

# The Adventist REVIEW AND HERALD

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

VOL. 68, No. 5.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 3, 1891.

WHOLE No. 1901.

## The Review and Herald, ISSUED WEEKLY BY THE Seventh-day Adventist Publishing Association, Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

### THE TRUTH ENDURES.

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

THOUGH granite walls and marble halls,  
And mountains firm and tall,  
May change to dust, as all things must;  
Tho' pillared arches fall,  
And Egypt's miles of massive piles  
May crumble and decay,  
Dissolve to sand at Time's command,  
Be blown by winds away;  
Still truth shall stand as fair and grand,  
Outlasting works of man;  
Be as sublime as e'en when Time  
His transient course began!  
God guards the right with his own might,  
More firm than earthly rock;  
Upon this base our feeble race  
May brave the tempest shock.  
"Thy word is truth." In age and youth,  
'Twill shield each faithful one  
From every foe he meets below,  
Till life's fierce fight is done!  
Then help us each what thou dost teach,  
Strive ever to obey,  
Till truth, at last, wrong's midnight past,  
Shall usher in the day!

### 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.

### SERMON AT OTSEGO.

BY MRS. E. G. WHITE.

IN company with Elder Rousseau and his wife, I left Battle Creek, Oct. 3, 1890, to attend meetings at Otsego, Mich. We went by private conveyance, and as we passed through the different towns on our way, we had many serious thoughts in regard to the work to be done in spreading the light of truth in these small villages. Are there not in the Battle Creek church persons who are free from responsibilities in connection with our institutions there, who could enter Harmonia, Augusta, Gull Lake, Richmond, and other places near Battle Creek? Have the members of the Battle Creek church the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven, and leave a world to perish. Where are our home missionaries? May the Lord awaken an interest in the hearts of those who could do this work, that the light may shine into darkened places. Those who are content to sit under the clear light of truth Sabbath after Sabbath, and do nothing to diffuse this light, will lose the light themselves. If we would keep the light, we must be constantly giving it out. Jesus did not neglect the villages. The record declares, "He went through-

out every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Not only Christ, but his disciples also, labored in the cities and villages; and those who had been in the truth longer than the new converts, ministered unto him of their substance.

Jesus left his glorious home, and went without the camp, bearing reproach; and shall those who have received the sacred treasures of truth, crowd together into large communities, and leave the work committed to them undone? Mark the example of the divine Teacher: "The people sought him, and came unto him, and stayed with him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils."

No one who professes to be a follower of Christ is left without some burden of responsibility. He is to let his light shine forth to the world. All heaven is interested for the salvation of souls. The angels that excel in strength have their commission to work for the perishing souls of men. Thousands and tens of thousands are engaged in active warfare, seeking to repulse the hosts of darkness, setting captives free from the power of the enemy. If angels are thus engaged, shall we be indifferent? God means that we shall all be laborers together with him. The least of all saints is to keep himself in the love of God, that he may not be a burden to others, but be able to lift with the active workers. Satan and his agents are working to destroy the Church of Christ, and it is necessary that every soul should be on the alert, helping on the great mission of the Redeemer.

Seven discourses were given at Otsego, five by Bro. Rousseau, and two by myself. I longed for physical strength that I might engage still more actively in the work. I had freedom in speaking to the people on Sabbath, but the social meeting that followed the discourse was not marked by the promptness, zeal, and earnestness that characterize the meetings where the people have on the whole armor of God. We long to see those who profess the truth for this time, show works corresponding to its importance and value. We are to be living witnesses for God. Those who have received the truth into the heart and life cannot withhold a living testimony of gratitude, showing forth the praises of Him who has called them out of darkness into his marvelous light.

On Sunday Bro. Rousseau spoke in the forenoon, and I in the afternoon. As I spoke in feebleness, I realized that power was given me of God; my faith was strengthened, and I knew

that God would be with me as I went to fill various appointments in different States. I realized my great physical weakness, and was prepared to appreciate the help and strength that had been imparted to me by Him who has said to his workers, "Lo, I am with you alway, even unto the end of the world." I believed the promise of God, and was able to say, "I will go forth trusting that the Lord will do the work that humanity alone cannot do." "Without me," said Christ, "ye can do nothing." But with Christ we can do all things.

I spoke to the people of Otsego from the fourth and fifth verses of the second chapter of Revelation: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The people to whom these words are addressed have many excellent qualities, which are recognized by the True Witness; "nevertheless," he says, "I have somewhat against thee, because thou hast left thy first love." Here is a want that will have to be supplied. All the other graces fail to make up the deficiency. The church is counseled to "remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

In these words are warnings, reproofs, threatenings, promises, from the True Witness, he that holdeth the seven stars in his right hand. "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

When this church is weighed in the balance of the sanctuary, it is found wanting, having left its first love. The True Witness declares, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Notwithstanding all this, the church is found wanting. What is the fatal deficiency?—"Thou hast left thy first love." Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? Why are we called upon to repent?—"Thou hast left thy first love." Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labor? This solemn warning from the True Witness means much; it demands that you shall remember from whence

you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O that the church might realize its need of its first ardor of love! When this is wanting, all other excellences are insufficient. The call to repentance is one that cannot be disregarded without peril. A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position.

In presenting the binding claims of the law, many have failed to portray the infinite love of Christ. Those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God's great love to man. Love for Jesus, and Jesus' love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind. The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of his mind and character. As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author. The messenger should be able to say, "In the law is God's will; come, see for yourselves that the law is what Paul declared it to be,—'holy and just and good.'" It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in his mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ—his life, humiliation, death, and intercession for lost man—magnifies the law, and makes it honorable.

Many sermons preached upon the claims of the law have been without Christ, and this lack has made the truth inefficient in converting souls. Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ. Without Christ there can be only condemnation and a fearful looking for of fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." All despair is swept from the soul when Christ is seen in his true character.

(Concluded next week.)

#### THE LORD'S TENTH.

BY C. E. WATERMAN.  
(Troquois, S. D.)

No one will deny that the obligation to pay the Lord a tenth, rested upon the people of God during the Jewish dispensation. The majority of Seventh-day Adventists believe that it is so now, but a few do not; and some of those who

do, think the obligation rests on conditions, and is to be governed by circumstances.

To these classes these lines are addressed. Ever since people became numerous enough to demand a person's time to teach them the way of salvation, some one has had the work to do.

The message of salvation must go to all people. The commission is, "Go ye into all the world, and preach the gospel to every creature." Some one must fulfill this commission. Such persons subsist very much the same as others. If their time is given to teach sinners, it cannot be devoted to raising crops: and others must furnish them the means with which to live.

In 1 Cor. 9:14 Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The Lord *ordained* this. If the Lord has "ordained" it, then there must be some order or system in the matter. It is not left with every individual to get up his own plan to give as much, or as little, as he likes, and when he pleases.

The Saviour showed what is "ordained" in this matter, when he rebuked the scribes and Pharisees. Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other [paying tithes] undone." Now, if they were not to leave tithing undone, it was their duty to pay tithes, even on as small things as herbs.

This teaching must apply under the new covenant; for we read (Dan. 9:27): "He [the Messiah] shall confirm the covenant with many for one week." The confirmation was more than the ratification of the covenant, by his death; for it was to occupy a prophetic week, or seven years, and embraces all Christ's teachings (which are the conditions of the covenant); and since he taught that we should not leave the paying of tithes undone, it must be one of the conditions of the new covenant to pay them.

The fact that the Levitical priesthood has now expired, is no reason why we should not pay tithes; for the system did not originate with that priesthood. We read that Abraham paid tithes to Melchizedek, a priest of the Most High God. The indications are that the tithing system originated under that priesthood; and since we are now under that same order (Hebrews 6), the same regulation must apply to us. Those who believe that special light from the Lord is given us in the writings of sister White, have only to read "Testimony, No. 14," pp. 230-235; "No. 20," pp. 126, 127; "No. 24," pp. 83-96, and 113-120, to see that the tithing system is binding still.

The circumstances under which some excuse themselves from paying tithes, are these: They say, first, "I am too poor; it takes all that I can get to keep my family;" and, secondly, "I am in debt."

At first thought it does look inconsistent for a person who has hard work to support his family from his earnings, to take one tenth of his income right out, as it looks to him, from the mouths of his family, and devote it to the gospel. But has not the Lord himself told us that we "ought" to do it? and is it not morally certain, then, that when we return one tenth to the Lord (which he claims as his), he will bless the remainder, so that it will go as far as our whole income would, if we robbed the Lord of his share, and threw that in too? In my own experience the Lord has often opened the way so that I got along with nine tenths of my income, where it seemed that I *must* use the whole of it.

Why, dear friends, we have no need to worry about our food and raiment; for the Saviour says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we only do our part, God will not see his children lack. Ps. 37:4; 34:10. But if we rob the Lord by not returning to him his own (Mal. 3:8), I am afraid he will not regard us as

his children, and that we may come to severe want. The promises are not to robbers.

By those who are in debt it is said, "I am in debt, and I cannot pay to the Lord a tithe of the money I get; because it does not belong to me. It belongs to my creditors."

But I would ask, What represents these debts? Haven't you anything to show for the debt? A person must be a poor manager to make a debt, and pay it, without receiving anything. If the money is not his, that which he purchased with it is; so he should pay a tithe just the same.

To illustrate: Suppose a person goes in debt for his groceries, as a great many farmers do who pay in the fall. Perhaps he runs up a bill of \$50.00 in this way; he needs another cow—a bill of \$30.00 more; and really he doesn't see how he can get along to good advantage without another horse. That will take \$150. Well, he has eaten the groceries, had the use of the cow and horse all summer, and now it comes time to pay the bills. He has just about money enough to pay them. His conscience or his wife suggests that the money be tithed before paying debts; but he answers, "No. The money is not mine; it belongs to my creditors; I cannot tithe money that belongs to them." So the Lord is robbed to pay debts. Yet the man has had the benefit of \$50.00 in groceries, the use of the cow and horse, and still owns them, but can pay no tithe. He keeps in debt just about enough to take all the money he can get to pay the debts, but all the time accumulating property. If such a one was prospered all the time, how long would it be before he would be immensely rich, and never return to the Lord a cent, because the money, he would claim, would never be his, but his creditors, and he has no business to tithe their money. Would this be dealing justly with the Lord?

The objection is sometimes raised, "The creditor would lose confidence in me if I didn't pay him, and I would be a reproach to the cause; and I surely could not pay him if I took out a tenth, for it takes the whole of it to pay my debts."

We sometimes have poor crops and low prices, so that we cannot pay all of our debts. Is confidence lost in us then? I think it would seldom be the case that confidence would be lost in us, if we paid nine tenths of our debts when due; and I believe that if we return to God his own, not robbing him to pay our debts, he will work for us, and the time of payment will be extended, if there is not enough to pay both tithes and debts. When we have paid the nine tenths, the truth could be told by saying that that was all we had; for the one tenth does not belong to us, and never did, any more than a neighbor's money left in our trust; and we would not use that to pay our debts.

There are people who would think it beneath them to accept any temporal assistance from the hand of charity, yet they can sit and enjoy a good sermon, and see the truth go forward, and let the financial burden fall on their brethren who are more conscientious than they in this matter. Would it not be well to exercise some of our pride in giving to the cause of Christ? It might be well to ask ourselves, "How much am I doing to support the ministers and their families, to pay their traveling expenses?" etc. The tithe is for this very purpose.

There is once in awhile a man who robs the Lord, that prospers financially and amasses wealth. But unless he repents, he will have to throw his gold and silver to the moles and bats, with anguish of spirit, by and by.

Sister White says that Mal. 3:7-11 applies especially to our time. If it does, and we have been honest with God, why do we not claim the promise? The fact that our crops fail us on account of droughts, insects, and worms is a witness against us, and proves that we have not been honest; for God says, "Prove me now herewith."

We claim to love God and his cause. If we do, why will we seek to avoid paying our tithes?

If we love the cause, will not its languishing condition, financially, arouse our sympathies, and cause us to do all in our power to support it, and

to hasten the time when we can leave this earth and all its sorrows to meet the One who has made it possible for us to be saved, and enjoy eternal happiness?

It is for our own good that we are asked to give. Phil. 4:16, 17. Those who fail to give are the losers. It shows that they are selfish; and God wants unselfish subjects in his kingdom. Others would not feel at home there. Paul says in 2 Cor. 9:6-8: "He which soweth sparingly shall reap also sparingly."

#### THE REAR-GUARD.

BY MALCOLM B. DUFFIE.  
(Battle Creek, Mich.)

You, my brother, whether of the blue or gray; you who passed safely through those days of peril, those weeks of blight, those months of mildew, and those years of canker; you, I know, will bear me witness when I say that the most dangerous position that could be assigned your company or regiment on the forced march, as well as on the forced retreat, was the position of rear-guard. It was far more hazardous than the advance, for if too strong a force was found in front, the column would come up, before which the obstruction would soon melt away. Not so with the rear-guard. With them it was load, fire, fall back to the next hill! load, fire, fall back to the next ravine! The army pressing forward, the rear-guard must keep well up, or a gap be left through which that body of troopers, hovering all day along the flanks, would press through and cut them off from the rest of the command. Don't you remember feeling just a little nervous or uneasy that day, for fear the rear-guard would not be able to withstand the fierce onslaught of those intrepid horsemen, and that they would give way? How anxiously you looked into each other's faces when the minies whistled over and about your heads!—that day when the rear-guard broke and doubled back upon the column! And then, that night—how dubious some of you felt when it was whispered that your command, Captain So-and-so's company, or Colonel Blank's regiment was to act as rear-guard to-morrow. Only the most experienced troops were assigned this responsible position. Seldom did the lot fall upon "the big knapsacks," or new regiments.

The religious life has well been described as "a march and a fight." Silvery toned bugles are sounding the "Forward." The great Captain, with a mighty host of angels (each more powerful than was your whole brigade or corps), has taken the advance, while the rear-guard is the glory of the Lord! "For the Lord will go before you; and the God of Israel will be your rearward [rear-guard]." Isa. 52:12. A good sword has been placed in the right hand of every soldier of the cross—the sword of the Spirit, the word of God. The front and rear being so well guarded, the only place the enemy can hope to attack successfully is upon the flanks. But, with this sword, it is promised that one shall chase a thousand, and two put ten thousand to flight.

Are you stricken in the fray? call upon the Lord, and he will bind up your wounds. Are your lips parched with the long and dusty march? take another drink of the water of life. Are your shoulders weary with the heavy knapsack you have borne so long? drop your burden upon the Lord, and he will give you strength for to-morrow's march, for to-morrow's triumphs. The march is nearly ended, the great campaign is about to close. Yet a little farther and the walled city is reached. See! its spires and minarets are already twinkling in the distance, its wondrous gates are swinging outward, its draw-bridges lower, the portcullis is raised! If faithful to your post, you will soon be sheltered within those mighty walls, from the top of which you will witness the destruction of your pursuers by the fires from heaven. So press forward, shoulder to shoulder, keeping step to the music of redemption. The advance is led by the hosts of heaven, your rear-guard is the glory of the Lord. Isa. 58:8.

#### TRIUMPH.

BY A. E. E.  
(Dodge Centre, Minn.)

OFTEN when the misty shadows  
Gather thickly o'er the way;  
When life's path seems rough and thorny,  
And the darkness hides the day;  
When the world's fierce strife and conflict  
Wearies heart and brain and hand,  
Long we for the restful quiet  
Of the purer, better land.

Then, above the gathering darkness,  
As we toil the rocks among,  
Hear we, faint and sweet, the gentle  
Cadence of an angel song;  
And the burden seems less heavy,  
And the rough path smoother grown;  
For we feel that One is near us,  
That we do not walk alone.

Nearer glide the unseen helpers;  
Backward rolls the misty shroud;  
And the shining beams of glory  
Paint the rainbow on the cloud!  
And we're watching for the glimmer  
Of the angel robes of white;  
For the Presence is beside us,  
And the burden now is light;

And a peace, so holy, thrills us  
That our worn feet seem to stand  
Almost on the shining border  
Of the bright, the heavenly land.  
And the dirge, begun in sadness,  
As the trembling voice we raise,  
Swells into a glad evangel  
And the sweetest notes of praise.

#### YALE LETTERS.—NO 5.

BY C. C. LEWIS.  
(New Haven, Conn.)

ONE week of the holiday vacation I spent in New York and Brooklyn, studying schools and visiting points of interest. The Teachers' Bazaar was in progress that week. It consisted of two parts, a fair and an educational exhibit. Its object was to raise a fund for the assistance of needy and unfortunate teachers. The exhibit was excellent, and I made notes of valuable suggestions. The fair was thronged with people, and doubtless much money was realized for a worthy object. But to accomplish this end, I am sorry to say, unworthy means were used, and I fear some children received their first lessons in a vice that will prove their ruin. Many gifts had been received from friends of the teachers, the finest of which was a magnificent bronze statue of Washington. There were also pianos, organs, sewing-machines, etc., etc. These were raffled off, a "chance" being sold at from ten cents to one dollar, according to the value of the object. Teachers and pupils, with blank-books in hand, would pass about among the crowd, soliciting individuals to "take a chance." What an example for teachers to set their pupils! and what apt learners the children made! Sad indeed to hear boys and girls pertly saying, as they looked up into your face, "Have a chance, sir? Only ten cents! Better take a chance!" Some of the solicitors were quite persistent, not to say impudent. I was obliged to say to one lady, who had repeatedly assured me that ten cents was n't much, that it wouldn't "break" me, etc.; that I declined from principle; I did not believe in gambling. With an astonished, and probably contemptuous, "Oh!" she turned away to look for more susceptible victims.

Come with me, dear reader, and I will show you something that will make you shudder, and afterward something that will make your heart glad. Sunday evening at Five Points! No wonder you draw back at those words. You have read of the place, and you have some idea of the wickedness they stand for. But do not fear; for the portion of New York City in this vicinity has greatly improved in recent years, though Heaven knows, it is bad enough yet. Fortunately we have Dr. Maxon, formerly of the Sanitarium, now pursuing a special course in Bellevue Hospital, to be our guide. Taking his arm, we set out. As we come nearer to Five Points, the streets grow narrow and dingy, and are thronged with people.

Here we pass Mulberry Street, and pause, for the crowd is greater. The street is narrow, crooked, and dirty. On either side tenement houses rise story above story. The sidewalks are crowded with people, who look to be largely Italians. Shall we enter this street? It is one of the worst in the city, but we do not realize it. To-morrow morning's paper will tell of half a dozen shooting and stabbing affrays that occurred the night before in this vicinity, one on this very street; and to-morrow, as we pass by daylight, with the knowledge of these deeds in mind, we will not feel like venturing in, though the streets are comparatively clear of people. But to-night we have not heard of these things, the people all seem good-natured, and our curiosity to see a little of the dark side of the great metropolis overcomes our faint fears; and so, clinging a little more closely to the doctor's arm, we venture in.

