrade correspondent of the *Vossische Zeitung* at Berlin has been expelled from Servia for sending news which caused a fall in Servian funds.

—The Russian government has granted the further sum of 60,000,000 rubles to be expended for the relief of the sufferers in the famine districts.

—The Persian government has granted valuable concessions to a Russian syndicate to establish a transport and trading business in Northern Persia.

—Gladstone has entirely recovered from the effects of the attack of influenza from which he suffered in England, and is now in the enjoyment of vigorous health.

—Police reports of the spread of Socialistic conspiracies in Germany have seriously alarmed the emperor, and severe repressive legislation may be expected.

—Storms in Great Britain, Tuesday, prostrated telegraph wires, blocked railways and highways, stopped packet service on the English Channel, and wrecked vessels on the coast.

—The funeral of C. H. Spurgeon, the London minister, was held Thursday. Business was suspended in the vicinity of Metropolitan tabernacle and along the route taken by the funeral procession.

—Sixty-nine of the professors of the Berlin University, including all the theological faculty but two, have petitioned the Prussian Diet against the primary education bill now under consideration in that body.

—A famine prevails in the Bombay Presidency, and the famine code will be applied over an area of 5,000 miles in the district of Bijapur, Belgaum, and Dharwar, which have a population of 1,500,000 persons.

—Warsaw police officials report that German agents have overrun Russian-Poland, and are secretly conducting a Pan-Germanic agitation. According to the police, these agents are impressing the Poles with the superiority of the Dreibund to the Russo-French alliance.

—A severe wind and snow-storm prevailed throughout Great Britain, Feb. 16. Telegraphic communication has

been greatly interfered with, and trains are delayed. In North Wales the highways are so drifted that it is impossible for vehicles of any description to pass over them.

#### RELIGIOUS.

—Dr. James Field Spaulding, a Protestant Episcopal clergyman of Cambridge, Mass., has become a Catholic.

—The pope has issued an edict modifying the usual restrictions of Lent in all parts of the world where *la grippe* is prevalent.

—A belief is gaining ground among the starving Russian peasants of Riazan that Count Tolstoi is anti-Christ, and that to accept his bounty means the loss of their souls.

—Jesse Seligman, the Jewish banker of New York City, bears testimony in a letter from Egypt to the efficiency of American missionaries along the Nile, and to the good results of their work.

—The majority of the trustees of the Museum of Natural History are in favor of opening it to the people on Sunday. All that stands in the way is the lack of an appropriation for that purpose. It is estimated that to keep it open on Sunday would entail an additional cost of \$14,000.

—The Sheffield *Telegram* notes the triumphal tour of Moody and Sankey in Scotland, and the enormous crowds of people attracted to the meetings, and then proceeds to express some rather severe criticisms on the sensational methods used, and doubts if the result is permanent. In this criticism it professes to express the judgment of conservative Presbyterian ministers.

### Appointments.

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

PROVIDENCE permitting, brother C. B. Hughes will be with the church at Jackson, Mich., Sabbath, Feb. 27. If desired, brother Hughes can be with the brethren and sisters in Jackson, March 5, 12.

BATTLE CREEK CHURCH COM.

THE Lord willing, I will meet with the churches in Dist. No. 5, Michigan, as follows:—

Charlotte, Wednesday and Thursday evenings,—	
Brookfield,	March 2, 3
Pottsville,	" 5, 6
	" 11, 13
	R. C. HORTON.

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

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

THE Lord willing, I will visit churches and companies in South Dakota, as follows:—

Taopi,	Feb. 25-28
Badus,	March 1-7
Spring Lake,	" 9-14
Madison,	" 16-21

I hope we will be able to hold two meetings every day, one in the forenoon or afternoon and one in the evening. I hope the friends at these respective places will arrange their affairs so that they can attend all these meetings.