Threading our way through the crowd, we pass for several blocks down one side of the street, and crossing over, return on the opposite side. The sidewalk is encumbered with stands loaded with bread, vegetables, sea crabs, etc., for these people must eat; and the basements are thick with gin-shops—for they will drink. Wagons and carts are left standing in the street, which serves as a sort of back-yard for the multitudes that swarm in these tenement hives. Ragged boys and girls are building fires, chasing each other with burning sticks, or playing various games. All—men, women, and children—are talking loudly in various languages. Evidences of drunkenness are seen on every hand. We have not seen much, but we have seen enough. Imagination must do the rest, and there is little danger that it will go beyond the reality of wretchedness and sin hidden by the walls about us. The little we have seen makes us want to hasten away. Yet missionaries spend their lives working for these people. Detachments of the Salvation Army parade these streets at midnight, to rescue, if possible, some perishing soul.

We pass on now to Five Points, and, turning up one of the streets which center here, reach in a moment the Five Points House of Industry. We have come to listen to a service of song by the children who are cared for here. Such a service is held every Sunday afternoon, at three o'clock. As a matter of fact, we visited this place first, but we have put the description of Mulberry Street first, that you, reader, may keep in mind where the children came from whom we are about to see.

Entering the chapel, we wait but a few moments, when 300 children, from four to twelve years of age, come marching in, singing a processional song to the accompaniment of the organ, and take their places in an amphitheater of seats before us. Then follows an hour of such rare entertainment as we have seldom enjoyed. A dozen hymns and songs are sung. Interspersed are concert recitations of the Apostles' Creed, the Lord's prayer, the Sunday-school lesson, the ten commandments, etc., all so distinctly rendered and in such perfect concord that it does one good to listen. The music is all classical, from such authors as Abt, Verdi, Root, Schumann, Beethoven, etc., and embraces, with other selections, the following: "Saviour, Like a Shepherd Lead Us," "We Lay us Calmly Down to Sleep," "Memories of Galilee," and "God Be with You." Not a book is used except by the organist. Not a child whispers or is out of order in any way. All sing, even to the youngest; and what power to move the soul is there in this volume of blended children's voices!

After the concert, the children go to supper, and the visitors are allowed to follow them and see them at the table. They stand about three long tables; and when all is ready, they fold their hands, bow their heads, and repeat the following grace:—

"Be present at our table, Lord;  
Be here and everywhere adored;  
Thy creatures bless, and grant that we  
May feast in paradise with thee."

Each child has a bowl of milk, a generous slice



of snowy bread, two kinds of plain cake, and a banana. After the meal, the children say:—

"We thank thee, Lord, for this our food;  
And now, because of Jesus' blood,  
Let manna to our souls be given,—  
The bread of life, sent down from heaven."

Upstairs the "little tots," about thirty in number, are having their supper. These children are under four years of age. They are seated in little chairs about a low table, and kind ladies break their bread for them into their milk, while the little ones cast sly glances up at the visitors who stand about the table.

The Five Points House of Industry was established in 1854, to shelter and provide for children whose parents are unable to care for them, or who are orphans. They are cleansed, clothed, fed, and instructed until they can be provided for elsewhere. Many respectable men and women to-day are what they are because of this House of Industry. During its existence more than 40,000 have been in its school, and over 26,000 have lived in the House.

Many times since this visit I have pictured the children of Mulberry Street and then the children of the House of Industry; and as I have thought, "By the grace of God these came from those," I have said to myself, "Do we as parents realize the power there is in Christian training and education to lift our little ones into a life of purity and holiness and love? And are we as a denomination doing our whole duty to the orphan children among us, and to those that would gladly be placed in our care if we were ready to care for them? God grant that by the power of the love of Christ we may so discharge our duty as parents and as a people, that with glad hearts we may look up to Heaven, and say:—

"We bring them, Lord, with thankful hands,  
And yield them up to thee;  
Joyful that we ourselves are thine,—  
Thine let our offspring be."

#### "A SUNDAY LAW."

BY G. W. HOWARD.  
(Canaan, Me.)

I CLIP the following article from the *Chico Weekly Chronicle Record* of Dec. 13, 1890, entitled, "A Sunday Law." The sentiments are so outspoken and good that I herewith forward it to the readers of the *REVIEW*. We as a people appreciate such public sentiment. It savors of the right kind of a spirit. Here is the article in full:—

"An effort will be made to have the next California legislature pass a Sunday law. Strange to say, this movement has its headquarters in New York, and is fathered by the American Sabbath Union, an offspring of the Reformed Presbyterian Church. This church does not permit any of its members to hold office in this country, because the National Constitution does not mention the name of their deity. This is, no doubt, to the advantage of the country. That part of religious history written with the blood of martyrs, shows that from time immemorial legislation for Christ's sake has been the work of the Devil's ambassadors. Christ himself did not escape. A religion that needs the strong arm of the State to support it, should be abandoned in the interest of good government. Morality cannot be legislated into any man or community. When the Reformed Presbyterian or any other church seeks the aid of the State to sustain and promulgate its tenets, it confesses its own weakness and unworthiness while it merits and secures the contempt of all thinking people.

"We believe in observing the Sabbath in our own way, and logically must concede the same privilege to our neighbor. This is the substance of the entire question. —*Orville Mercury*."

We indorse the above, as it strikes us as being very near the exact point. If this is a free religious country, why should we not have it so? Are not the other religious sects of as much importance as the one named? There are some who believe in keeping Saturday instead of Sunday, which they have a perfect right to do, and we respect them as much as any other organization if they are sincere.

Stop for a moment, and look at the nations that have made religion compulsory. Where are they? Did they succeed? You cannot shove people into the kingdom of God; they must go there voluntarily.

Would that there were a multitude of pens and voices in this nation to-day, that would herald forth these same sentiments! But, alas! a voice

of another nature is heard. This nation will ere long succeed in making a universal Sunday law. But sure and speedy deliverance will come to those who keep the commandments of God and the faith of Jesus. Brethren, let us look up; for our redemption draweth nigh.

#### ASK JESUS FIRST.

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

THIS morning when I awoke, I was so strongly impressed that I ought to do a certain thing, and the course by which to proceed was so plain and clear, that I thought, "Surely, this is the prompting of the Spirit of God." So strong was this impression that I dressed with the express purpose of immediately taking steps to carry out those promptings. But I thought, "I will pray first; I will ask Jesus to guide me."

And as I prayed, the dear Lord came very near; he gave me a rich blessing. And when I came from that season of communion with my Lord, my mind was wholly changed as to my duty. I could not then proceed to execute that which before had seemed so clear.

More forcibly, therefore, than ever in my life before, do I feel the importance of seeking divine guidance; of asking Jesus first, before acting, even in matters which may appear to have been presented by the dictation of his Spirit. I recall instances wherein, without prayer, I heeded the promptings which came so forcibly that I thought they *must* be from the Lord, but which after results proved were only the dictations of my own will; and with these sad remembrances to admonish, and this morning's special experience to impress me, I repeat, *Ask Jesus first*.

Yes, ask Jesus first, and even then sometimes you may need to wait awhile before your duty will be plain. The reason of this lies in the fact that sometimes the human heart becomes so bewildered by the pressure of *desire*, that it does not hear the still small voice when Jesus does speak to the soul. Therefore it may be quite necessary sometimes to wait awhile, even after asking Jesus. By all means wait if you do not feel clear in regard to duty. When the tumult of desire and anticipation have somewhat subsided, then you may realize that the soul was so absorbed in those, that it could not discern the heavenly voice. Oh, let us be very careful to seek divine guidance, and wait until we are assured that we are moving in harmony with such guidance before we act.

Often times the desires and impressions may be all right in themselves, but the proper time for the carrying out of the same has not yet come. And often as great evil results from immature action, as from a failure to act in the right way. Then when we know that there is in our hearts the tumult of desire, let us seek God until we know that we can say to our longings, "Stand aside while I ask Jesus." Until we can truly do this, we are in danger of receiving such an assent to our petition as Balaam received. And, like him, blinded by desire, we may move forward to a sad and bitter experience, if not to destruction. O that we might learn to say a hearty "Amen" to the thwarting of our plans, realizing that it was tenderest love which permitted the experience!

Yes, let us ask Jesus first, and then wait patiently his guidance. Sin is deceitful, and the desires of the heart may be Satan's promptings clothed in garments of light. They may be, and probably will be, almost light in themselves; the deviation from light and duty will be very slight at first, otherwise they would not so easily deceive. As to my experience this morning, what so plainly seemed duty's path, I can now see would have been Satan's leadings. Oh, how many times we bring darkness, sorrow, and tears, by trying to straighten out the tangled threads of life ourselves, instead of waiting for Jesus to do it in his own time and way!

Let us ever commit our ways unto the Lord, trust him truly, and he will guide, help, and deliver.

#### IS IT PROTESTANTISM?

BY ELDER F. PEABODY.  
(West Valley, N. Y.)

PROTESTANTS stand committed to test everything by the Bible. They professedly ignore tradition as authority for any doctrine. They stand committed to oppose the authority of the priesthood without a "Thus saith the Lord" to back it up? How is the profession carried out to-day? Every thinking person must see there is a cutting loose from that one sure anchor, and a drifting toward Rome. In that church we see the priest standing in the place of God. The people are instructed to look, not to the word of God, but to the priest, and the priest to the bishop, and the bishop to the cardinal, and the cardinal to the pope. Now they are taught that if they obey their superior in whatsoever he may command, they will be right. If Protestants are drifting toward Rome, we shall expect to see the same state of things developing among them. The Bible as authority will go down, and the authority of the priest will come up. That this is coming to be the case must be evident to every observing mind.

A few cases which have come to my knowledge this season will illustrate how matters are shaping in Southern Pennsylvania. A sister embraced the truth. She left her former church relationship, and wrote her pastor stating why she did so, and requesting an interview with him. He gave no heed to the request for several weeks. He then came and gave as a reason why he had not called before, that "he thought it best to wait until the tent was taken away." After talking with the sister for some time, and finding he was met by Scripture reasons for her course, he said to her: "You put too much stress upon the Bible; you are a Bibleite." Then he said to her: "When I eat fish, I do not eat the bones; and that is the way it is with that book," meaning the Bible.

Another: A brother who had accepted the truth was called upon by his pastor, who appends "D. D." to his name, who said to him, "If you will have faith in me, I will explain it all right." The great mass of the people love to have it just this way. They do not have to read the Bible much, or think about it much. Their time can be taken up with other things, and the minister can read the Bible, and tell them what to do and what they ought to believe. There are honorable exceptions, but the mass of those who are connected with the great popular church of to-day are grossly ignorant of what the Bible teaches. Protestants think the members of the Catholic Church are to blame for not reading the Bible more, and looking to the priest less. But whether it be Catholic or Protestant, the principle is the same, and will lead to the same results. Then see the anathemas hurled at those who are laboring to extend a knowledge of the Bible. They are accused of stirring up discord, coming in between friends and members of families, which things ought not to be tolerated. Then books that treat directly upon the Bible, nearly all being direct quotations from the Bible, are anathematized from many of the pulpits and through the papers of the land. It is now really a fact, and it will be soon more apparent, that the Bible is upon trial as a book of authority in all matters of religion and practice, and that, too, among Protestants, who are committed by profession to acknowledge no higher authority.

Amid all this babel, how brightly the precious truth shines out from those pages. It is the word of God. It is his will expressed to our lost race. Every word is precious. Its predictions never fail. The promises therein recorded are as sure as the God who made them. Its truths have stood where crowns and kingdoms have perished, and it will stand and verify its truthfulness in the wreck of this world, the appearing of the new heavens and the new earth, and an eternity of bliss for God's saints.

—"Ill deeds are doubled with an evil word."

## Choice Selections.

### DON'T TEAR THE OLD CHURCH DOWN.

WHAT! Tear the old church down, you say,  
And build a modern one  
That we can look upon with pride,  
And boast of when 'tis done,  
With lots of little rooms below,  
For festivals and fairs,  
And one big room for preachin',  
With its pews and easy chairs?

What's wrong about the dear old church  
We've worshiped in so long.  
The walls are good, the clapboards tight,  
The windows sound and strong.  
I'll own the roof is leakin' some,  
But that can be made right;  
A shingle stuck in here and there,  
Will make the old roof tight.

I tell you, brethren, that old church  
Seems like a life-long friend:  
Sweet memories now clustering there,  
Will last till life shall end.  
Each timber, joist, and board, and nail  
Seem speakin' with a tongue,  
And tellin' of the good done there  
Since you and I were young.

Beside that dear old altar there,  
Just fifty years to-day,  
I knelt and begged for pardon, and  
Christ washed my sin away.  
And though old Time has thinned my hair,  
And bleached it white as snow,  
That altar is as dear to me  
As fifty years ago.

The sermons that were listened to  
From holy men of God,  
Whose bodies now are lyin' cold  
Beneath the church-yard sod,  
Seem ringin' in my ears to-day,  
As full of gospel truth  
As when I listened to them in  
The sunny days of youth.

I seem to hear the preacher say,  
Come, brethren, let us pray;  
And all the congregation kneel  
In the good old-fashioned way.  
I seem to hear the thrilling shouts  
Of "Glory!" and "Amen!"  
Responding from the people's hearts,  
And echoing again.

I seem to hear the good old hymns  
We all so loved to sing,  
That used to swell from every heart,  
And make the old church ring.  
There's one now ringin' in my ear—  
"Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

'T would seem too much like sacrilege  
To tear that altar down;  
I fear God would n't bless the deed,  
But rather on it frown.  
No, brethren, not one dollar will  
You get from my old hand.  
I'd rather give five hundred more,  
And let the old church stand.

I beg you, let the old church stand,  
And when this old gray head  
Shall lie beneath the springing flowers  
In the city of the dead,  
Then you can tear the old church down,  
And build one new and grand;  
But while I live, O heed my prayer,  
And let the old church stand.

—Sel.

### OUR INFLUENCE.

EVERY act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. If by our example we aid others in the development of good principles, we give them power to do good. In their turn, they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share in their sin, and will have to render an account for the good we might have done them, and did not do because we made not God our strength, our guide, our counselor.—*Testimonies*, vol. 2, p. 133.

### THE WAY WILL BE CLEARED AS WE GO.

THE driver of the tram-car through the streets of London, starts with his car upon a line which runs continuously to his journey's end. If he goes on straight ahead, he will surely come to the destined place. Should he be able to see all the route at once, he would observe many coal-wagons, furniture-vans, timber-carriages, brewers' drays, and the like, blocking up his road along the rails, and he might mournfully ask: "How can I move all these?" But he takes no such lengthened view, and asks no such useless questions. As he moves along, all sorts of obstructive traffic gives way before him; even the van demons yield him the road. When one of them is a little slow in getting out of the way, our driver blows his whistle; and after two or three shrill appeals, the obstinate vehicle retires. As the rails run all the way, so does the car.

Just so we are on the rails of eternal life. Between us and heaven there are a thousand obstructions, and if we think of them all, we may well be fearful; but they will one and all disappear as we come to them. If they should seem likely to bar our progress, we must sound the whistle of prayer, and in due season they will turn aside, and leave us a clear road along the lines of covenant grace. Therefore go ahead, and fear no impediment; for the line is laid, and we have a legal right to travel along it, and none may lawfully hinder us.

This is what I learned from the driver of the tram-car.—*C. H. Spurgeon.*

### YOUNG MANHOOD AND PURITY.

*Zion's Herald* published recently a series of letters, purporting to be from "Uncle John" to his young nephew, still in student life. From one of these, in which advice is given concerning the choice of his girl companions, we quote this: "Be respectful, courteous, and strictly honorable in all your relations with the other sex. So very much more of happiness and misery for yourself and others depends on this than you think. Don't even once allow yourself to be tempted to talk or consort with the corrupted young men of your society. Courage is needed quite a little, to 'turn from them and pass away;' but once give way, once listen to the 'sowing-the-wild-oats' libidinous philosophy, and there is no return to that level of moral integrity. Fight your battle at the very beginning. It is easier then than at any other time. Behind the gilding of our modern drawing-rooms there is so much social rottenness that every pure and upright man must tremble for the inexperienced. To be pure in soul, never to have filthy thoughts trooping across the inward consciousness, is, it may be, with this nature of ours, next to impossible to us. Believe me, Frank, there is a music ever singing its low, sweet murmur in each soul. There is far more happiness in self-control than in self-indulgence. All lustfulness has in it an element of tyranny. There is only one spot in a man's life where assemble all the virtues and graces, hand in hand, to greet him—and that is on the virtuous side of the first uncommitted sin."—*Sel.*

### FIVE MINUTES.

At the commencement at Charlier Institute, Dr. S. Iranæus Prime spoke to the young men as follows:—

I am invited to speak to you five minutes—and only five. Little may be said and much may be done in five minutes. In five minutes you may fire a city, scuttle a ship, or ruin a soul. The error of a moment makes the sorrow of a life. Get that thought well into your hearts, and my work is done in one minute, instead of five.

Tempted to sin, remember that in five minutes you may destroy your good name, fill your soul with undying remorse, and bring with sorrow your father's gray hair to the grave. But if you can do so much evil, so you may do a mighty sum of good in five minutes.

You may decide to live for usefulness and honor. Everything hangs on that choice, and it may be made in five minutes.

Take care of the pence, and the pounds will take care of themselves; take care of the minutes, and the hours

are safe. I made a little book in this way: In the breakfast room were pen and ink and paper; and if, when the hour for breakfast came, all was not ready, I wrote a few words or lines, as time allowed. The book was finished, and it had been published scarcely a week before I heard it had saved a soul; it has saved many since. It did not cost me one minute that would have been used for anything else.

Five minutes in the morning, and as many in the evening, will make you the master of a new language in two or three years. Before you are of middle age you may speak all the modern tongues, if you will but improve the spare minutes of the years now flying by.

Minutes are more than jewels; they are the stuff life is made of; they are diamond stepping-stones to wisdom, usefulness, and wealth; they are the ladder to heaven.

It will not take five minutes to do a good deed, and one a day will make a life of honor and usefulness, with glory beyond.