E. G. OLSEN.

#### GENERAL MEETINGS IN MICHIGAN.

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

Scottville,	March 3-7
Cleon,	" 10-14
Frankfort,	" 17-21
Traverse City,	" 24-28

These meetings are to commence Thursday evening, continuing forenoon, afternoon, and evening, till Monday evening. We hope that all our brethren from the surrounding country will be present from the beginning, so as to attend all the meetings. If the house of worship at Frankfort is ready for dedication at the time of the meetings appointed for that place, and the brethren so desire, dedication services will be held on Sunday, March 20.

J. FARGO.  
J. O. CORLISS.

#### 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.]

FOR SALE.—A store with bakery attached, and dwelling rooms. Also stock of goods and a good business. Adventist church within ten rods of building. For terms and particulars, address W. J. Stone, Amos, W. Va.

#### LABOR BUREAU.

WANTED.—A young man (Sabbath-keeper) to work on farm; will hire by the year. Address Mrs. S. S. Schell, Normal, Ill.

#### PAPERS WANTED.

PAPERS wanted for use in penitentiary. *Good Health* is useful. J. L. Williams, 1505 E St., Lincoln, Nebr.

#### NOTICE.

O. D. NICHOLS, eight miles from Stillwater, Oklahoma, township 19, range 1 east, section 35, would be glad to have any Sabbath-keepers passing through that section, call on him.

### Obituary Notices.

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

#### HE CHOSE THIS PATH FOR THEE.

[THE accompanying lines were found in the Bible of Elder E. R. Jones, whose obituary is given in this number, after his death. Much of it he had underscored, and this we give in italics, as he had marked it. Those who were witnesses of his long period of suffering will see the force of it.—Ed.]

He chose this path for thee;

No feeble chance, no hard, relentless fate,

But love, his love, hath placed thy footsteps here.

He knew the way was rough and desolate—

Knew how thy heart would often sink with fear,

Yet tenderly he whispered, "Child, I see

This path is best for thee."

He chose this path for thee,

Though well he knew sharp thorns would tear thy feet—

Knew how the brambles would obstruct the way—

Knew all the hidden dangers thou wouldst meet—

Knew how thy faith would falter day by day,

And still the whisper echoed, "Yes, I see

This path is best for thee."

He chose this path for thee,

And well he knew that thou must tread alone

Its gloomy vales, and ford each flowing stream—

Knew how thy bleeding heart would sobbing moan,

"Dear Lord, to wake and find it all a dream."

Love scanned it all, yet still could say, "I see

This path is best for thee."

He chose this path for thee,

What need'st thou more? This sweeter truth to know

That all along these strange, bewildering ways,

Over rocky steeps, and where dark rivers flow,

His loving arms will bear thee "all the days."

A few steps more, and thou thyself shalt see

This path is best for thee."

—T. H. WILSON.

SCHWARY.—Died of scarlet fever, Jan. 23, 1892, at Allentown, Mo., Pearl, daughter of T. J. Schwary, aged 1 year, 7 months, and 24 days. Words of comfort were spoken by Rev. Ball of the Methodist Church.

T. J. SCHWARY.

BROSEN.—Died of diphtheria, at Oakland, Cal., Dec. 28, 1891, Anna May, daughter of brother Andrew and sister Dora Brosen, aged 1 year, 5 months, and 16 days. Little Anna was sick only a few days. While the parents feel keenly the loss of their little one, they look forward with hope and pleasure when little Anna shall come from the land of the enemy. Words of comfort by the writer.

J. H. DURLAND.

SNOW.—Died at Lucas, Wis., Jan. 24, 1892, Mrs. Midnara Snow, aged eighty-two years. She was early inclined to a religious life, and was for some years a member of the Baptist Church, but in the year 1878, under the labors of Elder Samuel Fulton, she accepted the Seventh-day Adventist faith, to which she adhered till the close of life. She was the mother of eight children, the most of whom share her faith and hope. Words of comfort by the writer.

CHAS. A. SMITH.

COOK.—Died near Allegan, Mich., of *la grippe*, Dec. 29, 1891, brother Joseph Cook, in the sixty-fifth year of his age. Brother C. was born in England. He and his wife embraced the truths taught by Seventh-day Adventists over thirty years ago. He leaves a wife, two sons, three daughters, and many friends to mourn their loss. Many of the neighbors who had been very kind during brother C.'s sickness were at the funeral, and listened attentively to the word spoken.