### HOW TO BECOME LIKE CHRIST.

It is not by saying Christ's words or by doing Christ's acts, but it is by breathing his Spirit that we become like him. "If any man have not the Spirit of Christ, he is none of his."—*Bits of Precious Ore.*

### A BIT FROM CHAUCER.

THE spices of envie ben these: There is first sorrow of other mennes goodness and prosperities, and prosperitie ought to be kindly mater of joye. Then is envie a sin against kinde. The second spice of envie is joye of other mennes harme, and that is properly like to the Devil, that ever rejoyseth him of mennes harme. Of these two spices cometh backbiting; and this sin of backbiting or detracting hath certain spices, as these: Som man praiseth his neighbor by a wicked intente, for he maketh always a wicked knotte at the last ende; always he maketh a but at the last ende, that is degree of more blame than is worth all the praising.

### SPIRITUAL ENTHUSIASM.

So few persons are endowed with an enthusiastic temperament, that the world does not understand its genuine manifestations, and generally passes a wrong judgment on it. But it is one of the best elements of the spiritual life, and gives rare advantages to its possessor. For the soul fully conscious of its redemption, is filled with joy, and yields to the impulse to express its feelings. The Bible is full of victorious strains, and its prophecies are pictures of triumph. True, there are sorrowful tones and wailings of grief, but these have their source in transgression of the divine will and forgetfulness of God. They who maintain their faith have a bright outlook, and at the end of the journey they see the city of God and an eternal home there. Why should not the heart that has found the Saviour, go on its way rejoicing and inviting others to lay hold on the hope that has enriched it? If we have an inheritance in the heavens, why should not the soul make its boast? We greatly need more of this spiritual enthusiasm which lifts men out of the common ways of life, and enables them to live unto God.—*Sel.*

—Brotherly kindness ought to be manifested by all church-members. Many complain that they find so little in those with whom they are joined in fellowship. It is, however, absurd and foolish to expect that from others which we ourselves are not ready to give. Besides all this, it is as individuals give evidence of Christian character, that they elicit love. Only those who demonstrate such a character have a right to expect brotherly kindness. He who manifests no love himself, does not deserve that others should love him. Many who complain, want to be loved more than they deserve; and often when they censure others they would do well to see whether there are not faults in themselves which provoke and justify the coldness they charge on their brethren. People of a suspicious disposition are apt to be morose and unsocial, and such will reap as they sow.—*Inquirer.*

## The Mission Field.

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

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

### FACTS AND FIGURES ABOUT MISSIONS.

THE following items, copied from the *Missionary Review*, are worthy of study; for they state in a few words what every contributor to missions desires to know:—

In 1800, not over 50,000 converts in all heathendom; now, over 1,500,000, and five times as many adherents.

In 1800, not over seventy mission schools; now, about 14,000, with 600,000 scholars.

In 1800, not over 5,000,000 copies of the Bible; now, more than that issue from the press every year.

In 1800, fifty translations of the Bible; now, between 300 and 400, of the whole or parts like the Gospel of Mark.

In 1800, the population of the globe about 700,000,000, of whom some 40,000,000 were called Protestant; now, the population is more than double, and the nominal Protestants more than quadrupled!

The first convert among the natives of India was Krishna Chundra Pal, in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now every ten years the converts increase over eighty per cent. The first convert in Western Polynesia was King Pomare II.; now there are 850,000, and all Western Polynesia is evangelized.

Up to 1853, the Edict Board of Japan made it a capital offense for a Christian to set foot on the island empire. Now there are 30,000 professed converts and 17,000 children in Sunday-schools.

Dr. Robert N. Custer reckons 223 missionary societies in the world: 113 in Britain and colonies; 56 in the United States; 20 in Germany; 14 in the Netherlands, and 20 in other lands. Many of these doubtless are small. Fifty have incomes of \$10,000 and upward, and twenty report over \$100,000. At least ten of these have received three fourths of their funds from native converts!

The approximate distribution of missionaries is said to be as follows:—

Country.	Population.	Missionaries.	Proportion.
Syria,	3,000,000	100	1 to 30,000
Turkey,	21,000,000	450	1 to 45,000
Madagascar,	5,000,000	50	1 to 100,000
Burmah,	8,000,000	40	1 to 200,000
Japan,	38,000,000	200	1 to 200,000
India,	250,000,000	900	1 to 275,000
Persia,	7,500,000	30	1 to 300,000
Africa,	250,000,000	600	1 to 400,000
S. America,	30,000,000	75	1 to 400,000
Corea,	9,000,000	25	1 to 400,000
Siam,	8,000,000	13	1 to 600,000
China,	380,000,000	600	1 to 650,000
Arabia,	5,000,000	4	1 to 1,500,000
Thibet,	15,000,000	7	1 to 2,000,000

In Sahara district, with 3,000,000; Afghanistan, etc., with 3,500,000; Anam etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an entire destitution.

### BRIEF REPORTS FROM ENGLAND AND GERMANY.

IN answer to letters from Elder D. T. Jones, making inquiry about the missionary contributions, and the meetings during the week of prayer, the following facts are given by Elders Robinson and Conradi.

Elder D. A. Robinson, writing from London, Jan. 11, says:—

In harmony with Elder Olsen's suggestions, our week of prayer was from Jan. 8 to 10. We held one meeting each day, and on Sabbath and Sunday two meetings. The season has been a profitable one. Sabbath forenoon, Jan. 10, we read sister White's address, and in the afternoon we had an excellent social meeting. Five requested baptism. On Christmas eve the London church met, and gave \$159.24 for foreign missions. [This, divided by seventy, the membership of the London church, averages \$2.27 per member.] We have not yet heard from the other companies.

We have just received Elder Olsen's letter announcing that there is to be a Ministers' School over here in April and May, and that Dr. Waggoner is coming over then.

Under date of Hamburg, Jan. 12, Elder Conradi says:—

I was indeed glad to hear of the good work in America, and will hasten to answer at once, as to the progress of the work here and the week of prayer. Here in Germany we had the Christmas offerings before the week of prayer, which was held from Jan. 3 to 10. Our Christmas donations have tripled in Germany this year. As reported at this date, they are as follows:—

Hamburg	(48 members),	\$80 00
Barmen	(19 " ),	30 00
Vohwinkle	(23 " ),	6 00

Solingen-Gladbach (10 members), 6 00

Total, 100 members, \$122 00

This, with some jewelry, makes \$1.25 for each church-member. We also received \$4.00 and a gold ring from the Sabbath-keepers of Transylvania,—the first Christmas gift from the Austro-Hungarian Empire; these have been keeping the Sabbath only since last summer. The reports from Russia will be received much later.

As to the week of prayer, we had very good meetings in Hamburg; especially was the last Sabbath a good day. Bro. Böttcher reports good meetings from Barmen and Gladbach also.

In regard to our school, we have everything in order. Twenty-five are in attendance, and about eight more are daily expected from Russia. At present, Germany, Switzerland, Austria, Holland, and Denmark are represented. Our church here is growing, not only in numbers, but also in liberality. Its members paid during the last six months, in tithes, \$250; to the tract society, \$55.00; to the Sabbath-school, \$20.00; making, with the Christmas gifts, \$400. Our canvassers received in December, about \$800 on book sales.

The prospects for the work here were never brighter than now. Our workers are fast multiplying, and nearly every week we hear of new ones embracing the truth.

### FROM SOUTH AFRICA.

LETTERS from Cape Town bring us information about the long-expected convention, and the arrival of E. M. Morrison and family, from Australia. It is now nearly six months since the Board recommended the holding of a general meeting in Cape Town, for the instruction of our colporteurs, and for general consultation, and requested Bro. Morrison to be present and give instruction in the book canvassing work. Closing up his work in Australia as soon as he could, he sailed from Melbourne Oct. 28, expecting to reach Cape Town Dec. 15.

Our brethren in South Africa expected him in November, and because Elder Boyd was anxious to close up his work in time to visit the West Coast, and reach America before the General Conference, the Cape Town convention was appointed and begun Dec. 11, 1890. On the 17th, Elder Boyd wrote:—

Our general meeting commenced the 11th. We look for Bro. Morrison to-morrow. It is a month since he was expected. We trust that the delay is not on account of accident. Meanwhile Bro. Oldfield is giving daily instruction in the canvassing work. There are several here who expect to enter this work after the close of our meeting. Sister Drullard is giving instruction in the tract society work, and Elder Hankins and myself in the church, the Sabbath-school, and the temperance work. Our daily program is as follows:—

6:00 A. M.,	Prayer and Social Meeting.
7:30 "	Breakfast.
9:00 "	Instruction in Canvassing.
10:30 "	Business Meeting.
4:00 P. M.,	Instruction.
6:00 "	Business Meeting.
7:30 "	Preaching Service.

There is an encouraging attendance. Some are living in tents, and some are entertained by our people in this place. A good spirit prevails. Our morning meetings especially are seasons of refreshing.

I am greatly perplexed to know just how to move. There is no direct communication between the Cape and the West Coast. To reach the West Coast, I must go as far north as the Canary Islands or Madeira, and there take a steamer going from London to the West Coast. Bro. Drullard has just stepped in, and tells me that the agent says it costs no more to go to London than to Madeira. He thinks it best for me to go direct to London. It is evident that I cannot visit the West Coast, and attend the next General Conference. If you wish me to visit the West Coast from London, address me there, giving advice.

From a letter by Mrs. E. M. Morrison, dated Cape Town, Dec. 24, the following is taken:—

We arrived here Dec. 18, all in good health, but tired and much worn from our long journey of seven weeks and three days. We were quarantined a few days at Seychelles, and had quite an experience. From there we sailed to Mauritius, where we stayed six days, and then took the English boat for this place.

The "Methuen Castle" made stops at Tamatav, Madagascar; Port Durban, Natal; East London; Port Elizabeth; and Massel Bay, from one to three days each, unloading, and taking on cargo. This gave Mr. Morrison time to get a bird's-eye view of these places, and to form some idea of the canvassing field along the coast.

At Mauritius we found letters from Cape Town stating that the meeting was to begin in November, and we supposed that it would be over, and the brethren gone to their homes before our arrival. But to our surprise, we found the meeting in progress, but fairly begun in fact.

You can imagine the surprise and the welcome. We have now been here six days, and are beginning to get acquainted. We find the brethren very kind, and all take a deep interest in the meetings. We have no time yet to get rested, for there are six meetings a day. Mr. Morrison is all absorbed in the work, and has no time to write for this mail. He says, Tell Bro. White I have much to say, but cannot write till next mail.

### MY MITE-BOX.

SOME years since, I read in the "Life and Light," that the Woman's Board had mite-boxes, which had been used in some of the auxiliaries with great success. I had read of Mrs. Pickett's struggles with hers, and what a means of grace it afterward became to her, and I sent for one. At first it did not please me; it was of a homely blue color, and would not, as I had hoped, be an ornament to any room. But I set it upon my table in my dressing-room, before which I often sit and read.

For some time it remained empty. It did not attract my special notice, or associate itself in my mind with any idea of benevolence or thankfulness. But one day there fell into my hands a little story of a lady who tried to introduce a mite-box into her family, first, by placing it upon the eating-table, with the suggestion that every time any member of the family spilled anything on the table-cloth, he should put a penny in the mite-box. But it gathered little in this way, and the pennies dropped in were by no means cheerfully given, and the sight of the little blue box always suggested something disagreeable. So it was soon removed to the mantel, and she decided that if any one forgot a duty, he or she was to contribute to the funds of the mite-box. But after a fair trial, this, too, proved not a blessing. It thus seemed quite a failure, until one day her son, a rollicking boy of twelve years, came rushing into the house, and, going straight to the mantel, his mother saw him drop into the mite-box a bright silver dollar.

"Why, my son, what does that mean?" she asked.

He replied,—

"Just now, papa was standing with Dick Preston's father at the side of the new house he is building. They finished their talk, and in less than three minutes after they separated a large timber fell from the staging, and killed Mr. Preston. I was so thankful that papa escaped, I felt as if I must give something to somebody, and so put my whole dollar into the mite-box. I wish it had been a hundred instead of one, but it was all I had."

From that time on the little blue box became a reminder of oft-repeated mercies or trials averted, and so a blessing to the whole family.

After seeing this story, I read with new interest the mottoes on the ends and top of my box. "What shall I render unto the Lord for all his benefits toward me?" seemed a question directed to me personally; and "Freely ye have received, freely give," had a new meaning. "The field is the world," and "Go ye therefore, and teach all nations," seemed spoken to me. So I, too, became quite reconciled to the little blue box; and the opening in the top seemed, every time I looked at it, to be asking if some new blessing had not come to me. Thus I began to recount my daily mercies, and they multiply so fast that I am in danger of becoming bankrupt.

I heard of a friend to whom a great sorrow came. Ought I not to be thankful it was not my lot so to suffer? The blue box shall receive a token of my thankfulness.

Another friend was prostrated by disease, so that she could do nothing for herself, and the trial was, oh! so hard to bear. How thankful I was that health was spared to me.

Walking in the street one day, I met a young man staggering on the sidewalk, from the effect of strong drink. Why was it not my boy? How can I be thankful enough? My little blue box shall grow fuller for this blessing given to me and denied the mother of this misguided youth.

One Sabbath, as my pastor was urging the claims of the gospel upon his audience, my heart



went out in such fervent prayer that his words might reach the heart of some one who had not yet yielded to its claims, that I felt sure the seed sown that day would spring up and bear fruit to the glory of God, and so it did. That very week tokens of good came to me from an unexpected source, perhaps not in answer to my prayer, but by the blessing of God on the word spoken; and again the mite-box received its token of another mercy.

And thus I find my mercies are "new every morning, fresh every evening, and repeated every moment." "What shall I render unto the Lord for all his benefits toward me?"

I cannot pay him, but I can show my love for him, and my recognition of his favors by these simple tokens. And who knows? the contents of my little blue box may bring life and light to one darkened soul for whom Christ died; and is there not "joy in heaven even over one sinner that repenteth."

"Master, I have not strength to serve thee much,  
'Tis but a little I can do;  
O, let thy mighty, multiplying touch  
Even to me the miracle renew.  
Let this, my thank-offering, by thy power  
A blessing be, from this glad hour."  
—*Illustrated Christian Weekly.*

## Special Mention.

### PLENTY OF FALSE CHRISTS.

There Have Been Many in the Last Three Years.

THE Indian is not alone in his expectation of an early appearance of a new Messiah, as numerous instances are on record where, within the last two or three years, the more civilized and better educated white men and black men of America have professed to have received revelations, and in some cases to be the Christ himself.

It was only in the summer of 1888 that one Patterson, of Tennessee, went around preaching that a wonderful thing was to happen; and when he thought the times were ripe, he declared that the second advent of Christ had come, in the person of A. J. Brown, who had served as Patterson's assistant. These two fanatics secured a large following as they went forth preaching their new doctrine, promising to forgive sins and heal all diseases. It was finally announced that Brown must go up into the mountains and fast for forty days and nights, in order that he might be fittingly prepared for the mission intrusted to his hands. He suddenly disappeared, and nothing was seen of him for many days. When the prescribed period had passed, on a Sabbath morning in June, his followers went out toward the hills, and suddenly he appeared before them clothed in white, with his hands uplifted. A great shout went up, and the people rushed toward him, falling upon their knees and kissing his feet. Many who were ill declared themselves healed by his touch. So great was the fanaticism of these people that one girl declared she was ready to die to prove her faith, and the non-believers around the town of Soddy, where these things happened, became so fearful that human life would be sacrificed, that they sent for the sheriff, at Chattanooga, and it required all his power to compel Patterson and Brown to leave the neighborhood, that quiet might be restored.

A year later, in 1889, occurred that remarkable series of impositions upon the credulity of the colored people, where one man after another proclaimed himself as the Christ, promised miracles, drew crowds of excited men and women from their labors, and created consternation in those portions of the South where their performances were carried on. In one case a man nearly white, who gave his name as Bell, went among the negroes who lived along the Savannah River, and proclaimed himself as the returned Christ, crying out that those who hoped to be saved must give up everything and follow him. Hundreds believed him, left the cotton fields, the saw-mills,

and the turpentine stills, and followed Bell, obeying his lightest word and ready to fall down at his feet in worship. So great was the disturbance that the authorities were led to arrest Bell, and when he was taken, his followers would have torn his captors to pieces and rescued him, had he given the word. He told them to be patient, declaring that an angel would come to him and break his prison doors by night, and that he could not be harmed. As he had some money in his possession, he was not held for vagrancy, and although thought not to be in his right mind, was soon discharged from custody. He then continued his preaching, followed by even greater crowds than before; announced that the world would come to an end on Aug. 16, that all white men would then turn black and all black men white, and that he could supply all who wished to ascend on the last day, with wings at five dollars a pair.

When Bell was finally sent to his proper place, —an insane asylum,—Edward James, a colored justice of the peace in the same neighborhood, announced himself as the Messiah, and proceeded to put forward claims as extravagant as those of Bell. He repeated the declaration of Bell, that the end of the world was coming Aug. 16, preached that money was no longer of any use in the world, and prevented the employers of labor in that section from obtaining needed help. James was finally arrested and sent to the State insane asylum at Milledgeville. Yet another negro appeared in Cherokee County, with the same pretensions; another in Camden, and a woman in Brunswick attempted the performance of miracles. In each of these cases the excitement was short-lived, but fanatical ignorance was provided in sufficient portions to make trouble while it lasted.

A very marked example of imposition upon the one side and blind credulity upon the other, the basis being a claim of the visible Christhood in the flesh, is furnished in the career of George J. Schweinfurth, at Rockford, Ill. In the cases above cited, the claimants were obscure and ignorant men, while the dupes were of the lowliest among the freedmen, who were guided only by their emotions, and had no help from culture and education either in themselves or in the community around them. Vastly different was the Rockford delusion, springing up in the most intelligent section of the West, at the behest of the wife of a Congregational minister, who preached that in her own person were the attributes of the risen Lord. It is some sixteen years since Mrs. Dora Beekman advanced this claim, and her followers were at first few in number, but they were strong in faith, and they located their church at Bryan, near Rockford, and went zealously to work. Mr. Beekman, not believing in the new doctrine, was torn by conflicting doctrines until finally he found relief in insanity and an asylum.

Among the converts finally came Schweinfurth, a young Methodist minister of pleasing address and appearance, and of some mental power. He was soon installed as bishop, and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd bishop stepped into the breach, declaring that the divine Spirit had passed from their former leader to himself. The claim was allowed, and to-day he is worshiped by hundreds, not merely as the Christ returned to the flesh, but as the Maker and Ruler of the earth as well.

The impositions and vagaries above mentioned, have been the performances of a class; and to enumerate all the religious fanaticisms and delusions of individuals recorded in America even in the last two years, would demand an unreasonable expansion of space. One noted instance was that of Mrs. Pauline King, the colored woman of Oakridge Park, Ill., who advertised that, as she had fasted forty days, she would publicly turn water into wine, as had been done at the marriage feast at Cana of Galilee. When the

people had gathered on the appointed day, she had a jar filled with water from a neighboring well. She led in a hymn, and prayed, and then tested the contents of the jar, and found nothing but water; and her leadership was gone, even though her faith remained.

A brother and sister named Boland, at High Prairie, Kans., became so excited at a religious revival that they went home and built a fire on the floor of their house, danced around it, and would have been burned to death had not the neighbors come to the rescue. John Kuhn, a quiet laborer in a Wisconsin cheese factory, could not convert his room-mate, and so he killed him, because he would be better dead than alive; cut out his heart to see if it was black, and buried it separately from the rest of the body, that it might not cause the whole body to go to hell. The people of a certain portion of North Carolina were greatly stirred up early this year, by the preaching of a number of Baptist ministers that the world would come to an end before the close of the year. In Alabama certain churches of the Shermanite denomination had the end set for a certain day in February, and when it arrived they met at their various places of worship, and spent the forenoon in singing and praying, and only went home when sunset showed them that some one had made a serious miscalculation in the date.

Early in 1888, one Silas Wilcox made his appearance in Western Missouri, preaching but one doctrine—the care of the sick. Of course, he soon gathered a little band around him, the members of which took unto themselves the name Samaritans. As his influence extended, his creed expanded, and he finally declared that the drinking of blood would heal all manner of diseases, because the Bible declared that the blood was the life. In many cases children were found who had been bled that their elders might be restored, and the strong arm of the law had to be evoked before the practice was suppressed. Before the Rev. Stephen Nolan, of Kentucky, died, in January last, he declared that he had had three bodily visitations from Christ. In Indiana, in April, Clyde Long, a boy of seventeen, declared that he was Christ, and must be crucified. He erected a cross, and begged to be nailed upon it, and when refused, took a knife and cut himself in a fearful manner.

Another instance was that remarkable exodus from Oakland, Cal., last April, when Mrs. Woodworth prophesied that many cities would be buried by earthquakes and tidal waves on the 14th; and many persons became so impressed that they packed their goods into wagons and fled to the hills, where they sat down to wait for the destruction that never came. Patrick Gorman set out to starve himself in a Connecticut jail, because, he said, God had ordered him so to do, and for many days kept it resolutely up. James Baily was arrested in Alabama only three months ago, for obtaining money from the colored people upon the pretense that he was high-priest of the Queen of heaven, and could cure any ill by a touch. Mrs. Sullivan, of Springfield, Ohio, became exceedingly devout, sat up at night and read her Bible, talked and thought of nothing but religion, and finally constructed an altar in her house, upon which she prepared to sacrifice her six-months-old babe. She stripped it naked, placed it upon the altar, and reached for a knife, when the opportune entrance of other persons saved its life.

None of these events—and scores of like character might be added—bears testimony against true and reasonable religion, but they plainly show what human belief can be led to, and the harm that can be done by unscrupulous or misguided men and women. The recent Indian craze is only a portion of that mysterious wave that has swept over the human emotions from the beginning of time—the Indian showing that he is neither stronger nor weaker than his brother of other hues.—*N. Y. Weekly Times*, Dec. 3, 1890.

—A judicious silence is always better than truth spoken without charity.—*Francis de Sales.*

## The Review and Herald.

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

BATTLE CREEK, MICH., Feb. 3, 1891.

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### THE SEVENTH DAY.

In the *Interior* of Oct. 2, 1890, the following question was asked of the editor:—

"Dear *Interior*: Please give me some points and scriptural quotations and arguments by which I may answer the Seventh-day Adventists, and thus defend our Sabbath as the first day of the week. A. S."

It is not strange that such questions should be asked. The Sabbath of the Bible, in the minds of the candid and conscientious, is asserting its claims; and when such people go to that book which true Protestants acknowledge to be the only infallible rule of faith and practice, and cannot there find any evidence that the seventh-day Sabbath has been abolished or changed to another day, they naturally turn to their religious instructors to learn what this first-day-keeping all means. The astounding thing about the present instance is the answer which the *Interior* gave to its correspondent. Here it is:—

"If these people will not accept the apostolic example of setting apart the Lord's day for worship—if they set themselves against the church from the beginning, and refuse to give the supreme honor to Christ, 'neither would they believe though one should rise from the dead.' We do not think it profitable to argue with such."

1. Does the *Interior* imagine it can stifle inquiry by such moonshine as this? This correspondent will very likely begin to ask himself where this "apostolic example for setting apart the Lord's day for worship," is to be found? And when he finds that not the slightest shred of any such example can be found in all the New Testament, then what?—The only conclusion he can then honestly form is that the *Interior* does not know what it is talking about, or is trying to deceive.

2. We do not set ourselves "against the church from the beginning." The church in the beginning was all right. It kept the seventh day right on for 300 years, and never thought of putting the first day of the week as a Sabbath in its place. (See Neander). As a festival, the first day early began to appear in the church; but not till the time of Tertullian, A. D. 200, did any idea prevail of abstaining from labor on that day. (See Kitto.) Not till Constantine's decree, A. D. 321, was there any law for Sunday-keeping; and not till the Council of Laodicea, A. D. 364, was seventh-day-Sabbath-keeping anathematized. But by that time the church was rotten to the core, and was on the high road to the full apostasy of the papacy. Will the *Interior* appeal to such a church as that? Then let it indorse and adopt all the errors, superstitions, corruptions, and abominations of that apostate church; for they all rest on the same foundation.

3. We do not "refuse supreme honor to Christ." But we want to know that what we are doing will honor him. Will tradition and error honor him? Hear what he says: "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. Sunday-keeping is a commandment of men; it is a tradition which makes void one of the commandments of God (verse 3) and is vain worship. Talk of rendering supreme honor to Christ by an institution for which he never said one solitary word!

4. The *Interior* says it does not think it "profitable to argue with such." At last we strike a sensible remark; and it is the only one in all the paragraph. In its conclusion it is quite right; for the more Sunday-keeping measures claims with those of the Sabbath of the Lord, the more "unprofitable" it will be for Sunday.

### IGNORANCE OR DISHONESTY—WHICH?

THERE is published in Boston, Mass., a magazine called, *The Children's New-Church Magazine*. There is going through this publication a story entitled, "Teresa, or, The Ten Commandments," in which the commandments are taken up in order and commented upon. In its February (1891) number, it reaches that commandment which in the Roman Catholic and Lutheran churches is called the third, but in all others, the fourth commandment; namely, the Sabbath commandment. In a way calculated to arrest and impress the minds of children, it dilates upon this commandment.

It endeavors to make the commandment teach Sunday; and can the reader imagine how it attempts to do this? In past volumes of the REVIEW we have quoted from authors who claimed that Nehemiah ordered the gates of Jerusalem to be shut on Sunday, and reproved the people sharply for not keeping that day; and others who claimed that the Israelites kept Sunday in the wilderness, and one who even claimed that God rested on Sunday, and blessed it at the creation. But now comes another, who claims that Christ, by precept and example, taught the people of his day to keep Sunday.

We know the intelligent reader will be inclined at first thought, to pronounce this a slander, as it seems impossible that any one should so affront the knowledge of every New Testament reader, as to set up such a claim. But we will let the article speak for itself; we will let it press its own claims up against the buzz-saw of truth, to be speedily reduced to sawdust and destruction. In the passage we quote below, there are no italics in the original; so the reader will understand that the italics are our own, and that we emphasize the passages to call especial attention to them. On page 43, we find the following:—

"Sunday is still the Lord's own day, and our Lord has told us himself how we may please him best on that day. He has not given us a commandment about keeping Sunday in so many words, but he tells us that the Sabbath is made for man, and this is quite enough. It means that we are to keep Sunday in such a way as will do good both to our bodies and souls."

"Do you think it could be called the best way if people were only selfish and lazy, Shirley?"

"But we are told not to do any work on Sunday, Aunt Letty," persisted Shirley.

"Do you not remember how the Lord Jesus set us an example about this?" said her aunt, gently. "He allowed his disciples to gather wheat on Sunday, when they were hungry, and he cured the impotent man, at the pool of Bethesda, on Sunday. Then there was the poor man with the withered hand, who was healed in spite of the bitter remonstrances of the Pharisees."

"And he saith unto them, Is it lawful to do good on the Sabbath day, or to do evil? To save life or to kill?" My dear child, we should not be following in the footsteps of our Lord if we kept Sunday in a selfish way. The commandment teaches us not to do unnecessary work—work that hinders ourselves or others from going to church, for example. But at the same time we are taught by the Lord Jesus to do all the good we can on Sunday, and never to be afraid of helping others."

There are laws against forgery, and securing money under false pretenses, and cruelty to animals and to children. Cannot some means be devised to prevent the latter from being imposed upon by such teaching? for we insist that it is cruelty to them to instill into their young and unsuspecting minds such utterly false ideas. What reader of the New Testament does not know that every utterance of Christ in reference to the Sabbath had reference to the seventh day, not to the first?

"Aunt Letty," to be sure, does not have the hardihood to assert that Christ has given any commandment about Sunday "in so many words" (which is a little surprising in view of her other assertions), but she falls back behind a presumptuous "he means," and so declares that, though he says one thing, he means another? Would it not be fully as becoming, and much more truthful, to allow that the Son of God knew what he wanted to say,

and meant what he said, rather than to assert that he has told us how we may please him, and taught us his will, and set us an example, about keeping a day, in reference to which, so far as the record goes, he never said a single word nor performed a single act.

### IN THE QUESTION CHAIR.

#### ALL MADE RIGHTEOUS.

"PLEASE explain Rom. 5:18, 19, in reference to the claim that the 'all' and 'many' who are made righteous by 'one' (Christ) are the same 'all' and 'many' that are made sinners by the 'one' (Adam), and that therefore this scripture teaches the salvation of all." J. W. R.

Answer.—The "all" and "many," in each instance, cover the same number, and that is, the whole human family from Adam to the end. Within the limitations of the subject Paul is here discussing, just as many as are made sinners in Adam, are made righteous in Christ; and the terms take in all men. But this does not prove that all men are to be saved to eternal life, as will plainly appear from a brief consideration of the circumstances of the case.

Verse 12 reads: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; or (margin) 'in whom [Adam] all have sinned.'" The facts here stated are, that (1) by the act of Adam sin came into the world; (2) by this sin death also came into the world; (3) death then necessarily passed upon all men; that is, all who should ever live in this world became subject to death; for Adam could not transmit to his posterity any higher nature than that which he himself possessed, which was then subject to death; and then (4) all men must be considered to have sinned in Adam so far as to become subject to this death; for death comes only by sin; and all, irrespective of their own personal characters, are subject to death. So far, but no farther, were all "made sinners," by one man's (Adam's) disobedience.

A plan of redemption through Christ was then presented, by the provisions of which Adam was placed on a new probation, and a probation was secured for all his posterity on their own account. They were all, irrespective of character, subject to death; their life must, after awhile, come to an end; but by the provision made, an opportunity was given them to use their life-time in such a way that their own actions and character would determine their eternal destiny, without any reference to what Adam had done. But some one might rise up and say, How can this be? I am already subject to death through Adam; the time will come when I must die; what is the use, then, of my trying to seek eternal life through the plan of salvation? The reply is, that this very plan provides that all men shall be released from the death they die in Adam, that they may give account of themselves to God. And as this death comes upon all indiscriminately, upon good and bad alike, without respect to character, so the resurrection from this death will come to all alike, good and bad, without respect to character, that they may be judged for life or death, upon their own personal account.

This resurrection of all men to life, must, according to the plan of redemption, be an absolute certainty; for it would be utterly impossible that a person's actions, during a period of time which is to him terminated by death, could be taken as the determining factors of his eternal destiny, unless he is raised from that death to be judged in reference to those actions, that he "may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

This includes both good and bad. And this is called in 1 Cor. 15:22, being made alive in Christ: "For as in Adam all die, even so in Christ shall all be made alive." Some one may say, I can understand how this could be with reference to the righteous; but how can it be so in the cases of the wicked?—In this way: when the plan of salvation was laid, it necessitated, as stated above, the restoration of all



men to life from the death they die in Adam; Christ is the author of that plan; in him and through him will be carried out. And all who are made alive through the necessary workings of that plan, abstractly considered, without any reference to their own characters, may be properly said, on account of Christ's relation to the plan, to be made alive in him. In Adam, as the sinner, all die; in Christ, as a part of his redemptive plan, all are made alive. And this prepares us for the application of Rom. 8:19; for those who die in Adam are called "sinners"; therefore all who are released from that death in Christ must, so far, be called "righteous"; that is, all men, indiscriminately, are made sinners in Adam just so far as to be subject to death, and no farther; and all men, indiscriminately, are accounted righteous in Christ, just so far as to be released from that death, and no farther.

But all this determines nobody's salvation; for being released from the Adamic death, and thus placed beyond the effects of his fall, every person's own life and individual experience then comes into the account, to determine his eternal destiny: if he is found righteous, he lives on eternally; if a sinner, he goes into the second death, which is eternal because no provision is made for a resurrection herefrom.

The thought may occur to some that this cannot be a correct presentation of the subject, inasmuch as character does have something to do with the resurrection; for the righteous dead rise first, before the wicked are raised; and the righteous are raised in honor, glory, and incorruption. To which may be replied, that the resurrection itself depends on the redemptive plan, not on individual character; but those features named above are only concomitants of the resurrection, in the cases of the righteous; and these, without affecting at all the propositions above set forth, do depend on character, to be determined by the investigative judgment, which precedes the second coming of Christ.

#### AUSTRALASIA AND ITS NEEDS.

It is now five months since our arrival in Australasia. It has been a great pleasure to meet with those with whom we formed an acquaintance by means of the truth five years since; and to meet with hundreds of others who have, during that time, taken their stand to keep the commandments. We trust that by the grace of God the meetings we have held during our stay in the colonies, have not been altogether unprofitable. We have exceedingly regretted that with some of the large and important churches we could spend but one Sabbath and first-day, and, at most, two weeks in any place, save at Melbourne, where the institute was held.

The rapid growth of the cause, the desire manifested on the part of the friends to better acquaint themselves with the truth as it is in Christ, truly bears the impress of the divine. This interest is in no means confined to any one church or colony, but is manifested wherever the truth has been established in Australasia. While they have not been exempt from trials and difficulties such as are common to those engaged in a work which Satan opposes, yet the cause has had no real backset, and the brethren and sisters are of good courage in the Lord.

The help sent them from the General Conference has been appreciated, and the coming of Bro. Morrison has given the canvassing and general missionary work a marked impetus. There is manifested by many of the young men and women, not only a strong desire to better acquaint themselves with the work and truth, that they may bear some part in its promulgation to the world, but an earnest longing for an education that will better qualify them to become more successful laborers in the harvest-field. This is shown by the fact that from New Zealand alone, including two who are now on their way, nine young men have gone to America to receive instruction in our schools. These and one from Tasmania, making ten in all, have paid for traveling expenses to reach the schools, nearly

\$2,000. There are many others who are anxiously looking forward to the time when they shall have acquired sufficient means to do the same. And we think we can safely state that there are twice that number, yes, at least fifty young men and women, in these colonies who would at once enter a school and pay their own expenses, for the sole purpose of engaging in the work of God, were the same educational advantages located in some one of these colonies.

Including those who have gone to the schools in the United States, one in six who have embraced the Sabbath in New Zealand (of whom there are about 200) are now actively engaged in the cause of present truth as colporteurs, Bible workers, canvassers, tract society secretaries, etc. In Australia, about one in eight, including those who are at work in the Echo Publishing Office, are engaged in the work.

New Zealand has erected two meeting-houses,—one at Auckland and one at Napier,—at a cost of £1,600 (\$8,000), over half of which has been paid. Steps are being taken to purchase another, at an expense of £300 (\$1,500). At Kaero the friends brought their chapel with them. Australia has a publishing house located at Melbourne, with a capital of about £4,000 (\$20,000). Tasmania has one church building.

During the past year New Zealand has sold, on an average, \$2,000 worth of books per month. In Australia the sales have been nearly double that amount. Bro. Tenney writes from Melbourne, that during November they have sold \$4,500 worth. From a careful estimate of the time taken to canvass a small section of New Zealand with the various works now prepared, it would require, with twice the number of canvassers and the same success of the past, ten years to thoroughly canvass Australia and New Zealand, to say nothing of the multitude of islands in close proximity to these countries. Then when we consider that other books will probably be issued, we can see that there is no danger of the territory being exhausted before the coming of the Lord.

There are not a few who are praying for, and anxiously looking forward to, the time when in some way they will be enabled to obtain an education to prepare them to labor on the islands of the Pacific Ocean, or in some foreign field. Among them are the native South American Spanish, and Hebrew of the Hebrews, who are praying and hoping the time may soon come when they can go to their native lands with the message they have received. One is a teacher in the government schools, and another is engaged in the canvassing work. Why should we not look to this country for laborers for those foreign fields whose climate is similar? Australasia has a climate much the same as India, China, and Japan, and portions of South America. This is one reason why the more intelligent natives of these countries are found here in larger numbers than in the United States. It may be that God has given us the Australasian field at this, the eleventh hour of our work, to provide laborers for those foreign countries.

Some have said to me, "I feel that I must have an education, and carry the message to the islands of the sea." It is only the want of funds that has kept them from our schools in America. If there were five ministers and Bible workers where there is one, there are openings for them all in these colonies.

But should there not be educational institutions in these colonies? Every circumstance that created a demand for them in the United States exists here. It is true the European population is not as large, but the number who would patronize such a school makes as great a demand as when some of those institutions were established in America. The colonial people are the enterprising people of Great Britain, embracing the representatives of the warmer climates the same as the United States embraces those of the colder climates. They are British subjects, and of the same stamp as those

who first settled on the American shores. The judgment alone can tell the effect our institutions have had on the work in that country. Will not institutions of like character produce like effects here? Will it cost any more to send five or six teachers over here than to send the same number of students to America? Is not the field as promising? and cannot a hundred laborers be trained for the work by a few educators who might be sent here? We have reason to believe that such institutions would be self-supporting from the very beginning.

We verily believe these colonies are ready to take their stand with the United States in educating and sending forth laborers to other fields, if they can but have the advantages for doing so. If when the cause had reached that point in America that demanded health institutions, colleges, and academies, none had been built, and every one desiring an education had been compelled to go 7,000 miles by sea, at a cost of \$150 for a third-class train and steamer passage, besides tuition, would it not have taken some love for the truth to do this?