W. OSTRANDER.

UPSON.—Died near Locke, Cayuga Co., N. Y., Jan. 10, 1892, in the ninetyeth year of his age, brother David Upson. He was born at Wolcott, Conn., in 1802. When about fourteen years of age he was converted, and joined the Presbyterian Church. In 1830 he came to New York, and settled in the town of Catlin. He was one of the first settlers in that town. In 1866 he removed to Genoa, near Locke, Cayuga Co., where he remained till the time of his death. About 1851 he saw the Sabbath and other truths, and at once embraced them. These truths remained dear to him to the last, and he passed away in the triumphs of faith. He had remarkable health through life; but for several years, he had been gradually failing from old age. In his closing sickness, which lasted only ten days, he was heard many times giving expression to the following words: "He is a merciful God; he is a just God; he is a perfect God." He died at the home of his son Nelson Upson, and the funeral was held at the home of his son Luther Upson, Jan. 13. Remarks by the writer.

A. E. PLACE.

HOLT.—Died at Magnet Cove, Ark., in June, 1891, brother Thomas Holt, aged eighty years. Brother Holt began to keep the Sabbath from reading his Bible. He was baptized by Elder J. P. Henderson, Oct. 8, 1888, and united with the Malvern church. Being very feeble, he was not able to attend many meetings, yet we believe he sleeps in Jesus.

J. L. SHOCKEY.

CLIFT.—Died at her home near Reyburn, Ark., Aug. 20, 1891, sister Elizabeth Clift, aged about sixty-seven years. Sister Clift has been keeping the Sabbath for six years. She embraced the Sabbath from reading just one article in the *Signs of the Times*. She was a firm believer in all the truths taught by Seventh-day Adventists. She died in the triumph of a living faith.

J. L. SHOCKEY.

SHOCKEY.—Died of *la grippe*, at Malvern, Ark., Jan. 14, 1892, my beloved mother, Elvira Shockey, in the seventieth year of her age. She has for many years been a firm believer in the second advent, and readily embraced the third angel's message. We believe she will have part in the first resurrection, when the Lifegiver comes to awaken his sleeping saints. Funeral services by Rev. C. P. Bridewell (Presbyterian), from 2 Tim. 4:6-8.

J. L. SHOCKEY.

CAMPBELL.—Died of heart disease, Jan. 8, 1892, sister Alcind Campbell. She was a kind-hearted Christian, and much loved. She attended the camp-meeting at Minnehaha in 1889, and enjoyed the meeting. On returning home, she found her youngest son unconscious on his death-bed. The shock was so sudden that she lost her reason. For a long time she was cared for by her husband, but she was finally placed in the asylum at Rochester, Minn., where she died.

GEO. H. SAMSON.

EASDALE.—Brother Elmer E. Easdale, aged thirty-eight years, died Jan. 18, 1892, at Poplar Bluff, Mo., of catarrhal pneumonia. He embraced the faith of Seventh-day Adventists in 1887 under the preaching of Elder J. G. Wood, since which time he has faithfully lived and taught the doctrine. His delight was the study of the Bible, and his hope was in Christ and the resurrection. He was patient in his last sickness, which lasted over two weeks. Words of comfort by the writer, from 1 Corinthians 15.

THOS. M. LANE.

HOPKINS.—Died near Mt. Howell, Cal., Dec. 26, 1891, Mrs. Mary E. Hopkins, of a complication of diseases. Sister Hopkins was born July 18, 1833, in Mercer county, Pa. She with her husband and one daughter was baptized, and united with the Oakland church about one year ago. Sister H. was an earnest Christian, and was a kind mother and loving wife. She leaves two daughters and one son, who have all reached maturity. They have lost a Christian mother and the husband a valuable helpmeet, but they sorrow not as those who have no hope. The funeral services were conducted by the writer, at Oakland, Dec. 29.

J. H. DURLAND.

EDGAR.—John Elmer Edgar, oldest son of Wm. and A. C. Edgar, died at his home near Mt. Pleasant, Iowa, Oct. 11, 1891, aged 21 years, 10 months, 28 days. One year ago he was taken with *la grippe*, from which he never fully recovered. He was a member of the Seventh-day Adventist church and Sabbath-school, where he will be missed. He bore his sufferings patiently, and asked his young friends to meet him in heaven. He leaves a father and mother, three sisters, three brothers, and a large circle of relatives and friends to mourn their loss. Funeral services were conducted by Elder W. J. Hartle of the Christian church.

A. C. EDGAR.

LOWE.—Died in Danvers, Mass., Jan. 17, 1892, of pneumonia, sister Elizabeth M. Lowe, aged 71 years, 9 months, and 11 days. Sister Lowe embraced Christianity about forty years ago, joining the Baptist Church. Later, when she moved to Danvers, as there was no Baptist church near, she joined the Methodist church. About fifteen years since, when the truths of the third angel's message were first preached here, she with several others of that church, gladly embraced them. She attended the Sabbath meetings and evening prayer-meeting when possible, attending the week of prayer meetings just passed. She was taken sick on her return from one of these meetings. Whether as Baptist, Methodist, or Seventh-day Adventist, her firm Christian life endeared her to all, and the church here feel that in her sudden death they have met with a great loss; but they believe that she sleeps in Jesus, and if faithful, they will soon meet her to part no more. She leaves one brother, several nephews, and numerous relatives and friends to mourn her loss. Words of comfort were spoken by the writer from 1 Cor. 15:26.

WM. J. BOYNTON.

JONES.—Died in Battle Creek, Mich., Jan. 3, 1892, of internal cancer, Elder Edwin R. Jones, aged 36 years, 10 months, and 17 days, he having been born in Algansee, Branch Co., Mich., Feb. 16, 1845. At the age of sixteen he was converted, and began an earnest study of the Bible, feeling a strong drawing toward the work of the ministry. Having become an expert at the lathe, he worked for awhile in the shop to earn means to aid in the support of his widowed mother, and to secure for himself a better education. But he did not allow this occupation to interrupt his study of the Bible. On a little shelf, prepared for the purpose, he kept before him an open Bible, from which, while at work, many chapters, and even whole books of the sacred volume, were committed to memory. Ordained in 1874, he labored extensively in Michigan, Colorado, and California, filling for a time the position of President of the Colorado Conference. For several years before his death he seemed to be in the enjoyment of a rich experience of the love of God and its sanctifying power. He came to Battle Creek at the time of the General Conference in March, 1891, and from that time till his death, nearly a year, was under the care of the Sanitarium. During this time many visitors had occasion to note his trustful and buoyant spirit in all his affliction. He was perfectly reconciled to the will of God, whether it might be life or death in his case. He leaves a wife and two daughters, his eldest, a promising son of sixteen, having died of diphtheria while they were in California, between two and three years ago. The funeral was largely attended at the Tabernacle, Jan. 6.

U. S.



**CUSHMAN.**—Died at Carson City, Nev., Jan. 4, 1892, of plural pneumonia, my beloved wife, Hattie B. Cushman, aged 24 years and 19 days. She was on a visit to her parents, and was taken suddenly ill Jan. 1, and on Monday she passed peacefully away. She accepted the truth, and was baptized at the Reno camp-meeting, September, 1888, by Elder E. P. Daniels. She has left the best of evidence that she sleeps in Jesus. I have every reason to believe that she will respond to the call of our Saviour when he comes. C. CUSHMAN.

**McCUTCHEN.**—Our family, together with a large circle of friends and relatives, are called to mourn the sad death of my brother, J. M. McCutchen. A disease of the brain and poor health had, we feared, threatened his mind for a few weeks previous to his death, though none of us knew it was so serious. He was conscious of the danger, however, and had an awful dread of becoming insane, which caused him great gloom and despondency. This was increased by an unfortunate train of circumstances just at this time, that grieved him much. Under this strain, his mind gave way, and he took his own life. W. A. McCUTCHEN.