Where shall we look for laborers to enter other British colonies lying in the equatorial district, if not in such countries as these? To a great extent their habits and ways are alike. They are from the same mother country. The climate in these colonies is similar to the climate in the most hopeful of the unentered mission fields. We ask in all seriousness, with a conviction that it should be so, Should not medical, scientific, and Biblical instructors, men and women who fear God, with the benefits of a long experience in the truth, possessing that mold of character imparted by the free institutions of America, that so amply qualifies American laborers for the mission field,—should not such persons come to this country, take the material made ready to hand, and impart to these people as freely as they have received, that those who have a burden for their own countries may go forth as missionaries to them. Are the Seventh-day Adventists of America clear before God until this aspect of the question has been seriously considered?

The friends generally in the colonies stand on a par financially, and in their liberality when they properly understand the matter, with those in America. It stirs our soul when we consider who the people of the colonies are, the especial providence of God which has seemed to be over the work here, and the number who have embraced the truth, many of whom come from these very countries that we are trying to find missionaries for; and that not a few of these are to-day in the canvassing field, feeling a burden for these very countries. When these countries are mentioned in meeting, these young men will sit and weep like children, having for more than a year been trying to raise money by canvassing, to go to school in America, that they may be fitted for work in these very lands.

The following are some of the reasons why we believe the time has come for steps to be taken in some way to give these colonies the same educational advantages, although not necessarily as extensive, as are afforded in America:—

1. The people of these colonies are of the same races that exist in the most promising unentered mission fields.
2. Many of these have embraced the truth, and have a burden for those fields. These compose to quite an extent, the workers in these colonies. It is to gain an experience to fit them to go to these fields, that they have entered the canvassing work.
3. Many of these can never go to America to obtain the education which they feel they must have to fit them for the work. Therefore there is a demand from this class of people for educational advantages.
4. It will cost no more to send teachers here, than to send the few who could go to America; while if the instructors were here, they would have a greater number of pupils of a better class for missionaries, than entered our institutions in America when they were first built. Then there are others in proportion. So it seems such institutions might, and we believe would be self-supporting.

S. N. H.

## 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.

### OUR REASONABLE TRIBUTE.

BY WILLIAM BRICKLEY.  
(Kingston, Minn.)

A TRIBUTE of honor and thanks let me bring,  
Repentance and love;  
A tribute of praise to my Heavenly King,  
Who reigneth above;  
A tribute of energy, tribute of power;  
A tribute of watchfulness every hour;  
A tribute of symphony, tribute of song;  
A tribute of labor my whole life long;  
  
A tribute of willingness, tribute of time,  
Obedience, too;  
A tribute of ardor and faith sublime,—  
Such tribute is due;  
A tribute of gratitude, tribute of prayer;  
A tribute of sacrifice, diligence, care;  
A tribute of zeal and devotion to God;  
A tribute of patience when under his rod;  
  
A tribute of reverence, steadfastness, aim,  
And earnestness, too;  
A tribute of meekness and trust in his name,  
That doubts may be few.  
A tribute of tithes and offerings I hold,  
A tribute of silver, a tribute of gold,—  
A tribute of all that I am or can be,  
Dear Lord, may this all be a tribute to thee.

### FLORIDA.

TERRACEIA BAY.—The week of prayer was observed here. Over ten dollars was raised for foreign missions, and over \$141 was paid in tithes; \$136 has been forwarded.

As individuals, we are determined, by the grace of God, to double our diligence in the work. We have reorganized our tract and missionary society, with Bro. J. J. Dean as president; N. L. Courter, secretary; and G. W. Newman, librarian. We have about fourteen members. We have ordered a number of copies of the *Home Missionary*, and will appoint secretaries to the various departments, and hope to keep in working order. We seldom see the living preacher, but the REVIEW gives us several sermons and much good instruction each week.

May the Lord help us to see the necessity of taking our periodicals, and especially *Our Little Friend* and the *Instructor*, for the little ones, so that right and lasting impressions may be made on their young minds, that they may eventually be prepared for a place in the kingdom. Pray for us in this Southern field.

N. L. COURTER.

### INDIANA.

AMONG THE CHURCHES.—Since my last report, I have visited the churches at Denver, Bunker Hill, Boggstown, and Marion, besides attending our recent State meeting at Indianapolis. I divided my time during the week of prayer, between Denver and Bunker Hill. There were some causes that hindered the work from being as effectual as we would have been pleased to see it, but we trust some good was accomplished at these places. Elder Hill remained at Denver to follow up the work after I left, and reported quite an outside attendance and interest. I can say personally, that for me the recent State meeting was the best I ever attended in this State. The attendance, though not large, about met our expectations. We regretted much that there were not more of our people in attendance to receive the benefit of the good instruction from Elders Olsen and Webber. The interests of the tract and missionary work received special attention, and we believe that the directors and other officers and workers went away with fresh courage and light for their work.

At Boggstown, as well as at most other places visited, sickness interfered with the attendance somewhat. As we see the amount of suffering endured by so many of our beloved people, we realize more than ever the necessity of instruction in regard to the laws of health, and feel more thankful than ever that a move has been started to instruct our churches in the matter of hygienic living, etc. We trust our people will appreciate the advantages of this, and that all will procure the late work on "Christian Temperance and Bible Hygiene," and heed its teachings.

I am now engaged in a series of meetings at Barber's Mills. I expect to return to Marion to

hold a few more meetings, and then go to Hartford City. We see everywhere evidences of God's willingness to work for and with his people; but, O for more of his power and blessing to be with us continually! When will all our people lay aside their dissensions, and work together for the advancement of God's cause?

F. D. STARR.

### NORTH CAROLINA.

MAST.—Our last report, Nov. 10, left us seeking a place to live for the winter. Before locating, we held six meetings with the Bethel church, on Dutch Creek. The people seemed so anxious to hear further, that we promised to return and hold more meetings with them in a few weeks. On the 20th we moved what few things we had shipped, into a log house, part of which has been built about seventy-five years; and after making some chairs, tables, and other furniture, we went to keeping house again. And in this humble home, among strangers, we find the Lord near as we rear the family altar. This part of the worship of God we find sadly neglected in many families of our people.

We have held some meetings with the McBride church. On account of storms, we could hold only a few meetings with this church during the week of prayer, but we had all the readings. Dec. 31, we again visited the Bethel church, where we remained and held meetings for two weeks. The weather was very bad,—rain, mud, and dark nights,—yet the house was filled till the last meeting, people walking over the mountains a distance of three miles to attend. On account of severe snow-storms, we had to close our meetings. On the last day two thirds of our congregation arose for prayer. We feel that the Lord has gone out before us, and we are encouraged to labor on till the Master comes.

Jan. 20.

D. T. SHIREMAN.  
A. SHIREMAN.

### CALIFORNIA.

SANTA ANNA AND SAN DIEGO.—We spent the first three days of the week of prayer with the Santa Anna church. This was my first visit to this place. I was pleased to see a disposition in those who came out, to enter into the work of the third message more fully than ever before. Nearly all entered into a covenant to seek God earnestly for a new baptism of the Spirit. If they remember to carry out their vows by earnest effort, they will gather strength and courage for the conflict before them. I held seven meetings with them.

I returned on the 22nd to San Diego, where I remained till Jan. 7, holding meetings every day, with one exception. Most of the time, we had two meetings each day, and the Sabbath services were continued nearly all day. Sunday, the 4th, I baptized four willing subjects. The readings prepared for this time were blessed of God to the good of all, I trust, that heard them. This was specially true of the one from the pen of sister White. Our hearts were touched, and we were humbled together as we read that we were misrepresenting our Saviour, and had lost our first love. A day or two later came the REVIEW Extra, with the message, or testimony, to the Laodiceans. After reading it, we tried to humble our hearts before God more fully than ever before. Our first love gone; light gone out in many of our churches; many grieving away the Spirit for the last time! then the general and sweeping declaration, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Solemn words were these addressed to a people claiming to be the "light of the world" and the "salt of the earth."

If these pointed declarations caused at first a shade of discouragement to fall like a cloud over the soul, as we read, "As many as I love, I rebuke and chasten;" "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," the shadows were lifted; and any feeling of discouragement that may have existed, gave way to deep gratitude to God that in his loving-kindness he had borne with us so long in our state of lukewarmness and indifference, lacking in the essential graces that make up the Christian character. But now, brethren, shall this solemn testimony, on which the "destiny of the church hangs," pass as have the former ones on the same subject? Shall it not call out deep repentance, a cleansing of the soul temple from all moral defilement, in order that we may be fitted for the latter rain, the loud cry of the third angel? If this effect is not produced, what can we expect but that

we shall be passed by, and others carry forward work that was given us to do, and they wear crowns that we might have worn? May this not be our unfortunate experience.

J. H. COOK.

### KANSAS.

AMONG THE CHURCHES.—During the week of prayer, I visited the following places: Salina, Wamego, Holton, and Seneca. At the first-named place I spent Sabbath and Sunday. I found a few hot souls. Anna Neal is working at this place in Bible work, also doing good service with the company on the Sabbath. I next went to Wamego, where I found the meetings in progress. I stayed here two days, and then went to Seneca, calling at Holton to learn the situation of things. At Seneca I spent Sabbath and Sunday. This is a new company run up by Bro. Thorn and Hill. They welcomed an additional laborer. I remained with them a few days, and they were anxious for me to spend another week with them. Monday I took my leave of them to stop off at Holton. Here I found three sisters. I held two meetings.

At all of these places the brethren took hold with a will. The Lord came very near, hearts were melted, and a deeper interest than ever before was awakened for our foreign mission work. Offerings were given freely for this purpose. Our brethren laid aside their work, and the time was spent in such a way as to get the best good from the meetings. The practical work received its share of attention, which resulted in quite a number of new subscriptions, and a large number of renewals. All rejoiced that God had so graciously dictated readings and preparation for the week of prayer. May the Lord bless these dear souls, is my prayer.

Jan. 21.

O. S. FERREN.

KANOPOLIS.—While visiting my parents at this place, whom I had not seen for nearly three years, some expressed a desire to learn something of the life held by S. D. Adventists. The Lutheran church was kindly offered for this purpose, and a course of lectures was begun Jan. 6, setting forth the principal themes of our faith.

There seemed to be an interest at the first; meetings progressed well for a week, when we were told by the Lutheran brethren that the church needed by them. We then moved to the public school building, and continued the meetings, interest remaining good till the close.

Although the meetings continued only two weeks, several decided to obey God rather than man, while others are halting between two opinions. May they decide for the right. The meetings ought to have been continued, but I was unexpectedly called away. The people seem friendly and anxious for help.

Will some one whose district covers Central Kansas, look after the interest at this place?

Jan. 20.

WILL C. DALBY.

### ARKANSAS AND INDIAN TERRITORY.

AMONG THE CHURCHES.—Since my last report have held meetings at the following places: Mansfield, Peoria, Muldrow (Ind. Ter.), Brentwood, Springdale, Hindsville, and Van Buren. We held a short series of tent-meetings at Mansfield last summer, but were obliged to leave before we could finish our work, in order to attend the camp-meeting. However, one lady embraced the truth. She is a devoted Christian and an earnest missionary worker, and we believe she will lead others to accept the truth.

We organized a tract and missionary society at Peoria. This company is small in numbers, but all continue to walk in the light, and engage earnestly in the missionary work, others will be added to their numbers. Most of this company embraced the truth during our tent work there last summer. From Oct. 30 to Nov. 17, we were at Mansfield, Peoria. A gentleman living at Muldrow, Ind. T., who is deeply interested in the temperance work, invited me to speak on that subject. I accepted the invitation, and on Sunday evening, Nov. 23, spoke to a large and attentive audience at that place. I sold four dollars' worth of temperance literature and received an earnest invitation to return. I believe this will be a good place for labor in the future.

Before our camp-meeting held at Van Buren there was not one of our people living in this place. As a result of the meetings held prior to, during, and after our camp-meeting, a number here have

Accepted the present truth. A Sabbath-school of about forty members has been organized, which meets in the chapel in the T. and M. depository, which has been located at this place. After the sister had labored for about three weeks in holding Bible readings, preaching, and visiting from house to house, to instruct them more fully in the truth, we decided to organize a church, which was accomplished Dec. 14. Five of this company were baptized the same day. Bro. Wood was present, and assisted in the organization.

I spent the week of prayer and the Sabbath and Sunday following, with the Brentwood, Springdale, and Hindsville churches. At all these places we had marked evidences of the blessing of the Lord; especially was this so at our meetings at Hindsville. This company had not been visited by a minister for a long time, and some had become discouraged, and were losing their interest in the work. But as we made an effort to draw near to God by confession and earnest prayer, the Lord drew near to us by His good Spirit. I labored especially to lead them to the Lamb of God that takes away the sin of the world, and to accept of that righteousness which comes by faith. Bro. Kerr, of Springdale, was with me at this place, and rendered valuable assistance.

From Jan. 1 to 18, I was with the church at Van Buren. Four others united with the church, and we organized a tract society of fifteen members. Sabbath, the 17th, we met to celebrate the ordinances of God's house. As we engaged in the ordinance of humility, which nearly all of the company had not witnessed before, the tender, loving Spirit of Jesus came in, and all our hearts were touched. Many were in tears, and we could say with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and with Paul we prayed, "Let brotherly love continue." From this place we go to Argenta. My permanent address is Van Buren, Ark.

Jan. 20. DANIEL NETTLETON.

#### THE WEEK OF PRAYER IN OHIO.

I SPENT the time during the week of prayer, with the church at Cleveland. The brethren are very much scattered here, and could get together only in the evening, except on Sabbath and Sunday. The meetings were well attended from the first, and increased in interest to the end. The Lord came precious near to us on the last Sabbath, when the article from sister White in REVIEW Extra was read. Hearts were melted to tenderness as the earnest appeal to repent and forsake all our sins, was read, and at its conclusion many earnest confessions of past unfaithfulness were made, and also vows of entire consecration to God in future. Many expressed themselves that it was the best meeting they ever attended, and they wished that the meetings might continue. The donations amounted to nearly \$100.

Elder J. D. Rice divided his time between the Norwalk and Clyde churches; and although the attendance was not as good as he would have liked to see, they had some excellent meetings, and he believes these churches received lasting good from this season of seeking God.

Elder O. F. Guilford spent the latter part of the week with the church at Mt. Vernon. Although he labored at some disadvantage on account of not having a good place to meet (the new Gymnasium Hall connected with the Sanitarium, where they now hold their meetings, not being ready for occupancy at that time), he thinks the church was greatly benefited by the meetings.

Elder O. J. Mason divided his time between Piqua and Delaware. These churches are weak in point of numbers, but he reports good meetings, and the brethren very much encouraged and strengthened.

Elder E. J. VanHorn was with the Leesburgh church at the time, engaged in a series of meetings; but during this time the readings prepared for the occasion, were used with good success. All seemed to get a new hold on God. The donations were as large as could be expected, considering the financial condition of the members.

Elder H. W. Miller spent the time with the Columbus church, and reports as follows: "The attendance was not as good as I would have liked to see, some being absent from the city during the time. We followed readings and program quite closely, giving the time largely to the brethren, thus making it, as intended, a week of prayer and not one of preaching. We had some good meetings, and

I think the church was benefited to quite an extent. The donations were not equal to those of former years, owing partly to stringency of money matters with some of the brethren."

Bro. H. M. Mitchell spent a portion of the time with the Springfield church, and reports some good meetings.

J. O. Young, local elder of Liberty Centre church, writes: "Our meetings were held in the afternoon of each day, and I am happy to report good attention paid to the reading of the addresses, and that much earnestness was manifested in seeking God for his blessing. Tender love and sympathy were manifested toward each other, and a disposition to make wrongs right. A desire was shown to accept and profit by the testimony of sister White, in the address for the last day of the week of prayer. We are glad to say that this week of prayer has been the best for this church, of any we have ever observed. Thank God for the recent week of prayer, and the blessings it has brought to us!"

The directors of the different districts report good meetings where the brethren were able to meet together; but owing to the scattered condition of many of our churches, and the bad weather that prevailed a portion of the time, some failed to hold any meetings. Judging from the foregoing reports, and from many private letters I might quote from, but have not the time, I have every reason to believe that the week of prayer has been a great blessing to the brethren in Ohio.

GEO. A. IRWIN, Pres. Ohio Conf.

Jan. 20.

#### MEETING AT CARLTON CENTRE, MICH.

In connection with Elders R. S. Webber and W. H. Wakeham, I attended the meeting at Carlton Centre, Jan. 23-26. The attendance from the churches accessible to this place was not large. The church at Carlton Centre felt quite disappointed over this, as they had ample accommodations, and had made liberal preparations for a large gathering. But this did not interfere with the blessing of God, which was present from the beginning. We were sorry that sickness necessitated the change of the appointment from Monterey; but the meeting was much appreciated by the church here, and seemed to be just what they needed, and we are confident that it will prove a great blessing to the work in this place.

In too many instances we have felt altogether too much satisfied with the knowledge of the truth without having the whole life in conformity to its requirements, and many have been more anxious to urge the arguments of the truth on those not holding the same views, than they have been in showing a holy conversation and godliness.

Much is expected of us on account of the advance light that we are privileged to enjoy, and it is but consistent that a people living in such a time as this, and looking for such things as we do, should illustrate the saving grace and power of God to its largest extent. "Ye are the light of the world," says Christ. God help us to arise and shine! All around us are those who are in the dark, and nothing is so much needed now as the power of Christ illustrated in his followers. This kind of missionary work is very much in demand everywhere. Elder Webber remained two days to continue the meetings. He reports having held five meetings each day. A deep interest was manifested in every meeting. In the prayer-meeting on Monday, two young ladies took a decided stand on the Lord's side. This increased the interest very much; many of the people from the outside became interested in the meetings, so that in the evenings the house was well filled with interested listeners. Some who had been on the background for some time, expressed a desire to return to the service of the Lord. Bro. Crothers and Wellman will remain another week to follow up the interest.

O. A. OLSEN.

#### ATLANTIC TRACT SOCIETY PROCEEDINGS.

THE first annual session of the Atlantic Tract and Missionary Society was held in connection with the general meeting in Brooklyn, New York, Nov. 13-23, 1890. Five meetings were held, each of which was duly opened by the usual exercises, presided over by the Vice-President, Elder H. E. Robinson, and adjourned.

The minutes of the meeting held Sept. 25-30, 1890, at Washington, D. C., at which time the Society was organized, were read and approved. By

request of the Chair, Bro. Chas. F. Parmele gave a report of the canvassing work. He said there had been some twenty-seven new canvassers engaged in the work during the year, and that nineteen of those are now making good progress, and having success. All are of good courage, and the work is moving forward.

Elder E. E. Miles spoke of the canvassing work as a means of bringing people to the knowledge of the truth; he gave instances which go to show that persons receiving the truth by reading, naturally turn to the sending out of reading-matter as a means of getting the truth before others; while those embracing the truth through preaching, will desire that a minister be sent, that their friends and others may receive the truth. He spoke encouragingly of the canvassing work, and said that from observation and a careful calculation, it will be seen that canvassing, to speak in a business way, is the best and cheapest mode of spreading the knowledge of this truth.

A great variety of talent is employed in this work; and men of business experience, who can act as leaders to canvassing companies, to direct their business affairs, are needed very much.

The Treasurer's report showed the standing of the Society to be as follows:—

#### FINANCIAL STATEMENT OCT. 31, 1890.

RESOURCES.	
Inventory,	\$ 95 00
Due from individuals,	1,359 54
"    local societies,	191 93
Cash on hand,	1,403 20
<b>Total,</b>	<b>\$3,049 67</b>
LIABILITIES.	
Due individuals,	\$ 27 87
"    local societies,	44 78
"    publishing houses,	2,365 36
Present worth,	611 66
<b>Total,</b>	<b>\$3,049 67</b>
Present worth, Oct. 31, 1890,	\$611 66
"    "    "    1889	95 00
<b>Net gain for the year,</b>	<b>\$516 66</b>

The Secretary's report of work done for the year was as follows:—

No. of members,	182
"    reports returned,	75
"    members added,	43
"    "    dismissed,	7
"    letters written,	465
"    "    received,	159
"    missionary visits,	1,631
"    Bible readings held,	305
"    periodicals distributed,	14,960
"    pp. books and tracts sold,	66,411
"    "    "    "    loaned,	6,709
"    "    "    "    given away,	56,473

By motion, the Chair was requested to appoint the regular committees, which were as follows: On Nominations, C. L. Taylor, D. E. Lindsey, Chas. F. Parmele; on Resolutions, A. J. Howard, L. C. Chadwick, L. E. Orton. The Chair was authorized to appoint a committee of five on Revision of the Constitution of the Society. As such committee he named: Chas. F. Parmele, L. C. Chadwick, D. E. Lindsey, J. S. Washburn, W. C. White.

The report of the Committee on Revision of the Constitution was received, and after being duly considered, was adopted, as follows:—

#### CONSTITUTION.

##### ARTICLE I.

##### NAME.

The name of this Society shall be The Atlantic Tract and Missionary Society.

##### ARTICLE II.

##### OBJECTS.

The objects of this Society shall be: (1.) The publication and circulation of religious, temperance, and educational literature; (2.) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3.) To disseminate information in regard to home and foreign missions, and raise funds for their support.

##### ARTICLE III.

##### MEMBERSHIP.

Any person of good standing in a Seventh-day Adventist church, or who is recommended by a minister of the Conference, or the director of the district, may become a member by vote of the local society, and the payment of one dollar. Any member may be dismissed by a two thirds' vote of the members present at any quarterly meeting of the Society.



# ARTICLE IV. OFFICERS.

SECTION 1.—The officers of this Society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, General Agent, an Assistant General Agent, and a Director for each district; who shall be elected at the annual meeting of the Society.

SEC. 2.—Each local society shall elect a Librarian at the quarterly meeting in January of each year.

SEC. 3.—With the advice and consent of the President and Secretary, the Director may appoint a Business Agent for each local society in his district.

# ARTICLE V. MANAGEMENT.

The President, Vice-President, Secretary, Treasurer, General Agent, and the Directors of districts, together with the Executive Committee of the Atlantic Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.

# ARTICLE VI. DUTIES OF OFFICERS.

SEC. 1.—*President.* The duties of the President shall be to preside at all meetings of the Society, and of the Board of Directors, and to have the general oversight of the work of the Society.

SEC. 2.—*Vice-President.* It shall be the duty of the Vice-President to act in the place of the President in his absence, and to work in connection with the President.

SEC. 3.—*Secretary.* The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.

SEC. 4.—*Corresponding Secretary.* The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulation of literature, and assist by correspondence or otherwise, in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.

SEC. 5.—*Treasurer.* The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually, or oftener if requested to do so by the President or Board of Directors.

SEC. 6.—*Directors.* It shall be the duty of the Director to labor for the promotion of the objects of the Society in his district, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his district as the interest of the work may demand.

SEC. 7.—*General Agent.* The duties of the General Agent shall be to have charge of the canvassing work for subscription books, selecting, appointing, and instructing agents for the same, and contracting with them for territory in which to work.

The appointment of leaders of companies, and the selection of workers for large cities, shall be by the advice of the President and Secretary.

SEC. 8.—*Assistant General Agent.* The Assistant General Agent shall have charge of the canvassing work for health and temperance publications, under the direction of the General Agent.

SEC. 9.—*Librarians.* The Librarian shall keep the accounts of the local society, order the necessary tracts and clubs of papers for missionary work, from the Secretary, and report the work of the society to the Corresponding Secretary each quarter. He should also preside at all church missionary meetings, unless some other member has been chosen as chairman. He shall furnish to the members all the information in his power on the subject of foreign missions, and collect and forward to the Secretary, each quarter, the first-day offerings and other donations for the support of the missions.

In addition to his usual duties, the Librarian shall, when a district meeting is held with his local society, take the minutes and make a report of the meeting, and present the same to the Director, to be read at the next meeting.

SEC. 10.—*Business Agent.* The Business Agent shall receive and forward to the State Secretary all orders for supplies for the personal use of members, and shall remit the amount of his account promptly at the close of each quarter.

# ARTICLE VII. MEETINGS.

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the President may deem necessary.

# ARTICLE VIII. FUNDS.

The funds of this Society shall consist of moneys received on memberships, sale of publications, and free-will offerings.

# ARTICLE IX. AMENDMENTS.

This Constitution may be amended at any annual meeting, by a two thirds' vote of the members present.

The Committee on Resolutions presented the following:—

*Whereas,* Much time and effort have been used in the past not to the best advantage, by sending literature to promiscuous lists of names; therefore,—

1. *Resolved,* That we recommend our canvassers to collect the names of interested individuals who are unable to purchase the books, and send such names to the Corresponding Secretary, giving all the information possible upon points in which each one seems to be interested, also age, education, religious belief, etc., such names to be furnished to local societies as they can use them from time to time; and that blanks be prepared for the use of canvassers in reporting such names.

2. *Resolved,* That we favor the judicious selection of persons of mature years and judgment, as well as the youth, to enter the canvassing work; also persons of good education and business ability, who are making a success in other lines of work.

3. *Resolved,* That we recommend to the favorable consideration of our canvassers the plan of continuing their work in the same territory, following one book with another, recanvassing the same people with new books after suitable intervals.

*Whereas,* The Lord has prospered our Society during the past year, so that the report shows an encouraging increase in our present net worth; and,—

*Whereas,* The greater part of the profits to the Tract Society accrue from the sale of subscription books; therefore,—

4. *Resolved,* That we assume the financial support of our General Agent since his appointment, and during the coming year, and that we authorize our officers to pay him from the tract society funds, thus relieving the Conference of a portion of its burdens.

*Whereas,* The work of the Lord should be carefully studied in order that it may be done effectually; therefore,—

5. *Resolved,* That we indorse the plan of holding weekly missionary meetings in every church, for the study of the various lines of work that are considered in the lessons provided in the *Home Missionary*.

6. *Resolved,* That we appreciate the worth of the *Home Missionary* as an aid in fitting ourselves for missionary work, and will use our influence to see it placed in every family of Sabbath-keepers in our Conference.

7. *Resolved,* That we recommend each local society to take a sufficiently large club of the *Signs of the Times* to enable them to supply fresh, clean papers to those to whom they are furnishing reading matter.

*Whereas,* The *American Sentinel* is now printed in our Conference, and we have within our limits the Capital of the nation, and other large cities, where there are excellent opportunities for educating the people upon the question of Religious Liberty; therefore,—

8. *Resolved,* That we as a Society will use our best effort to encourage the circulation of this valuable paper by following whatever practicable methods may be recommended from time to time for its distribution.

9. *Resolved,* That we indorse the plan now in use in some of our societies, of making weekly reports of missionary work, and that we recommend it for general adoption throughout the Conference.

10. *Resolved,* That we authorize the officers of this Society to purchase to the amount of \$25.00, a library of books treating of the subject of home and foreign missionary work; this library to be under the control of the State Secretary, and loaned to State officers and ministers.

*Whereas,* The Atlantic Health and Temperance Society has requested this Society to assume and carry forward its work; therefore,—

11. *Resolved,* That we accept the proposition of the Health and Temperance Association, and that we adopt its principles, its pledges, and its literature, as a basis for our temperance work.

The report was adopted. Some of the resolutions called out very interesting and instructive remarks from those present.

The following-named persons were unanimously elected to their respective offices upon the recommendation of the Committee on Nominations: President, Elder H. E. Robinson; Vice-President, Elder J. S. Washburn; Secretary and Treasurer, T. A. Kilgore; Corresponding Secretary, Mrs. Ida Robinson; General Agent, C. F. Parnele; Assistant General Agent, U. P. Long.

The ship mission work in New York and Baltimore was then spoken of, and its importance shown by Bru. White, Lindsey, Jones, and others. The vastness of the field can scarcely be realized. Thousands of ships of all sizes and classes visit these ports each month. The workers among the sailors find much encouragement; for although that class of men are regarded quite rough and wicked as a rule, among them are precious souls who are ready,

yes, and anxiously waiting, for the light of the truth. Many earnest and interested readers of our literature are among the sea-faring men.

It was suggested that each local society should subscribe for the *Sentinel Library*, that it may be placed in the hands of persons who shall be called upon to take the lead in Religious Liberty work.

Adjourned *sine die*.

H. E. ROBINSON, Pres.

T. A. KILGORE, Sec.

# SCANDINAVIAN TRACT SOCIETY.

## Report for Quarter Ending Sept. 30, 1890.

No. of members.....	32
" reports returned.....	5
" members added.....	20
" " dismissed.....	
" letters written.....	284
" " received.....	121
" missionary visits.....	590
" Bible readings held.....	266
" persons attending readings.....	948
" subscriptions to periodicals (one year).....	17
" " " (less than one year).....	91
" pp. tracts and pamphlets sold.....	10,159
" " " " loaned.....	4,327
" " " " given away.....	40,971
" periodicals distributed.....	1,248

Cash received on books, tracts, and pamphlets, \$48.00; on colporteurs' subscription book sales, \$1,384.40; on membership and donations, \$23.90. Total, \$1,456.30.

MARIE HEILESEN, Sec.

# SUNDAY LEGISLATION IN CANADA.

THE following is the form of petition now in circulation for signatures, to be presented to the Canadian Parliament in March:—

Petition desiring Legislation to secure the Better Observance of The Lord's Day.

To the Honorable the Senate of the Dominion of Canada.

Petition from.....

WHEREAS the due observance of the Lord's Day as a day of rest is essential to the best physical, intellectual, moral, and social welfare of man; and WHEREAS the sacredness of the day is in many ways imperiled in our land, and not a few of our fellow citizens are already deprived of its inestimable blessings, we the undersigned residents of the Dominion of Canada, hereby earnestly petition YOUR HONORABLE HOUSE to enact such laws as will secure the better observance of the Lord's Day in the Dominion, in all matters pertaining to general railway traffic, the management of the Postal Service, and the management of the railways and canals belonging to the Dominion; as well as in all other matters over which the Parliament has control; and we humbly beg to press upon YOUR consideration that the proper observance of the Lord's Day is in the highest sense necessary to the promotion of peace, order, and good government in a free Christian land; and your petitioners will ever pray.

Nearly 10,000 copies of the above petition have been sent out throughout the Dominion. The Secretary of the Lord's Day Alliance writes:—

It is intended to have a bill before Parliament this session. . . . Mr. Charlton will re-introduce the bill of last session at the earliest date.

The above petition seems to be a very modest request indeed. Apparently, the main object sought is the relief of the oppressed laborers who are toiling in the service of the great railway corporations, the canals, the postal service, and "other matters over which Parliament has control," who, though they may be desirous of observing the Lord's day, are "deprived of its inestimable blessings." But the bill which the framers of this petition will get introduced into the Dominion Parliament, differs widely from the spirit of this mild request.

Should the Charlton bill become law, railroad companies will be allowed to run trains containing live stock or perishable goods, over any road in the Dominion, on Sunday. Roads competing with American lines will be allowed to run their through freight trains and two through passenger trains, and their necessary connections, on Sunday. One Sunday mail train each way, and one Sunday milk train will be allowed on any road in Canada; and canal boats may be allowed to run on Sunday after the first day of November of each year. But persons engaged in other lines of business, though they interfere with no one else, though they may have observed another day as the Sabbath, or though, in their belief, they may not regard any day as sacred,—should they do "any other work than household offices of daily necessity, or other works of necessity

on charity, shall be deemed guilty of a misdemeanor; and any person convicted before a justice of the peace, of any offense declared to be a misdemeanor, shall for every such offense, be fined a sum not exceeding \$50.00, nor less than one dollar, together with the costs and charges attending the proceedings and convictions. In default of payment of any fine imposed under this Act, together with the costs attending the same, within the period by the justice of the peace before whom such conviction takes place, specified for the payment thereof at the time of conviction, such justice of the peace, if he deems it expedient to do so, may issue his warrant directed to any constable, to levy the amount of such fine and costs within a certain time to be by the said warrant expressed; and in case no distress sufficient to satisfy the amount is found, he may commit the offender to the common jail of the county wherein the offense was committed, for any term not exceeding three months, unless fine and costs are sooner paid." Section 17 says: "Conviction under this Act shall not be quashed for want of form."

Such is the character of the law which the Lord's Day Alliance is hoping and endeavoring to get our Dominion Parliament to enact, and it was for the purpose of securing such a law as this that the Presbyterian General Assembly passed the following resolution:—

*Resolved*, That the Assembly records its approval of the effort now being made to obtain from Parliament a Sabbath law for the whole Dominion; recommends Presbyteries and Kirk sessions to take action in support of it by petition or in any other way that may be deemed efficient; and that the Assembly again forward to Parliament a petition in favor of such legislation.

These zealous advocates of religious legislation who are to use any means "that may be deemed efficient" to secure such a law, will, if they succeed, be as ready to employ any efficient means of having it enforced.

I recently heard one of the supporters of this modern inquisition, who, by the way, is one of the wealthiest men in Canada, speak as follows: "I am afraid that the observance of the seventh day will become quite general, and I would favor a law to prevent people from keeping the seventh day, and prohibit the teaching of such a doctrine." "I am in favor," said he, "of Religious Liberty, but this interferes with business, and should not be allowed."

R. S. OWEN.

#### SOUTH LANCASTER ACADEMY.

A FEW words concerning this school and the work it is doing may be of interest to the readers of the Review, especially in the States which are represented by students in attendance at the present time.

Two years ago, when the management of the school changed and the present principal took charge of the work, the school opened with eleven students, who boarded in the Students' Home, and during the year there was an enrollment of eighty-one, less than half of whom boarded at the Home. We are glad to report that since that time the attendance has gradually increased, and that there has also been a constantly increasing interest manifested in the Academy throughout the Conferences which comprise Dist. No. 1 of the General Conference field. Last year there was a total enrollment of 105, an increase of twenty-four over the preceding year; and the present year there have been enrolled, thus far, 145 (including the Primary department, which this year has been conducted separately from the regular academy work), being an increase of forty over last year.

The two buildings owned by the Academy, known as the "Home" and the "East Building," proved inadequate for the accommodation of the students, and another house was rented, all of which are now crowded to their utmost capacity; and as other students are still coming in, we have been obliged to rent still more room. This leads us here to suggest a question which is becoming a very pressing one upon those who have to do with the school. The Academy building, with some slight alterations in the interior arrangement, will accommodate 250 students; and when we take into account the fact that more than one half of the students now in attendance are from Massachusetts, it is very apparent that a school as large as our Academy building can accommodate, is demanded in this district. An able and faithful corps of teachers is employed, whose aim is to have the work done in this school compare favorably with that done in any other institution of like character, while all are united in making the spiritual welfare of the students by no

means a secondary matter. We might mention a large number of cases of young men and young ladies who have been induced to attend the Academy during the past two years, some of whom have come as the direct answer to the prayers of those who were interested for them, and who have been converted to God, and are preparing to connect with his work, thus being saved from going into the world.

As we have attended camp-meetings in the different Conferences in this district, we have met several scores of young people who ought to be encouraged to attend the Academy. It seems strange that parents can overlook the great importance of this matter. Many young men and women, by being induced to take a course of study in one of our schools, may have the whole course of their lives changed; and instead of going out into the world, and leading perhaps aimless lives, and losing their souls in the end, would be saved to the cause of God, and their lives be lives of usefulness, by having awakened in their minds the true object of life.

The success and prosperity which have attended the Academy the past two years, is largely due, under God's blessing, to the efficiency and thoroughness of the work accomplished. The General Conference has manifested a deep interest in this branch of the work, and has aided it greatly by furnishing suitable help in carrying it forward. And we are not unmindful of the fact that some who were connected with the school from the first years of its existence, are still connected with it, and whose faithful labors have contributed much toward making the school what it is.

We are glad to note that the brethren in New England, who have lifted so nobly in the past to establish the school, are ready still to show their interest in the same direction. Several have already expressed a willingness to make liberal contributions toward a new boarding-house. Nearly \$3,000 have been pledged for that purpose, almost unsolicited, as we have hardly matured plans in that direction as yet. There is, however, as we have already intimated, an urgent demand for more room to accommodate students. It is impossible to do for students what ought to be done, while they are scattered around in several buildings. So much has been said in the past in regard to the advantages to students, of the training to be obtained in a well-managed Home, that it is unnecessary for me to say more at this time. If we were not favored with a large number of noble, self-sacrificing students, as well as teachers, we fear that in our present cramped quarters, there might not be entire satisfaction.

We see no reason why there should not be a greater increase in the attendance during the year to come, than has been seen during the past year.

A new street has been built through the twenty-acre lot which was owned by the Academy, and which, by advice of the General Conference, was laid out in house lots. About half of these lots have been sold, and some parties have begun to build on them. There are still a number of lots for sale, and we would be glad to correspond with any who might desire to purchase.

A. T. ROBINSON, Pres. Acad. Board.  
South Lancaster, Mass., Jan. 21.

## Special Notices.

#### WISCONSIN, NOTICE!

THE P. O. address of our State depository is now 865 Fifth St., Milwaukee, Wis. We have moved from Madison to Milwaukee, hence the change of address. All our correspondents will please take notice, and thus save delay.

M. H. BROWN, Pres.

#### UPPER COLUMBIA CONFERENCE, NOTICE!

CHURCH leaders, please collect all the clean copies of *Signs and Sentinels*, and such other of our papers as the brethren can spare, and send them once every two weeks, post-paid, to my address, to be used in the Spokane mission. Address me at Box 1743, Spokane Falls, Wash.