**WALKER.**—Died Jan. 17, 1892, of la grippe and pneumonia, sister Joana Walker of Brunswick, Me., aged 59 years and 10 months. She was married to brother Stephen H. Walker forty-four years ago. They first had their attention called to the truth, at a tent-meeting held in Brunswick, by Elders J. N. Loughborough, M. E. Cornell, and W. C. Gage, more than a quarter of a century ago. They soon commenced to obey the present truth, and have been faithful ever since. We believe she sleeps in Jesus. She leaves a husband, one son, and five daughters, who deeply feel her loss. Discourse by the writer. R. S. WEBBER.

**COX.**—Died in Springfield, Mo., Jan. 17, 1892, of la grippe, Jimmie A. Cox, aged 50 years, 7 months, and 24 days. She was born near Salem, Dent Co., Mo., in 1841, and was married to Thos. M. Cox in 1858. She was formerly a member of the Methodist Church. In 1885 she attended a tent-meeting held in New Springfield, Mo., by the Seventh-day Adventists, when she took her stand on the side of truth. She leaves a husband, one married son, a daughter fourteen years of age, and many relatives who deeply mourn their loss. She was beloved by all who knew her. She always had a kind word for all, and was ever ready to lend a helping hand to those in need. Mrs. F. W. RICHARDSON.

**STEVENS.**—Died Jan. 7, 1892, at the home of her mother, Mrs. Wm. Wright of Grand Rapids, Mich., of a complication of diseases, sister Carrie A. Stevens, aged 22 years, 8 months, and 16 days. At the age of twelve, sister Carrie gave her heart to God, and went forward in the holy ordinance of baptism, but after awhile, through the influence of the world, she laid off the armor; but for some months previous to her death she felt a desire to return to her first love, and by faith she was enabled to say that God had forgiven the past, and had also given her the evidence of sins forgiven. A few days before her death she told the writer that she was "willing that God's will should be done." She leaves a devoted husband to mourn her loss. Words of comfort were spoken from Jer. 31:16, 17. L. G. MOORE.

**GURLEY.**—Died in Danvers, Mass., Jan. 17, 1892, of pneumonia and heart failure, sister Hannah Gurley, aged 68 years and 8 months. Sister Gurley was converted about thirty years ago, and joined the Congregational Church. About fifteen years ago she heard the truth of the third angel's message, and accepted it, being one of the original members of the Seventh-day Adventist church at Danvers, of which church she was a worthy member at her death. She will be greatly missed by the church here, as she was always present at the prayer-meetings, and on the Sabbath. She died in bright hope of a part in the first resurrection. She leaves one brother, three sisters, three children, and numerous grandchildren to mourn her loss. Words of comfort were spoken by the writer from Rev. 14:13. Wm. J. BOYNTON.

**STAFF.**—Died in Medford, Minn., Feb. 2, 1892, of consumption, Annie Francis Staff, daughter of George and Mary Staff, aged 18 years, 5 months, and 7 days. She leaves a father and mother, two sisters and one brother to mourn her loss. At an early age she gave her heart to the Saviour; but before her death, her experience was a grand one. She felt that the Saviour forgave all her sins and fully accepted her. She passed quietly away to sleep until the resurrection morning. One of her last requests was that her money which she had saved, be given to the Orphan's Home at Battle Creek. A large concourse of relatives and friends paid their last tribute of respect to the deceased. The funeral services were conducted by the writer, assisted by Rev. Chase of the Methodist Church. Words of comfort were spoken from Jer. 31:16. J. W. COLLIE.

**COLBY.**—Died at East Richford, Vt., Dec. 30, 1891, of capillary bronchitis, resulting from la grippe, sister Charlotte Colby, in the seventy-ninth year of her age. Sister Colby was born in Dublin, Ireland, in 1813, while her father was stationed there as an officer in the British army. She came to Canada when quite young, and at the age of seventeen was married to James M. Clark, with whom she lived forty-three years. She became the mother of five sons and five daughters. After her husband's death she married brother Enoch Colby of Charleston, Vt., who died about six years after their marriage. Sister Colby was highly esteemed as a Christian and a worthy member of the Seventh-day Adventist Church. She leaves to mourn her loss five children, twenty-five grandchildren, and twenty-four great grandchildren. Discourse by the writer from Rom. 14:8. R. S. OWEN.