S. H. CARNAHAN, Librarian.

#### OPENINGS FOR SABBATH-KEEPERS.

ANY one desiring to go where there is a small church and a good opportunity to do effectual missionary work and to strengthen a church, will find

an opening at Altoona, in the southeast part of Kansas. There is a good opening for the furniture and undertaker's business; also a shoe-maker is much needed, as there is none in the town. Altoona is a village of about 500 inhabitants, and is surrounded by a good farming country, which is almost unparalleled for fruit. Information may be had promptly by addressing Dr. E. A. Gaston, of that place; or by inquiring of the writer, who is now in Battle Creek, attending the Ministers' School for a few months.

C. McREYNOLDS.

#### TEXAS, NOTICE!

WE now have a post-office in Oak Cliff, and those having business with the Texas Tract Society or the Texas Conference treasurer will please address us at Oak Cliff, Dallas Co., Tex., instead of at 302 Jefferson Street, Dallas, as heretofore. It will cost us ten cents every time we have to go to Dallas for our mail; so please note the change.

T. T. STEVENSON.

#### ATLANTIC S. S. ASSOCIATION, NOTICE!

SABBATH-SCHOOL secretaries and others having business with the secretary of the Atlantic Sabbath-school Association, should address all correspondence to Miss May Street, 619 Massachusetts Avenue N. E., Washington, D. C. The secretary elected at the late meeting of the association in Brooklyn, resigned immediately after the meeting, and sister Street was appointed by the executive committee. It seems that all have not understood this, and some confusion has resulted.

C. P. BOLLMAN, Vice-Pres.

#### KANSAS SABBATH-SCHOOLS, ATTENTION!

FEELING a deep interest in the Sabbath-school work, I am anxious to have our Sabbath-schools take a broader view of this great and noble work in which we are engaged. We never can have our Sabbath-school work reach that standard which we wish to see it attain, without the earnest co-operation of the teachers and officers. I have been in Sabbath-schools where there were no general exercises, no papers taken, no donations, and, consequently, no interest. This kind of a Sabbath-school cannot exist a great while; and when the Sabbath-school goes, what becomes of ourselves and our children.

One great object of the Sabbath-school is to bring our children into the fold of Christ; and whenever the Sabbath-school loses its interest, we can see it telling on the children—not to say anything about the influence on the parents.

All officers and teachers should watch the interest of the Sabbath-school,—lie awake at night, if need be, to study up plans to awaken a deeper interest. Take the *Worker*, and study it carefully, that you may be able to bring out new and fresh thoughts each Sabbath. If you put forth efforts in this manner, you will see an awakening in the interest at once. Teachers and superintendents will hear pupils saying, "Wasn't that a fine idea?" or, "Wasn't that a splendid thought? I never before saw that point in the lesson." Invite them to relate on the following Sabbath, some of the new points they have learned. A minister that senses the responsibility resting upon him, will study hard and long to give his congregation fresh news from heaven,—food warmed by the Spirit of God, direct from the throne of glory. Why should not all of Christ's workers feel the same burden for souls?

I wish to call attention to a few points: 1. Keep in view the object of the coming six months' donations—the running expenses of the noble "Pitcairn." 2. All officers and teachers, at least, should subscribe for the *Worker*. 3. It is advisable to teach the Primary division the lesson in the *Little Friend*, as this is fresh news to the little ones, and an interest will be awakened early to read for themselves. 4. Tithe all donations, and forward the same at the end of each quarter, to the Sabbath-school secretary, Miss Lucy M. Olds, 821 West Fifth St., Topeka, Kans. 5. Order all Sabbath-school supplies from L. Dyo Chambers, 821 West Fifth St., Topeka, Kans. Accompany all orders with the cash, or order through your librarian. Whereas the secretary keeps no account with the Sabbath-school, every order should be accompanied with cash (unless it is from some one with whom the secretary has opened an account); otherwise orders will not be filled. All should observe this rule, and thus save delay in filling orders. 6. All Sabbath-school lesson books and pamphlets should be ordered at least five weeks

before they are needed, and thus give time to order from the publishing house, saving delay and expense. 7. Please be careful to fill out the quarterly blanks plainly; and when you state so much sent to Sabbath-school secretary, send it with the report. It frequently occurs that the money is stated in the report, but no money is forwarded. We want to see a full report for Kansas in the future. May the blessed Lord be with and bless the dear ones that love his work, and awaken a deeper interest on the part of all. My address is 821 West Fifth St., Topeka, Kans.

O. S. FERREN, Pres. Kans. Asso.

## The Sabbath-School.

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

### LESSON VII.—JAMES 3: 1-9.

(Sabbath, Feb. 14.)

1. What exhortation is given in James 3: 1?
2. What is the force of this exhortation? *Ans.*—That none should assume to be master, or dictator, in the church.
3. Why should no one assume such a position? Matt. 23: 8; 1 Pet. 5: 3.
4. Why will those who do this have greater condemnation? (See note 1.)
5. How many offend in many things? James 3: 2.
6. What is a test of one's power to bridle the whole body?—*Id.*
7. What is meant by the expression, "to bridle the whole body"?
8. What illustration is used in verse 3?
9. What more forcible illustration in verse 4?
10. In these illustrations, with what are the bit and helm compared? Verse 5.
11. What is said of the tongue in this verse? (See note 2.)
12. What is often the principal cause of alienation among brethren, and trouble in the church? Verse 6. (See note 3.)
13. From what does the tongue draw its supply of material for mischief? Verse 6; Matt. 12: 34.
14. What, then, is the only sure safeguard against mischief from the tongue? Luke 6: 44, 45.
15. Why is the tongue called a fire? Prov. 16: 27, 28.
16. By what is it set on fire, when scattering its evil? James 3: 6, last clause.
17. What skill have men shown in subduing animal natures? Verse 7.
18. How have they succeeded with the tongue? Verse 8.
19. Why is it so difficult to control the tongue?—*Id.*
20. Of whose tongues does the apostle speak—of those of Christians, or those of unconverted persons? (See note 4.)
21. What inconsistent use of the tongue is further described? Verse 9.
22. Whom does the apostle mean by "we" in this verse? (See note 5.)

#### NOTES.

1. The word rendered "master" in verse 1, is by some here rendered "teacher,"—"be not many teachers,"—and thought to refer to an aggressive and offensive propagandism of religious views. One of the definitions of the word, to be sure, is "teacher"; but the lexicons make it, in the New Testament, the equivalent of "rabbi," so that Matt. 23: 8 would apply to it; and if we give it the sense of "teacher," the subject and context would oblige us to understand it as meaning to dictate, or set up one's views as the standard, and try to oblige every one else to conform to them. Such expose themselves to greater condemnation; for all are fallible and liable to mistakes. This is true even of prophets and apostles. See the cases of Noah, Abraham, Moses, Jonah, Paul, Peter, and Barnabas. Acts 21: 26-28; Gal. 2: 11-13. And when one enters upon a calling for which he is not fitted, and claims more than he is justly entitled to, he is the more censurable.

2. No work is more difficult than the proper government of the tongue. Useless, frivolous, idle, or injurious conversation is the bane of many lives. The danger of

ligion; and religious controversy is too apt to be characterized by sharp, bitter, and contentious words.

3. How large a proportion of unhappiness in the family, of trouble in society, and of alienation and discord in the church, comes from a wrong use of the tongue! And how apt many are, even if they do not originate a slanderous report, to take it up and repeat it to others! So if we have not a slanderous tongue, we may have an ear for scandal; and this is a twin evil, for without this the occupation of the tattler and the busy-body in other men's matters would soon be gone.

4. In verses 6-8, James evidently has reference to the unregenerate tongue; for the grace of God can bring it into subjection. The grace of God can purify the heart, which is the great fountain out of which come thoughts, that blossom into words. But when the fountain is made right, that which comes from it will be right. So it is said that "a good man out of the good treasure of his heart bringeth forth that which is good." Luke 6: 45. The true remedy, then, against the evils which flow from the tongue, is to have the heart subdued and made right in the sight of God.

5. Verse 9 would seem rather to apply to those who have a form of godliness but deny the power thereof; who have a form of lip service toward God, and while professing to honor God, the Creator, or Father, of all, yet denounce or curse their fellow-men, the creature, either for their lack of religion, or because they fancy they have the wrong religion. By the word "we," the apostle doubtless refers to a general condition among men, not including himself personally as guilty of the inconsistency of which he speaks. Just as it is often said that "we" do this or that, and take this or that course, when all that is meant is that people generally do so.

## News of the Week.

FOR WEEK ENDING JAN. 31.

### DOMESTIC.

—The deadlock in the Colorado Legislature was broken Tuesday.

—Congress is to be asked to grant \$1,000,000 to aid settlers in Nebraska.

—Heavy snow-storms were reported from points in Wisconsin, Minnesota, and Iowa Wednesday.

—Five counterfeiters are jailed in Des Moines, Iowa, who made a specialty of quarters and half-dollars.

—At Denison, Texas, Friday, eight persons were poisoned by eating bread made with cotton seed oil.

—General Miles left Pine Ridge, S. D., Monday, after naming a committee of Indians, to visit Washington.

—The Hon. Wm. Windom, Secretary of the Treasury of the United States, suddenly died in New York, Thursday evening.

—In the Wisconsin House, Tuesday, the Bennett law was repealed, the vote being taken under suspension of the rules.

—A bill providing for the Australian ballot system only needs the signature of the governor to become a law in Oregon.

—Robert Burns's anniversary was celebrated by the Highland Association of Illinois, Monday evening, at the Auditorium in Chicago.

—James Miller, of Kokomo, Ind., was sent to jail, Monday, for thirty days, for refusing to answer the questions of a census taker.

—George Curtis, a counterfeiter, escaped from custody near Jacksonville, Ill., Wednesday morning, by jumping through a car window.

—The Chicago and Alton Railroad has made a reduction in passenger rates from St. Louis to Jacksonville, Ill., to two cents a mile.

—A vein of silver sixteen inches thick was found on the farm of A. C. Brandt, near Fairport, Iowa, Tuesday, at a depth of 320 feet.

—Dr. Sullivan Whitney, the first man to manufacture homœopathic medicines in America, died at Newton, Mass., aged eighty-three years.

—A case of leprosy was reported to the Wisconsin Board of Health from Buffalo County, Friday. The patient is a Norwegian woman.

—Harris A. Smiler, a wife-murderer at New York, was sentenced, Monday, to death by electrocution during the week beginning March 16.

—Reports from Grand Rapids, Mich., say the annual sales of furniture have practically closed, with the largest business in the history of the trade.

—It was reported, Tuesday, that washing barbed wire men were about to purchase the Washburn & Moen

—T. A. Mann, of Minden, Nebr., becoming enraged at a cow, tied her in a stall and sawed her legs off. He was compelled to flee to escape lynching.

—Three counterfeiters were arrested at Kalkaska, Mich., Thursday. A quantity of dies, casts, and spurious nickles were found in their possession.

—In the H. C. Fricke Coke Company's mine, ten miles from Mount Pleasant, Pa., an explosion occurred, Tuesday forenoon, that caused the death of 110 men.

—The Missouri Senate passed a resolution, Friday, pledging itself not to appropriate any money for the World's Fair should the force bill become a law.

—Fire broke out in the Chapin mine at Iron Mountain, Mich., Thursday evening. Eight miners were imprisoned below, without any possibility of escape.

—Miss Grace Gridley, of Amboy, Ill., aged eighteen, awoke Saturday, Jan. 24, from a trance of nine months' duration. She lost little flesh, but is unable to talk.

—At a meeting of the Vesselmen's Association at Milwaukee, Monday, resolutions protesting against the building of a bridge across the Detroit River were adopted.

—According to amendment of the school laws of the State of Michigan, children suffering from consumption or chronic catarrh must be excluded from public schools.

—John Baske, while oiling machinery at Pittsburgh, Pa., Wednesday, was caught by a shaft and whirled around until his legs were thrashed off above the knees. He will die.

—Trade in the Monongahela Valley is reported to be paralyzed, owing to the strike of 7,000 miners for an advance in wages. There seems to be little hope of arbitrating the difficulty.

—Owners of twenty-one furnaces and rolling mills in the Mahoning and Shenandoah valleys, representing a capital of over \$6,000,000 and employing 20,000 men, formed a combination Friday.

—Another severe snow-storm and blizzard visited the Eastern States Jan. 24, causing serious loss to telephone, telegraph, and electric-light wires. Some localities reported the severest storm of the season.

—At Downieville, Cal., John Trebino died, Wednesday, of trichiniasis, another of the family is dangerously sick, and two others are recovering from the same disease. They all ate half-cooked pork Dec. 29.

—A through fast freight line was formed at Cincinnati, Monday, by the Baltimore and Ohio and the Cleveland, Cincinnati, Chicago, and St. Louis railroads between the sea-board and the Northwest.

—The result of the canvass conducted by two farmers' papers shows that Cleveland is the choice of Democratic farmers by a vote of 71,787 to 17,118 for Hill. Republicans are for Blaine by 39,209 to 31,013 for Harrison.

—The building of the Western Art Association, Omaha, Nebr., collapsed, Wednesday, while a wall was being repaired. Bouguereau's "Return of Spring," valued at \$20,000, and other costly pictures were ruined.

—The salmon output of Alaska for 1890 was 709,344; Columbia River, 325,500; British Columbia, 414,294; Sacramento River, 66,666. Aside from the above, the bays and rivers in Oregon and Washington contribute a number sufficient to make an aggregate of \$1,714,870.

—At Bellaire, Ohio, Thursday, the principal of a waifs school chastised a fourteen-year-old girl pupil for chewing gum. She went home crying, but later returned, accompanied by her mother, when both attacked the teacher, gouging his eyes so that it is thought he will lose his sight.

—Monday, at Irving, Kans., a passenger train carrying, among others, the Seventh Cavalry, returning from Pine Ridge, was in collision with a freight train. The engineers and firemen are reported killed, and many passengers were wounded, but it is not known whether any of the cavalry were hurt.

—The bill appropriating \$100,000 for the relief of drought sufferers in the western part of the State was passed by a unanimous vote by the Nebraska House, Friday afternoon. The Senate adopted a memorial to Congress, urging the appropriation of \$1,000,000 for the relief of Western farmers who are suffering because of the failure of crops.

—More than four fifths of the immense plants located at Baltimore, Bellaire, Martin's Ferry, and between Wheeling and Steubenville, have been compelled to abandon the use of natural gas on account of shortness of supply, and to return to coal. It is estimated that employment will be given to 8,000 men in mining and transporting coal the change, which affects plants employing 15,000 hands. To-day the gas fields which supplied all these industries are exhausted, and nearly \$3,000,000 invested in plants is a complete loss.

### FOREIGN.

—Fifty-two persons were killed by the explosion at the Hibernia colliery, at Gelsenkirchen, Prussia, Sunday.

—Volcanic disturbances in the sea between Genoa and Spazzia culminated, Sunday, in a submarine volcanic eruption.

—Prince Baudouin, nephew of King Leopold, heir to the throne of Belgium, suddenly died Friday morning, Jan. 23, in Brussels.



It is reported that the French are gaining possession of the Tahiti Islands, and that natives are waging upon them.

The fund raised for the distressed people of West and, by Secretary Balfour, now amounts to nearly \$10,000, of which amount Queen Victoria gave \$1,000.

Spain has accepted the proposal of the United States Government for the negotiation at Washington, of a reciprocity treaty relating to American trade with Cuba.

A special declaration to the United States Government has been signed at Brussels, giving assurance that American imports will meet with the most favorable treatment on entering Congo State.

### RELIGIOUS.

There are eleven provinces in China with 982 walled cities, in 918 of which there is no missionary.

A dispatch states that the Arkansas Senate has passed the Sunday bill introduced again by Senator Tillman.

The American Baptist Mission on the Congo has founded a new station on the upper river at Irebo, 375 miles above Stanley Pool and 750 from the sea.

### Appointments.

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

THERE will be a general meeting for Dist. No. 7, Mich., held at Fairgrove, Tuscola Co., Feb. 19-22, 1891. We shall expect a good attendance of our people in this district, from the beginning of the meeting to its close.

I. D. VANHORN.  
I. H. EVANS.

No providence preventing, I will be with the church at Newburyport, Mass., Feb. 8, 9. I hope to see at the meetings all scattered Sabbath-keepers from surrounding towns. Arrange so as to attend the meetings on both days. Services will be at sister Green's, No. 11, Parsons St., on the Sabbath. Sabbath-school at 10:30 A. M., followed by preaching and social meeting. Sunday services will be arranged for on the Sabbath.

H. J. FARMAN.

### BUSINESS NOTICES.

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

WANTED.—A place among S. D. Adventists for an infant and a boy eight years old. Address Mrs. C. Young, Alouga, Kossuth Co., Iowa. Reference can be made to Elder Wm. Cleary, of the same place.

### ADDRESS.

My P. O. address will be 865 Fifth St., Milwaukee, Wis., until further notice. M. H. BROWN.

### HAVE YOU FRIENDS IN CINCINNATI?

If any of our people have relatives or friends in Cincinnati, whom they would like to have visited, I should be glad to have their full name and street and number, and any other particulars that will help me to properly meet them. I may be able to interest them in some phase of the truth. I have met one prominent lady who attended one of our camp-meetings some six years ago, in Springfield, Ohio, who was so favorably impressed that she still desires a course of Bible readings.

Address me at 346 West Fourth St., Cincinnati, Ohio.

W. H. SAXBY.

### Obituary Notices.

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

PRICE.—Died at Denver, Ind., Jan. 8, 1891, after a lingering illness of several years, Bro. George W. Price, aged 67 years, 6 months, and 19 days. He embraced present truth some two years ago, and united with the Denver church. He often expressed his faith and hope in God, and looked for salvation through Christ. He leaves a wife, one son, and two daughters to mourn his loss. Remarks by the writer, on the funeral occasion, from John 11:25. W. HILL.

BUCK.—Bro. Charles Buck died of marasmus, Jan. 14, 1891, at his home near Big Springs, Ottawa Co., Mich. He was born in Elba, Genesee Co., N. Y., Nov. 16, 1823. He embraced the views of the S. D. Adventists over thirty years ago, and remained firm in the faith till his death. He leaves a wife and an adopted daughter, with many other friends, to mourn their loss. By his request, the funeral was conducted by the writer, at the S. D. Adventist church at Wright, from a text of his own choice—Job. 19:26-28. S. ROGERS.

SWEET.—Died at Slocumville, R. I., July 22, 1890, Eva W. Sweet, aged 19 years, 3 months, and 18 days. Sister Eva made her first start in the service of God four years ago, under the labors of Elder J. B. Goodrich, since which time she has taken part in the Sabbath meetings. She was a young lady of more

than ordinary ability, and will be greatly missed by the church and Sabbath-school. She was willing to die, and just before expiring she sang, "Shall we gather at the river?" In her death, her parents sustain a great loss. But we trust their present loss will prove their eternal gain. Words of comfort were spoken to a large company of sympathizing friends, by Bro. M. Wood.

C. L. KELLOGG.

SOSEY.—Floyd W., youngest son, of William and Minta Sosey, expired near Lyons, Boulder Co., Colo., Monday, Jan. 5, 1891, aged 7 years, 6 months, and 6 days. His death was caused by paralysis of the chest, resulting from diphtheria. Taken thus in the innocency of childhood, his is a blessed sleep. The bereavement falls doubly hard upon his parents, as they are now left with no children at home. Two of their sons are attending college at present. The sympathy of friends, and the cheering future hope console the bereaved parents.

B. P. SHILLING.

LAW.—Died of consumption, in Fairfield, Me., Jan. 8, 1891, Cynthia H. Law, aged seventy-three years. She embraced the third angel's message about seventeen years ago, and united with the Somerset Mills church at the time of its organization, of which she was a member at the time of her death. She suffered much during the last part of her sickness, but seemed reconciled to her lot, and patiently endured it until death relieved her from her sufferings. She leaves four children and a large circle of friends to mourn their loss. May God help them by his grace to be among the overcomers, and have a blessed reunion in that home where changes never come. Remarks by the writer, from 1 Thess. 4:14. J. B. GOODRICH.

NOBLE.—Drowned in Spring Lake, near Battle Creek, while skating, Jan. 23, 1891, Albert S., son of Bro. and sister Jacob Noble, aged 17 years, 7 months, and 21 days. Bertie, as he was familiarly known, was greatly beloved by his playmates, who were won by his kind and winning ways. He was a general favorite, not only in the Review Office, where he worked so long and faithfully, but outside, wherever known. He was a conscientious and praying boy, and regular in his attendance at the Sabbath-school, which he greatly loved. He was very particular in his observance of the Sabbath, and would not leave his home or engage in any amusements until his sacred hours had passed. In all his duties, and in every walk of life, he was an honest, trusty, and manly boy. The funeral services at the Tabernacle, were attended by a large concourse of friends, who deeply sympathize with Bro. and sister Noble in their sad affliction. WM. C. GAGE.

FAIRBANKS.—Died at Campbell, Steuben Co., N. Y., Nov. 9, 1890, sister Vienna Fairbanks, wife of Mr. Hiro Fairbanks, aged nearly sixty-two years. She kept the Bible Sabbath as well as she could for over twenty years, she being the only one of her family that was in the truth. She had a fall from a chair, injuring her left knee badly, and suffered nearly six weeks, when she died of heart disease. She never had the privilege of uniting with the church, but was in full faith with Seventh-day Adventists, and lived present truth. We believe she was a good Christian, and we trust she will be raised with the rest of the sleeping saints, in the resurrection morning. We hope and sincerely pray that her companion and five children and grandchildren will so live that when Jesus comes they will meet her to part no more forever. She will be missed very much in her family and neighborhood in times of sickness. No minister of our faith being near, Elder Smith (Presbyterian) spoke words of comfort to friends and a good congregation. HARRIET MORSE.

CASWELL.—Died of pneumonia, at Berwick, Me., Jan. 6, 1891, Lucretia W. Caswell, aged 83 years and 7 months. The subject of this notice was born in Sandwich, N. H., and had been thrice married. From childhood she was religiously inclined, and often when in company with children would get off by herself rather than join in their frolics. At an early age she was converted, and united with the Free-will Baptist Church. She retained her membership till 1865, when she received a letter as a member of good standing in that denomination. At that time she was married to L. B. Caswell, and accompanied him to Vermont. From that time she has been a firm believer in present truth, and many times she thanked the Lord that the way had been opened for her to receive the light upon it. She loved the truth, and tried to live it out. She bore her sufferings with Christian patience, and was ready to sleep; she said her work was done, and that in a little while Jesus would come, and she would meet her companion on the resurrection morning. She died in the triumphs of faith. An aged companion, one sister, and three children mourn their loss. Funeral services at the house. Remarks by Elder Hooper (Methodist). EMMA E. PRESCOTT.

HOWARD.—Died at Washington, D. C., of typhoid fever, Nov. 28, 1890, Raymond Eugene Howard, aged 4 years, 6 months, and 15 days; Jan. 16, 1891, Emma J. Howard, aged 15 years, 8 months, and 22 days; and Jan. 18, 1891, Edith Howard, aged 11 years, 2 months, and 12 days—all children of Bro. and sister A. J. Howard. The whole family suffered for seven weeks a siege of this sickness. These three children died; three remain who have recovered. Sister Howard was also sick with the fever, but the directions in James 5:14 were followed, and the Lord raised her up Jan. 13; and at the same time we received the clearest evidence that Emma and Edith were accepted of him, though it was his will that they should sleep in Jesus. They were both buried in the same grave, Monday, Jan. 19. The blessed comfort of the Lord rested with the parents in a remarkable measure; and though they were very sorry, they knew that soon their sorrow will be turned into joy; they therefore said cheerfully, "The will of the Lord be done." Remarks at the funeral of Emma and Edith, by the writer, from these words: "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:22. ALONZO T. JONES.

BUCKLAND.—Died at West Gaines, Orleans Co., N. Y., Jan. 24, 1891, of paralysis, Curtis P. Buckland, aged 86 years, 10 months, and 17 days. About seventeen months since, father had a stroke of paralysis, which paralyzed the left half of his body. Since that time he has been almost helpless, and had to be waited on like a child. On Tuesday before he died, he had

another stroke, from which he partially recovered; but on Friday night he had another, in which he passed away. Fifteen months since, we laid mother away. At that time they had been married nearly sixty-three years. In about the year 1853 he received the S. D. Adventist doctrines through reading. In 1856 there was a tent-meeting held on his farm at South Barre, Orleans Co., by Bro. Ingraham and Loughborough. In 1858 he moved to Carlton, and in 1859 another tent-meeting was held on his farm by Bro. and sister White. In those days it was the custom to hold monthly meetings, and father's house was turned into a meeting-house, there being held as many as ten meetings a year, the brethren from Rochester, Clarkson, Olcott, Mill Grove, and Barre meeting there; and many a time they entertained and provided for as many as fifty under his roof. Words of comfort were spoken by Elder Eggleston (Congregationalist), assisted by Elder R. F. Cottrell. WM. G. BUCKLAND.

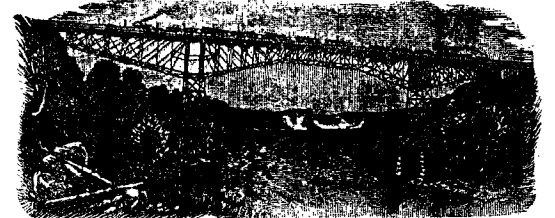
### PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

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### Traveler's Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	† Eve's Express.	† Cal. Accom'n.
STATIONS.								
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.50	
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.25	7.00	
Niles.....	10.20	pm 12.45	2.55	5.50	1.45	am 12.40	pm 10.05	
Kalamazoo.....	11.50	2.20	4.00	7.04	3.35	am 2.17	am 7.15	
Battle Creek.....	pm 12.55	3.08	4.30	7.37	4.29	3.04	8.00	
Jackson.....	3.10	4.30	6.38	8.52	6.25	4.45	9.55	
Ann Arbor.....	4.25	6.28	6.30	9.45	7.50	6.05	11.00	
Detroit.....	6.15	6.45	7.30	10.45	9.20	7.30	pm 12.10	
Buffalo.....	am 8.10	am 9.10	am 9.10	am 6.25	pm 4.55	pm 4.55	8.30	
Rochester.....				6.00	9.20	8.00	11.20	
Syracuse.....				8.00	11.35	10.20	am 1.30	
New York.....			pm 4.00	pm 8.50	am 7.20	9.42	am 1.30	
Boston.....			6.00	10.57	9.55		2.50	
WEST.								
STATIONS.								
Boston.....	am 8.30	pm 2.15	pm 9.00	pm 7.00				
New York.....	11.50	4.50	6.00	10.00				
Syracuse.....	pm 8.30	11.55	am 2.10	am 9.00				
Rochester.....	10.40	am 1.42	4.20	10.45				
Buffalo.....	pm 11.30	11.30	2.25	5.30	11.50	am 8.45		
Spen. Bridge.....	am 12.28	am 12.28	3.25	6.25	pm 12.50			
Battle Creek.....	8.30	7.50	9.25	pm 1.20	9.15	4.45	pm 7.45	
Ann Arbor.....	9.45	8.57	10.19	2.19	10.30	5.55	8.58	
Jackson.....	pm 11.25	10.05	11.18	3.20	11.50	7.15	10.25	
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.23	8.47	11.57	
Kalamazoo.....	2.17	pm 12.12	12.59	5.02	2.17	pm 9.30	am 12.50	
Niles.....	4.10	1.23	2.08	6.17	4.15	am 7.00	3.10	
Michigan City.....	5.25	2.31	3.18	7.20	5.45	8.55	4.30	
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.20	6.40	

\*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 8.00 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.



### Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.		STATIONS.		GOING EAST.	
am	pm			am	pm
8.00	7.00	.....	.....	8.30	7.30
pm	pm	.....	.....	pm	pm
5.00	6.00	.....	.....	11.10	7.40
am	am	.....	.....	pm	pm
6.20	7.22	.....	.....	am	pm
pm	pm	.....	.....	pm	pm
7.45	8.40	.....	.....	8.15	8.10
pm	pm	.....	.....	pm	pm
8.40	1.00	.....	.....	8.30	9.50
pm	pm	.....	.....	pm	pm
8.40	1.55	.....	.....	8.10	7.45
pm	pm	.....	.....	pm	pm
1.00	1.00	.....	.....	8.45	5.50
pm	pm	.....	.....	pm	pm
1.35	1.35	.....	.....	am	pm
2.50	1.58	.....	.....	8.45	5.50
pm	pm	.....	.....	pm	pm
2.50	1.58	.....	.....	am	pm
3.40	7.17	.....	.....	1.50	7.17
pm	pm	.....	.....	pm	pm
4.50	7.15	.....	.....	1.40	7.15
pm	pm	.....	.....	pm	pm
5.15	9.15	.....	.....	1.25	6.15
pm	pm	.....	.....	pm	pm
11.15	8.05	.....	.....	8.40	8.15
pm	pm	.....	.....	pm	pm
pm	pm	.....	.....	am	pm

Where no time is given, train does not stop.

Trains run by Central Standard Time. Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific Limited, Day, and Atlantic Expresses, daily.

W. E. DAVIS,

Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER,

Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 3, 1891.

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In our Special Mention department, we have just published three important articles: the first, "The Year [1890] in Europe," in REVIEW of Jan. 29; second, "Looking for Christ," the report in last week's paper, of the great premillennial movement now in progress in this country; and, third, the article which we give this week, on "False Christs." This latter furnishes a very striking sign of the times.

Fired with a spirit of bigotry and intolerance, men seem to be everywhere busy, just now, digging up laws from the debris of the Dark Ages, to re-enforce them upon the religious world of to-day. The following clipping from an English paper, has been sent us, which shows that the Sunday question is likely to come before the highest tribunal of the land in England, as well as in this country:—

"Some sanctimonious busybodies at Glogan have succeeded in procuring the arrest of a number of young people belonging to the best families in the town, for indulging in skating on Sunday during church hours. The arbitrary proceeding, which was rendered possible by some old unrepealed city law, has given rise to bitter dissension in Glogan, the city being divided into two factions; and the aggrieved parties intend carrying the matter before the highest tribunal in the country."

## THREATENED TROUBLE IN ARKANSAS.

A STRICT Sunday law, we understand, is now before the Legislature in Arkansas, and has already, by clerical influence, been forced through the Senate. Bro. J. O. Corliss left Feb. 1, for Little Rock, to see what could be done to arrest its passage in the House.

## BRO. KING'S CASE.

We notice that certain New York papers are publishing that Judge Hammond has decided that he has no jurisdiction to reverse the Tennessee Supreme Court decision, in the King case. But we think this cannot be correct; for the officers of the N. R. L. Association, of this city, have received no word from their attorneys to this effect. They will report here as soon as a decision is reached; and the readers of

the REVIEW shall have the benefit of the information in the first issue thereafter.

## IS IT THE "PHOEBE CHAPMAN"?

THE following significant dispatch from San Francisco is now appearing in Eastern papers:—

"SAN FRANCISCO, JAN. 29.—Private advices from Tahiti, in the Society Islands, report that wreckage has been discovered, supposed to be from the missionary schooner "Phoebe Chapman," which left Honolulu over two years ago in charge of Elder J. H. Cudney, of Nebraska, a Second Advent missionary. The "Chapman" was bound for Pitcairn Island. She carried a crew of six men. All are now given up for lost, and at the General Conference of the Advent society resolutions of condolence with Elder Cudney's wife and children were passed. Another missionary schooner was sent to the South Seas some months ago, and reports that there is no longer any doubt of Cudney's fate.

## ENGLAND ALARMED.

A SIGNIFICANT cry of alarm was lately uttered from an English pulpit, in reference to the growth of Romanism, and the possibilities before it, in the British Isles.

The Bishop of Liverpool (Dr. Ryle), addressing the clergy of his diocese, took occasion to speak of the great change that had taken place in the tone of public feeling about Romanism, within the last sixty years. And he would not be surprised, he said, if it were proposed to repeal the Act of Settlement as too illiberal for the nineteenth century, and to allow the crown of England to be worn by a papist.

This change of feeling, he considered, had arisen partly from the untiring zeal of the Romish Church, but had been furthered by the proceedings of a well-meaning but mistaken party within the Church of England herself. (He might have said, by Jesuits who have cunningly wormed themselves into English pulpits, for this very purpose.) "Once let popery," he exclaimed, "get her foot laid on the neck of England, and there would be an end to our national greatness; God would forsake us, and England would be ruined."

And this would be true not only of England, but of any other free country over which it might gain control; for all the history of the past has shown that the effect has been to paralyze, blight, and curse every nation which it has succeeded in bringing under its yoke.

## RELIGIOUS RECONSTRUCTION.

THE Boston Herald of Jan. 12, 1891, prints an article under this head, which opens as follows:—

"Prof. Joseph Le Conte, in his valuable work on 'Evolution and Religious Thought,' states that we are now on the eve of the greatest change in traditional views that has taken place since the birth of Christianity; and that this change means, not a re-adjustment of details only, but a reconstruction of Christian theology."

Such a change is inevitable; and we are glad that men are able to discern something of its extent, and mark its approach. Tradition is not to be allowed to hold the field forever; nor can men fall into certain phases of error, and there stop and forever remain. They must draw back ultimately from their wrong position, or go further. Truth is progressive. The standard of the last reform is now being raised, and the trumpet notes warning of the coming kingdom, are sounding through the land. To reject this truth as the generality of men will do, is to lose more and more the enlightening power of truth, and go into deeper darkness and error. And in view of the present indications of wholesale lapses into Spiritualism, and the surrender of Protestantism to Romanism, the preaching of probation after death, and the changing of the coming of Christ into the occasion of universal evangelization, instead of a means of destruction, one may well say that "we are now on the eve of the greatest change in traditional views, that has taken place since the birth of Christianity." The one hopeful feature in

the outlook is, that in the collapse of present logical systems, the honest in heart may see truth and rally to its standard.

## THE Y. M. C. A.

IN the REVIEW of Dec. 9, 1890, we had occasion to say a word about the action of the Y. M. C. A. of this city, in excluding S. D. Adventists from membership in their association, on the ground of their not being evangelical. To their statement that they could not learn that S. D. Adventists were anywhere received as full members, we replied that we had understood that they were so received in a number of places, and called on such, if there were, to report to this Office the facts in case.

We have received responses from a number of members received as full members in the Y. M. C. A. at their respective places, and have learned of a number of others who have not reported. The names and addresses of those who have written, are as follows:—

John R. Calkins, contractor and builder, Boston, N. Y.

H. F. Phelps, Brainerd, Minn.

John Quinn, 824 Taylor St., Philadelphia, Pa.

John F. Archibald, Truro, Nova Scotia.

We have learned that the organ of the Y. M. C. A. in Kalamazoo, Mich., and in Rochester, N. Y., do not approve of the action of the society here.

As stated in the article first above referred to, we have nothing to urge in behalf of our young men joining said association; but if they are to be excluded, we wish it to be understood that it must be on other ground than their not being evangelical until the General Association shall revise its "Evangelical Test;" for we can subscribe to every word of that.

## "CHRISTLICHER HAUSFREUND."

OR, freely translated, *The Christian Friend of the Home*, is the name of the new German paper referred to in the last REVIEW. This twenty-four page semi-monthly will help carry the gospel of present truth to the German people, on the basis of the commandments of God and the faith in Jesus. The first number, bearing date of Feb. 1891, is already printed, and will be in the hands of its readers immediately. It is a neat-appearing journal, and will speak for itself. Each issue of this paper will contain ten distinct departments in the following order: "Editorial Paragraphs," "General Articles," "The Family Circle," "The Mission Field," "Health and Temperance," "Religious Liberty," "The Canvassing Work," "Sabbath-school," "Literary Notices," "News" (home and foreign, secular and religious), and "Last Paragraphs." This journal will take the place of the American edition of the *Herold der Wahrheit* and the German *Home Missionary*, formerly issued from this Office, and will be an excellent paper to place in the hands of those who differ with us in doctrine. (The European *Herold* will still be issued by the Basel office.) It is the aim of the publishers to make the *Hausfreund* all that the name would indicate—"Christian Friend of the Home;" and its motto—"I in them and Thou in Me, that they may be made perfect in one," will give a hint at the general trend of the sheet. The initial number is made up of some forty short, interesting articles. The subscription price is \$1.00 a year. Single copies to Europe \$1.25, the twenty-five cents merely covering the extra postage. In clubs of ten copies or more, for missionary use only, 75 cents a year. To all interested in the German people we would say, Scatter the *Hausfreund*! Let the subscriptions come in! Address, *Christlicher Hausfreund*, Battle Creek, Mich.

## LITERARY NOTICES.

### "Royal Songs."

"ROYAL Songs for Convention and Chorus," is the title of a new music book of hymns, glees, solos, duets, trios, quartets, choruses, etc., for the use of conventions and other like gatherings, by Rev. Jay Arthur Ford, of this city. It is in convenient form, printed in plain, clear type, and seems to be well adapted to its intended uses. 42 pages. Price by mail, 30 cts. Published by Lyon and Healy, Chicago, Ill., to whom orders should be addressed.