**KING.**—Jan. 15 I was called by telegram to attend the funeral of brother C. F. King of Rockwall, Tex., who died the night previous, of pneumonia, into which an attack of la grippe had run. Brother King was born Sept. 8, 1843, and was therefore a few months over forty-eight years old at the time of his death. He accepted the Sabbath and kindred truths in 1885, under the labors of brother J. M. Huguley, which he ever seemed to love and cherish, having ever been active in the missionary work, and

faithful in the payment of tithes, and the support of the cause otherwise, though he was never baptized, nor did he join the church until our last summer's camp-meeting, which step we were all glad to see him take. Before his death he expressed a willingness to go, if it was God's will, and the hope of meeting him when the Lifegiver comes, comforts the sorrowing hearts of his wife and two children. W. A. McCUTCHEN.

**AREND.**—Died near Gibson, Ill., Jan. 26, 1892, of la grippe, sister Mattie Catherine Arend, aged 68 years, 2 months, and 22 days. The deceased was born in Oldenburg, Germany, Nov. 4, 1823, and came to this country in 1868. In 1846 she was married to Reinet Arend. In early life she was converted and joined the Lutheran Church. About thirty years ago she united with the Baptist Church, to which she belonged until about five years ago, when the doctrines as held by Seventh-day Adventists were brought to her notice, she gladly accepted them, and was received into the fellowship of this denomination, remaining a faithful and highly respected member until she fell a victim to death. She loved the Sabbath, and the theme of her soon-coming Redeemer was her daily topic. Three sons, one daughter, and an aged companion who has walked with her the uneven pathway of life for over forty years, are left to mourn their sad loss. Funeral services were held in the M. E. church in Gibson, Jan. 28. Words of comfort were spoken by the writer from 2 Sam. 14:14. GEO. B. THOMPSON.

## SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

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## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Att'n'to Express.	Eve'g Express.	Kal. Accom'n.
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	4.45	am 12.25	11.20	7.00
Niles.....	10.20	pm 12.49	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	2.59	4.25	7.37	4.29	2.45	7.53
Jackson.....	3.05	4.30	5.52	8.52	5.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.45	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 8.00	am 9.00	am 9.00	am 6.25	pm 5.05	pm 5.05	pm 8.15
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 3.45	am 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	4.30	6.00	9.15			
Syracuse.....	pm 7.30	11.35	am 2.10	am 7.20			
Rochester.....	9.55	am 1.25	4.20	9.50			
Buffalo.....	pm 11.00	11.00	3.15	6.25	pm 12.50	am 8.45	
Suspension Bridge.....			8.40				
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	9.50	2.19	10.32	5.52	9.13
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	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	12.39	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	1.48	6.17	4.15	7.40	3.10
Michigan City.....	5.37	2.14	2.48	7.20	5.35	8.55	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 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.05 a. m. and 4.55 p. m. and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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

## Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
am 8.00	..... Boston.....	am 6.15
pm 5.00	..... New York.....	pm 6.15
am 6.20	..... Buffalo.....	pm 6.15
pm 8.40	..... Niagara Falls.....	pm 6.15
pm 8.40	..... Boston.....	pm 6.15
pm 8.40	..... Montreal.....	pm 6.15
pm 8.40	..... Toronto.....	pm 6.15
pm 8.40	..... Detroit.....	pm 6.15
Day Exp.	..... Port Huron.....	pm 6.15
Pass. Exp.	..... Port Huron Tunnel.....	pm 6.15
.....	..... Saginaw.....	pm 6.15
.....	..... Lansing.....	pm 6.15
.....	..... Charlotte.....	pm 6.15
.....	..... Vicksburg.....	pm 6.15
.....	..... Schoolcraft.....	pm 6.15
.....	..... Cassopolis.....	pm 6.15
.....	..... South Bend.....	pm 6.15
.....	..... Valparaiso.....	pm 6.15
.....	..... Chicago.....	pm 6.15

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

## The Review and Herald.

BATTLE CREEK, MICH., FEB. 23, 1892.

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THE Louisville Courier-Journal reports that the pope of Rome will formally bless the World's Fair, and will furnish an exhibit for the occasion. It might be suggested that an appropriate exhibit from that quarter would be a full-fledged Inquisition, with all its instruments of torture, and a notice that such means of conversion still await all heretics if ever the Church of Rome becomes possessed of power to use them.

We commence in this number a series of important articles from the pen of Elder Geo. I. Butler, on the 24th and 25th chapters of Matthew, under the title of "Our Saviour's Great Prophecy." The intrinsic interest which pertains to the subject as a prophecy from the lips of our Lord himself, foretelling the experience of his people to the end of the world, the striking fulfillments of the prophecy in the course of events from the days of the apostles to the present time, and the evidence that we are now drawing near the consummation, and that the grand event in which the prophecy culminates is to be reached in our own day, all bespeak for these articles earnest and careful study.

### FALSE CHRISTS.

A FALSE Christ means one who pretends to be Christ. According to prophecy, such characters were to become plentiful in the last days. And the prophecy is being fulfilled. In addition to the many heretofore noticed in the REVIEW, another one now appears in Detroit, Mich., calling himself "Prince Michael." Many families from Richmond, Ind., are reported to have joined the movement.

### PLAIN TALK.

THE Church Militant is the title of a vigorous little sheet published in Brooklyn, N. Y. It has reached No. 3, of Vol. 2. Without fear or favor, it strikes right and left against corruption and compromise with sin in both Church and State, and gives the trumpet no uncertain sound in the much-to-be-desired work of prohibition. Seventh-day Adventists are denounced as pessimists and alarmists, because they bear a plain testimony against the growing corruption, and sad degeneracy of our times. But to show that we do not occupy altogether an isolated position, we quote from the January number of our contemporary, the following stirring words:—

"The Church Militant assumes that, as a people, in both Church and State, we have reached a degree of boldness in sin which invites the wrath of Al-

mighty God, endangers the peace of society, and threatens the destruction of our free institutions,—that, while there are good men in all our churches, there are enough bad men in them to hinder any effective work for righteousness.

"Whatever may be the measure of the guilt of the church, the fact remains that it is not doing the work needed for the salvation of society. This is seen in the almost universal worship of Mammon, in our political and secret corruption, in the triumphant rule of the liquor power, and in the general prevalence of other vices representing the trinity of evil,—the world, the flesh, and the Devil."

### MORE ORACULAR WISDOM.

THE Oracle evidently is determined to make full proof of its wisdom, judging from an editorial in the number dated Jan. 14. Attempting to contrast the Sabbath and Sunday, the editor says:—

"A good understanding of Moses and the prophets is helpful in rightly understanding the Christian Scriptures."

A little later in the same column, we get the Oracle's idea of what Moses was, in the following words:—

"This side of the resurrection, the King of heaven rules; on the other side Moses ruled."

Here we have the statement that before the resurrection, Moses sustained the same relation to the people of God that is now held by Christ! If this position is correct, then the charge made against Moses by Korah, Dathan, and Abiram (Num. 16:13) was true; but God destroyed these malicious slanderers by a direct miracle.

At one time Moses so far forgot himself as to associate himself with God, saying, "Must we fetch you water out of this rock" (Num. 20:10)? and for this act of presumption he was shut out of the promised land. Moses himself, speaking of what immediately followed the proclamation of the law of ten commandments, says: "I stood between the Lord and you at that time, to show you the word of the Lord." Deut. 5:5.

To say that Moses was anything more than the visible leader of Israel, and the one through whom God made known his laws (always excepting the time when the ten commandments were given), is to maintain an absurdity. But this is not all the absurdity there is in the statement. We will quote it once more:—

"This side of the resurrection, the King of heaven rules; on the other side Moses ruled."

The other side of the resurrection must go clear back to creation; but as Moses was not born until about 2,400 years after creation, we have, not only the singular spectacle of a man ruling the people as God, but of his ruling them more than 2,000 years before he was born! Further comment is unnecessary.

M. E. K.

### BOOK NOTICES.

#### "STEPS TO CHRIST."

THERE has come to our table a book bearing the above title, written by Mrs. E. G. White, and published by the Fleming H. Revell Co., Chicago.

Covering the field of practical godliness in which sister White is so eminent a writer, the nature of the work is clearly indicated by its title. The topics treated are these: "The Sinner's Need of Christ—Repentance—Confession—Consecration—Faith and Acceptance—The Test of Discipleship—Growing up into Christ—The Work and the Life—A Knowledge of God—The Privilege of Prayer—What to do with Doubt—Rejoicing in the Lord."

The style is impressive, the statements direct and forcible. The steps to Christ are made clear and plain. It is calculated to do good, and is entitled to a wide circulation, which we trust it may receive. Neatly bound in muslin, with gilt back and side stamp. Price 75 cts. To be had of publishers.

"ANGLO-ISRAEL; OR THE SAXON RACE PROVED TO BE THE LOST TRIBES OF ISRAEL." Such is the title of a volume of 685 pages, by Rev. W. H.

Poole, LL. D., which has recently come under our notice. It is the most full and voluminous work on this subject it has ever been our fortune to meet. It shows a large amount of research, and brings out many interesting facts in regard to the origin of the modern nations of Europe, especially the inhabitants of the British Isles; and its chapters on Philology and Archæology are particularly valuable. It is, from our point of view, in these lines that the interest of the book chiefly centers; for, as our readers well understand, we give no credence to any theory of the future greatness and glory of the Anglo-Saxon race, or any other, based on the hypothesis that they are the lost tribes of Israel, especially when it leads to a conclusion so utterly unscriptural as the claim that this is the stone of Dan. 2:34, 35, cut out without hands, which is to dash all other kingdoms to pieces and fill the whole earth. We have no particular objection to the idea that the Anglo-Saxon race may be able to show a connection more or less direct with those members of the family of Israel, whom for their utter apostasy, the Lord cast out of his sight (2 Kings 17:18, 20, 23) into irrecoverable captivity, over seven hundred years before Christ; and it seems that some strong points can be made in favor of this view; but this fact does not connect them with any special promise of God; for after the coming of Christ to this world, the great pivotal point on which the whole plan of redemption turns, there was to be, according to the express declaration of the apostle, neither Jew nor Greek, neither Israel nor Gentile; that is, with reference to the future purposes and promises of God. Now only those who believe in Christ are counted for the seed of Abraham, and heirs of all the promises that remain to be fulfilled. Gal. 3:27-29. Nevertheless, on account of the large amount of information which the book contains, as noticed above, we consider it a valuable work, and well worth possessing. Price \$3. It can be had of the author, W. H. Poole, LL. D., 164 Pitcher St., Detroit, Mich.

### A VALUABLE BOOK.

LAST week I received a copy of our Year Book for 1892, and after giving it as careful a reading as time has thus far permitted, I have wished that every Seventh-day Adventist would read and carefully study this intensely interesting little work. The first forty pages containing Workers' Directory, Directory of Conferences and Mission Fields throughout the world, is worth far more than the price of the book. In the book are found all the proceedings of the last General Conference, embracing the plans for future labor; here are also found reports from our foreign mission fields which all ought to read, and as they read, pray the Lord of the harvest to send forth laborers into his harvest. The tabulated statements and statistical reports of Conferences and missions on the question of funds raised, make a peculiarly interesting topic for study.

If our people all over the great harvest field would thoroughly acquaint themselves with the contents of the Year Book for 1892, they would be far more intelligent with reference to our work than many of them are at the present time.

London, England.

D. A. ROBINSON.

### SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

#### Seventeenth Annual Session.

THE seventeenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Tuesday, March 15, 1892, at four o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the society, as may come before the meeting.

U. SMITH,  
W. W. PRESCOTT,  
O. A. OLSEN,  
J. H. KELLOGG,  
A. R. HENRY,  
C. ELDRIDGE,  
H. LINDSAY,

Trustees.